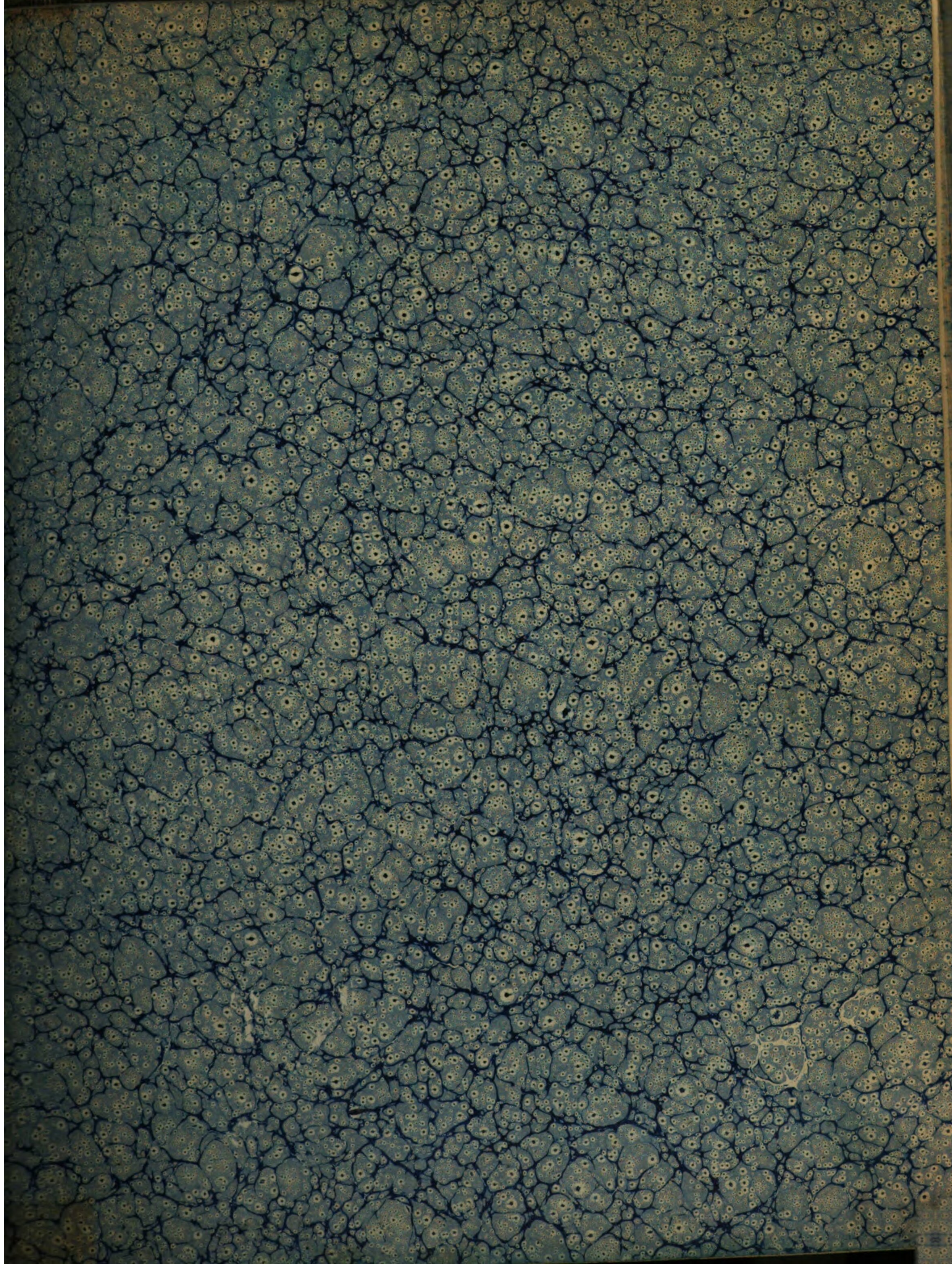


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VOL. V.

GENERAL BIOGRAPHY

GENERAL BIOGRAPHY;

OR,

LIVES,

CRITICAL AND HISTORICAL,

OF THE MOST EMINENT PERSONS OF ALL AGES, COUNTRIES, CON-
DITIONS, AND PROFESSIONS,

ARRANGED ACCORDING TO ALPHABETICAL ORDER.

Composed

By JOHN AIKIN, M. D.

THE REV. THOMAS MORGAN,

AND

MR. WILLIAM JOHNSTON.

Οἱ περ φυλλῶν γενεή, τοιγδε καὶ ἀνδρῶν.
Φύλλα τὰ μὲν τ' ἀνέμος χαμαδὶς χέει, ἀλλὰ δε Δ' ὕλη
Τηλεθώσα φυεῖ, εἶρος δ' ἐπιγιγνεται ὥρη·
Ὡς ἀνδρῶν γενεή, ἣ μὲν φυεῖ, ἣ δ' ἀποληγεί.

ILIAD. VI.

— quasi cursores vitæ lampada tradunt.

LUCRET. II.

VOLUME THE FIFTH.

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By



JOHN D.

THE REV. T. H. R. GAY.

AND

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GENERAL BIOGRAPHY.

H.

H A A

HAAS, JOHN MATTHEW, a celebrated geographer and mathematician, was born at Augsburg in 1684. Having completed the first part of his education, he was sent to Helmstadt to study theology; but the mathematics being his favourite pursuit, after defending in a public thesis a treatise which he wrote on the geometry of the Chinese, he removed to Leipsic, where he applied to the mathematics with great diligence and success. In 1707 he obtained the degree of master of arts, and soon after returned to the place of his nativity, where he became private tutor in a gentleman's family. While in this situation, he constructed several maps, which were afterwards engraven, and which gained him great applause among the learned. Some years after, he attended one of his pupils to Leipsic; and, in 1716, had the honour of being admitted a member of the faculty of philosophy, but without any salary. He now abandoned philosophy as a profession, and devoted himself entirely to the mathematics. His situation, however, at Leipsic, where he supported himself merely by teaching, was not the most agreeable; but, in 1720, he was so fortunate as to obtain an appointment at Wittenberg, where he soon distinguished himself by an ingenious and well-written treatise on gauging, which was published in 1728, under the title of "*Doliorum Dimensiones, sive Pithometria*." But he was indebted for the greatest share of the celebrity he acquired to his maps; the prin-

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cipal object of which was to exhibit with more accuracy the situation of countries at that time little known. On this account his maps of Hungary, Russia, China, and Africa, were much esteemed. Busching gives them the character of being constructed with uncommon care and critical accuracy. That of Russia, entitled "*Tabula Imperii Russici & Tartariæ Universæ*," excited the astonishment of the Russians themselves; and Busching says, that, in regard to the projection, it may be considered as a model. It was received with great approbation by the Imperial Academy of Sciences at Petersburg. Another work, which gained him considerable credit, was his "*Descriptio Geographica & Historica Regni Davidici & Salomonæ, cum Delineatione Syriæ & Ægypti, &c.*" Norimb. 1739 & 1745, fol. cum fig. Being convinced, as all those who have studied history must be, that it is impossible to form any proper idea of the variations and changes which have taken place in regard to the origin and downfall of kingdoms, and the emigrations of different nations and tribes, without a thorough knowledge of geography, and the assistance of good maps, constructed according to the different periods of history, he laboured for many years on a work of this kind, part of which was published under the title of "*Prodromus Historiarum: sive, Prodromus Theatri summorum Imperiorum; hoc est, Historiæ Politicæ universalis, potioris, & principalis, &c.*" Leips.

B

1742, fol. An abridgment of this work was published before the author's death, with the title of "Historiæ Universalis Politicæ Idea, plane nova & legitima, &c." *Norimb.* 1743, 4to. with twenty-eight maps and sixteen chronological tables. The first part contains a short view of general history; the second, chronological tables; and the third, maps, which exhibit the various changes that have taken place in the different states and kingdoms. These works were published after the author's death, in 1750, under the general title of "An Historical Atlas, containing the great Kingdoms and Monarchies, according to the ancient Geography." This was the last production of the learned and industrious author, as he died in the fifty-eighth year of his age, in the month of September, 1742. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

HABAKKUK, the eighth in number of the minor Hebrew prophets, according to the order in which they are placed both in the Hebrew and Greek Bibles. We have no information in the Scripture respecting either the parents from whom he was descended, or the time in which he lived. It seems probable, however, that he flourished after the taking of Nineveh; as he prophesies of the Chaldeans, and is silent on the subject of the Assyrians. The subjects of his predictions are: the desolation and destruction of Judah and Jerusalem by the Chaldeans, as a punishment for their heinous crimes; the subsequent ruin of the Babylonish empire; and the deliverance from captivity which the Jews would experience, according to Jehovah's faithful word, and in conformity with the plan of the divine proceedings relating to them ever since their emancipation from Egyptian slavery. From some expressions which occur in them, we may conclude, that he prophesied not long before the Jewish captivity. He may, therefore, be placed in the reign of Jehoiakim, between the years 606 and 598 B.C. The style of the book of Habakkuk is poetical, and, according to the judgment of bishops Lowth and Newcome, he "stands high in the class of Hebrew poets. The beautiful connection between the parts of this prophecy, its diction, imagery, spirit, and sublimity, cannot be too much admired." The third chapter, in particular, contains an animated hymn, in which we have the most "sublime description of God, when he conducted his people to the land of Canaan. The grandest circumstances are selected, and the diction is as splendid as the subjects." The best English version of

this prophet is that of Dr. Newcome, bishop of Waterford, and afterwards primate of Ireland, in his "Attempt towards an improved Version, a metrical Arrangement, and an Explanation of the twelve minor Prophets." *Preface to the work last mentioned.* *Lowth De Sacra Poesi Hebraeorum, Pralec.* xxviii. *Book of Habakkuk.*—M.

HABERKORN, PETER, a learned German Lutheran divine and professor in the seventeenth century, was descended from a noble Franconian family, and born at Butzbach in the Wetteraw, in the year 1604. He went through the usual courses of academic study at the university of Ulm, whence he removed to that of Marburg in the year 1626. Afterwards he visited the universities in Saxony, and at Strasburg; and, upon his return to Marburg, in 1632, was appointed professor of the physical sciences, and admitted to the degree of doctor of divinity. In the following year he was nominated preacher to the court of Hesse. Ten years afterwards he was constituted superintendent of the churches in the district of Giessen; and, when the university was established in that city, was placed in the theological chair. The duties of that office he discharged with high reputation, and sustained a distinguished part in the public conferences and disputations of his time on religious subjects. Among the Lutherans his controversial works are held in much esteem; particularly his "Heptas Disputationum Anti-Wallenburgicarum," written in reply to the learned and laborious defences of the catholic faith by the two brothers, Adrian and Peter Wallenburg. He died at Giessen in the year 1676. He was the author of "Vindicatio Lutheranae Fidei contra Helvicum Ulricum Hunnijum;" "Synagma Dissertationum Theologicarum;" "Anti-Valerianus;" "Relatio Actorum Colloquii Rheinfelsani," &c. *Moreri. Nouv. Dict. Hist.*—M.

HABERT, ISAAC, a learned French prelate in the seventeenth century, the place and time of whose birth are unknown. In the year 1626 he was admitted to the degree of doctor by the faculty of the Sorbonne at Paris, and was afterwards promoted to a canonry and prebend of the cathedral church in that city. By giving his approbation to father Gibeuf's treatise "On the Liberty of God and the Creature," he became involved in a controversy with the Jesuits, concerning the doctrine of *efficacious grace*, which he held in a sense different from that of Jansenius, to whose system he was hostile, as well as to that of his opponents. Cardinal

Richlieu employed him to combat in the pulpit the "Augustinus" of the bishop of Ypres. This task he undertook in three "Sermons," which he preached at Paris in the years 1642 and 1643, and afterwards published. The appearance of these sermons gave rise to a controversy between the author and the celebrated M. Arnauld, the titles of whose reply, and of M. Habert's rejoinder, &c. the curious reader may find in Moreri. As a proof of the minister's approbation of his services, in the year 1645 he was nominated to the bishopric of Vabres, where he died in 1668, equally respected for his virtues and for his erudition. He published "*Liber Pontificalis Græcorum, Græc. & Lat.*" 1643, folio, of which he furnished the Latin version, and numerous learned illustrative notes, displaying an intimate acquaintance with the ancient liturgies and ecclesiastical ceremonies; "*De Consensu Hierarchiæ & Monarchiæ*," 1640, 4to, in reply to the Optatus Gallus of Charles Hersent; "*De Cathedra, seu Primatu S. Petri*," 1645; "*A Defence of the Doctrine of the Greek Fathers concerning Grace*," 1646; and "*An Exposition of the Epistles of St. Paul to Timothy, Titus, and Philemon*," 1656. He was also not an unsuccessful cultivator of Latin poetry; as may be seen from a collection of his principal pieces, published in 1623, 4to, and his "*Hymns for the Festival of St. Lewis*," inserted in the Paris Breviary. *Moreri. Nouv. Dict. Hist.*—M.

HABERT, LEWIS, a French ecclesiastic of some note in his time, and whose writings are still held in much estimation by Catholics, was born at Blois, in the year 1636. He was created a doctor of the faculty of the Sorbonne in the year 1658, and afterwards officiated as grand-vicar in the dioceses of Luçon, Auxerre, Verdun, and Chalons sur Marne. In these employments he acquired general respect and esteem by his learning, his zeal in maintaining ecclesiastical discipline, his virtues, and his piety. The latter part of his life he spent at the house of the Sorbonne, where he chiefly devoted his time to the resolution of cases of conscience. He died in 1718, when he was in the eighty-second year of his age. While he filled the post of grand-vicar at Verdun, he published "*The Practice of Penance*," 12mo, which has undergone numerous impressions, and is commonly known by the title of "*La Pratique de Verdun*." But, notwithstanding its favourable reception among Catholics, particularly in the Jansenist connection, complaints have been preferred, by persons who approve it on the whole, against the excessive rigour of

some of its injunctions. After the author had retired to the house of the Sorbonne, he published a more considerable work, consisting of "*A complete Body of Divinity*," written in Latin, in seven volumes 12mo, of which the first appeared in 1709, and the last in 1712. This work is by some critics highly commended for the learning, judgment, and precision which it displays, and it was adopted, soon after its appearance, as a text-book, in the theological seminary at Chalons sur Marne. It had not been long printed, however, before it was warmly attacked, as a vehicle for Jansenism in disguise, in an anonymous work, addressed to the cardinal de Noailles, archbishop of Paris, and the bishop of Chalons. The titles of the treatises in this controversy may be seen in *Moreri. Nouv. Dict. Hist.*—M.

HACKET, JOHN, a learned and worthy English prelate in the seventeenth century, was born at London, in the year 1592. He received his grammar learning at Westminster school, whence he was elected to Trinity college, Cambridge, in the year 1608. In that seminary he recommended himself to notice by his abilities and proficiency, and acquired general esteem by his exemplary manners and modest demeanour. In the year 1612 he was admitted to the degree of B.A., and as soon as the statutes permitted was chosen fellow of his college. After commencing M.A. in 1615, he undertook the office of tutor, which he discharged with great reputation, having pupils from some of the best families in England placed under his care. With one of these, afterwards lord Byron, he retired into Nottinghamshire during a long vacation, and while there composed a Latin comedy, entitled "*Loyola*," which was twice acted before King James I., and printed in 1648, 8vo. Upon his return to college, he applied himself wholly to the study of divinity, and in the year 1618 was admitted into holy orders. His merits recommended him to the attention and friendship of several eminent characters, among whom were Dr. King, bishop of London, and bishop Andrews, of Winchester; but his principal patron was Dr. Williams, dean of Westminster, and bishop of Lincoln. When in the year 1621 that prelate was appointed lord-keeper of the great seal, he chose Mr. Hacket for his chaplain, and shewed the superior regard which he had for him above the rest of his chaplains, by his activity in obtaining for him honorary and beneficial promotions in the church. In 1623 Mr. Hacket proceeded to the degree of bachelor in divinity; and in the same year was nominated chaplain

in ordinary to king James I., and collated to a prebend in the cathedral church of Lincoln. During the following year, upon the lord-keeper's recommendation, he was presented to the valuable rectory of St. Andrew's, Holborn, in London; and in the same year obtained, through the influence of the same patron, the rectory of Cheam, in Surrey. The former of these preferments the lord-keeper informed him he intended for wealth, the latter for health. In the year 1625 Mr. Hacket was nominated by the king to attend his ambassador into Germany; but was induced by his friends to decline that appointment, from an apprehension which they entertained, that, on account of the severity of his reflections upon the Jesuits in his comedy of "Loyola," he would not be safe from the effects of their resentment, though in an ambassador's train. In the year 1628 he commenced doctor of divinity; and in 1631 was made arch-deacon of Bedford. He now diligently applied himself to the discharge of his pastoral duties in the parish of St. Andrew's, and to maintain in his flock a steady attachment to the doctrine and discipline of the church as established by law. As his church of St. Andrew's was in a very old and decayed state, he undertook to rebuild it; and for that purpose obtained large subscriptions from the nobility and gentry, and the more opulent among his parishioners. Upon the breaking out of the civil wars, however, the funds which he had collected were seized by the parliament, and appropriated to other uses. In the year 1641 he was one of the sub-committee, selected to prepare matters for the discussion of the *committee of accommodation*, appointed by the house of lords to examine into the innovations in doctrine and discipline introduced into the church since the Reformation, and to consider of such amendments in the liturgy, &c. as might obviate the principal objections of the puritan party, and prevent the ruin of the ecclesiastical constitution. This committee, however, was broken up, partly in consequence of the jealousy and opposition of the bishops, and partly owing to the ferment occasioned by the discovery of the king's design of bringing the army to London, to dissolve the parliament. When the bill for abolishing deans and chapters was depending in the house of commons, Dr. Hacket was appointed by the committee above mentioned to plead against it at the bar of the house; but his arguments did not make such an impression upon the majority as to prevent their voting for the bill. In the year 1642 Dr. Hacket was presented to a prebend and residentiaryship in the cathedral church of St.

Paul's. He enjoyed little benefit, however, from these preferments, as the civil wars between the king and parliament soon commenced, and the ecclesiastical establishment was overturned. From Dr. Plume's account of his life it appears, that private meetings were held at his house by the bishops and other eminent clergy, whence letters were circulated among the divines in different parts of England, to exhort them to steadfastness in the cause of episcopacy and monarchy. By his zeal in this cause he drew on himself the resentment of the adherents to the parliament; and some of his parishioners preferred articles against him before the committee for plundered ministers, who seem to have sequestered his rectory of St. Andrew's. For, following the advice of his friend Mr. Selden, he did not enter into any defence of himself, but retired to Cheam, where that gentleman promised to use his endeavours that he should remain unmolested. Soon afterwards he was carried away a prisoner by a party of the earl of Essex's army which marched through Cheam; but was liberated in a short time, after having resisted, it is said, considerable offers if he would embrace the side of the parliament. From this time he seems to have resided chiefly in retirement at Cheam, where he constantly officiated, making use of the liturgy, and explaining the church catechism, till an injunction was sent him by the committee of Surrey, by which he was forbidden that practice; yet even after this injunction he was connived at in introducing into the service many parts of the formulary in the Common-prayer. While he continued in this retirement, he is reported to have been instrumental in preserving several gentlemen firm to the protestant religion, who were assaulted by the artifices of lurking popish emissaries.

Upon the restoration of king Charles II. Dr. Hacket recovered all his preferments, and was offered the bishopric of Gloucester, which he refused; but soon afterwards accepted that of Lichfield and Coventry, and was consecrated in the year 1661. When he took possession of his see, he found the cathedral church at Lichfield in ruins, owing to the effect of cannon shot and bombs that had been discharged against it, and the embezzlement of such of the materials as could be converted to profit; while the episcopal palaces were either entirely demolished, or in a wretched state from dilapidations. In the course of eight years he entirely restored his cathedral, in a more complete and beautiful form than before its destruction, at the expence of twenty thousand pounds, a considerable part

of which was defrayed by himself, and he also expended a large sum on a prebendal house, which he made the place of his residence. During the same period he proved himself a benefactor to the university of Cambridge, by buildings which he added to Trinity college; and afterwards, by legacies to other colleges, and the bequest of all his books to the university library. He died at Lichfield in 1670, not long after he had completed the seventy-eighth year of his age. Bishop Hacket was a prelate of considerable learning, particularly in civil and ecclesiastical antiquities, and possessed a wonderful retentive and accurate memory. He was also distinguished for piety, integrity, benevolence, and charity, and for strictly virtuous and exemplary manners. From his motto, however, which was, "Serve God and be cheerful," we may conclude that his piety did not degenerate into superstition, and that his strictness of conduct was not carried to the extreme of gloomy rigour and austerity. The only pieces of his published during his life were the comedy above mentioned, and a single sermon preached before the king. But after his death, Dr. Plume published "A Century of his Sermons, upon several remarkable Subjects," 1675, folio; and in 1693 appeared his learned and valuable "Life of Archbishop Williams," in folio, of which an abridgment was published in 1700, 8vo, by Ambrose Philips. *Biog. Brit. Neal's Hist. Purit. vol. II. ch. ix.*—M.

HACKSPAN, THEODORE, or according to some writers THIERRI, a learned German Lutheran divine and Oriental scholar, was born at Weimar in Thuringia, in the year 1607. He commenced his academic career at Jena, where he spent seven years in the study of philosophy, theology, and the Oriental languages. Afterwards he removed to the university of Altdorf, attracted by the fame of a tutor who was highly spoken of for his acquaintance with Eastern learning; whence he went to Helmstadt, where he completed his theological studies under the celebrated George Calixtus, and other eminent professors. Returning afterwards to Altdorf, he fixed his abode in that university, and was the first person who publicly taught there the Oriental languages. On this employment he entered in the year 1636, and prosecuted it with great reputation and success during the remainder of his life. He is said to have been the most perfectly acquainted of any person in his day with the Hebrew, both scriptural and rabbinical, the Syriac, the Chaldee, and the Arabic languages. For some time he was prevented from committing to the press some of

the most important of his learned labours, and the most useful for the improvement of his pupils, owing to the printing-offices within his reach not being furnished with the necessary types for giving his quotations in the proper characters. But from this embarrassment he was relieved by Josse Schmidmaier, an advocate of Nuremberg, who established a press in his own house, supplied with complete assortments of letters in the different languages of which he made use. In the year 1654 Hackspan was appointed to fill the theological chair at Altdorf, without relinquishing his professorship of Oriental languages. By his intense application, however, to his studies, and the duties of his appointments, he brought on a decline, to which he fell a sacrifice in 1659, when only in the 52d year of his age. He was the author of "Sylloge Disputationum theologicarum & philologicarum," 1663, 4to, which is a collection of pieces published at different periods, the particular titles of which may be seen in the first of our subjoined authorities; "Interpres Errabundus; hoc est, brevis Disquisitio de Causis errandi Interpretum & Commentatorum Sacrae Scripturae, omniumque adeo qui circa Sacras utriusque Fœderis occupantur Litteras," which is annexed to a treatise entitled "Lucubrationes Franktallenses; sive Specimen aliquod Interpretationum & Expositionum, quas plurimas in difficillima quæque utriusque Testamenti Loca meditatus est Bonaventura Cornelius Bertramus, Picto Thoarsensis," &c. 1645, 8vo; "Miscellaneorum Sacrorum Libri duo," 1660; "Notæ Philologico-theologicæ in varia & difficiora Veteris & Novi Testamenti Loca," 1664, in three vols. 8vo; "Observationes Arabico-Syriacæ in quædam Loca Veteris & Novi Testamenti," 1662, 4to; "Specimen Theologiæ Talmudicæ;" "Fides & Leges Muhammedis;" "Liber Nizachon Rabbi Lipmanni;" "Termini, Distinctiones, & Divisiones, Philosophico-theologicæ, &c." *Moreri. Nouv. Dict. Hist.*—M.

HADDON, WALTER, an elegant scholar of the sixteenth century, was born of a good family in Buckinghamshire, in 1516. He was educated at Eton school under Dr. Cox, afterwards bishop of Ely; and in 1533 was elected a scholar of King's college, Cambridge, of which he afterwards became a fellow. He was considered as one of the principal ornaments of that society, having by an assiduous study of the best writers, especially Cicero, acquired a very elegant Latin style, and made himself a proficient in oratory and poetry. His particular pursuit was the civil law, in which he took a

doctor's degree, and read public lectures. He was likewise for some time professor of rhetoric, and orator of the university. His zeal in the cause of reformation, together with his literary reputation, caused him in the reign of Edward VI. to be made master of Trinity-hall in the room of bishop Gardiner. In 1550 he served the office of vice-chancellor; and two years afterwards, through the influence of the court, though not qualified according to the statutes, he was chosen president of Magdalen college, Oxford. He withdrew from this situation on the accession of Mary, and passed the dangerous period of her reign in retirement. Elizabeth, soon after she came to the crown, appointed him one of her masters of requests; and Dr. Parker, archbishop of Canterbury, made him judge of his prerogative court. He was one of the queen's commissioners at the royal visitation of the university of Cambridge; and in 1565 and 66 he was employed as one of the public agents at Bruges for restoring the ancient commerce between England and the Netherlands. While in the prospect of higher promotion, he died in January, 1571-2, in his fifty-sixth year. Walter Haddon had a principal concern in drawing up and putting into Latin the code of ecclesiastical law entitled "*Reformatio Legum Ecclesiasticarum*," edited in 1571 by John Foxe. He published in 1563 a reply to Jerom Osorio's letter entitled "*Admonitio ad Elizabetham, Reginam Angliæ*." His other works were collected by Thos. Hatcher, of King's college, Cambridge, and published in 1567, under the title of "*Lucubrationes G. Haddoni, &c.*" 4to. They consist of orations, letters, and poems, the latter mostly on religious topics, all in Latin. Several of his original letters are preserved among the Harleian MSS. *Biog. Brit.*—A.

HAEN, ANTHONY VAN, M.D. professor of medicine in the university of Vienna, was born at Leyden, in 1704, and studied under the celebrated Boerhaave. After taking his degree as doctor, he settled at the Hague, where he practised with great success and approbation. Van Swieten, however, who was fully acquainted with the value of his talents, prevailed on him to remove to Vienna, that he might assist him in the plan he had drawn up for reforming the medical faculty in that capital. He repaired to that city in 1754 to be professor of medicine, and fully answered the expectation which had been formed of him; but his last treatises, "*De Magia*" and "*De Miraculis*," seem to confirm the observation that great men have their weak side as well as others. He

died in the year 1776, at the age of seventy-two. Gruner, in his Medical Almanac for 1782, says, "Van Haen was a man of great learning and practical knowledge, but an enemy to all new opinions, which he violently opposed, as appears from his dispute with Haller on sensibility and irritability; with Tralles on inoculation; with baron Von Stork on the use of poisonous plants in medicine, on the nature and origin of the purple fever and eruptive affections of the like kind, his thoughts on the plague and on malignant fevers, &c. in which, setting aside the polemic part, the reader will find a great deal of useful information. This eminent physician rendered himself celebrated in a literary point of view by the excellent observations interspersed in his "*Ratio Medendi, in Nosocomio practico*," *Vindob.* 1757-1773, in fifteen parts, octavo; and in the "*Ratio Medendi continuata*," *Vindob.* 1772-1779, three parts, octavo. His other works are: "*Historia Morbi Incurabilis, Medicos passim fallentis*," *Hagæ.* 1774, 8vo; "*Dissertatio de Colica Pictorum*," *Ibid.* 1745, 8vo; "*De Deglutitione impedita*," *Ibid.* 1750, 8vo; "*Magiæ Examen*," *Viennæ,* 1774, 8vo; "*Liber de Miraculis*," *Frankof. & Lips.* 1776, 8vo; "*Opuscula omnia medico-physica, in unum nunc primum collecta*," *Neuss.* 1780, six vols. 8vo; "*Prælectiones in Boerhavi Institutiones Pathologicas, recensuit, additamentis auxit & edidit F. de Wassenberg Tomi V*," *Vindob.* 1780-1782, 8vo. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

HAGEDORN, FREDERIC, a celebrated German poet, was born in 1708 at Hamburgh, where his father resided as Danish minister for the circle of Lower Saxony. He received a good education, and shewed an early talent for poetry; but as his father died in 1722 in confined circumstances, having lost great part of his property by misfortunes, young Hagedorn found he had little to trust to except his own exertions and industry. He therefore continued his studies in the Gymnasium of Hamburgh, and at that juvenile age wrote several poems which were inserted in the Hamburgh Patriot, one of the first weekly journals published in Germany. In 1726 he proceeded to Jena, where he applied for three years to the study of the law; but without neglecting the muses. A small collection of his poems was published at Hamburgh in 1729; and the same year, in order to push his fortune, he repaired to London with recommendations to the Danish ambassador baron Von Solenthall, and resided in that city till 1731. The ambassador treated

him with great kindness, gave him free board and lodging in his house; and though the other emoluments arising from his appointment were small, he enjoyed the advantage of becoming acquainted with the genius and manners of the English nation, for which he ever afterwards entertained a high esteem. He studied the English writers with great assiduity, and Pope, next to Horace, was his favourite author. About the year 1733 he was secretary to the society of British merchants at Hamburg; an office to which he was recommended by his intimate acquaintance with the English language and history. He had now an income of 600 dollars, which placed him in easy circumstances, gave him access to the best company, and connected him with a nation which he highly respected. Soon after he married the daughter of an English taylor, who was rather advanced in years, and with whom he expected to obtain a considerable property; but in this he found himself disappointed. For nearly ten years he devoted himself to poetry merely for his own amusement, without communicating any thing to the public; but in the year 1738 he published the first book of his "Fables," which made him known in a different point of view. In his poetical writings he affected a taste with which the Germans were then unacquainted, and gave proofs of those talents which were afterwards so much admired. In the year 1740 appeared his masterly ridicule of modern pedantry, entitled "The Man of Letters;" and in 1742 a very happy paraphrase of Pope's Universal Prayer. At first he caused his moral pieces to be printed singly, and distributed them, for the purpose of submitting them to the judgment of his friends before he should collect them. In 1743 he gave to the public his celebrated poem of "Happiness," which established his reputation as a moral poet; and this was followed in 1747 by "A Letter to a Friend," which is an excellent commentary on the Nil Admirari of Horace; and in 1750 by the first collection of his scattered poems, to which was added the second book of his Fables. In the following year he entered an entirely new path, and, as professor Ramler says, was the first German poet who attempted imitations of the bacchanalian and humorous songs of the English. His productions in this style of poetry were published at Hamburg in 1751; and many of them have been set to music for the harpsichord by various eminent composers, such as Bach, Quantz, Görner, and Graf. In this kind of writing he may be compared to Prior, whom he seems often to have imitated. He died in

1754, of the dropsy, in the forty-seventh year of his age. Few poets have taken so much care to polish their poetry as Hagedorn; and Wieland, in the preface to his poetical works, calls him the German Horace. This classical author he always carried about in his pocket; together with a number of blank cards, on which he wrote down memorandums of whatever he read or heard. He was well acquainted with the French and English languages, and could write both with the same facility as German. A complete collection of his works, with vignettes, was published at Hamburg in 1756; and several editions have appeared since that time. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

HAGGAI, the tenth in order of the Hebrew minor prophets, is supposed to have been a descendant from Aaron, and was the first person commissioned to deliver a divine message to the Jews after their return from the Babylonish captivity. He began to prophesy in the sixth month of the second year of the reign of Darius Hystaspes, or 520 years B.C. His first message contains a severe reproof to the Jews, on account of their delay in rebuilding the temple, while they were sufficiently active in erecting commodious houses for their own accommodation; and informs them, that to this neglect they were to attribute their want of prosperity, and the barrenness with which their country was at that time afflicted. When his remonstrances had produced a proper effect upon their minds, and all ranks had begun to apply with zeal and diligence to the re-erection of the temple, Haggai was again commissioned to address himself to them with assurances of the Divine protection and blessing, and a promise that the splendor and riches of this new building should be very great, and that it should be far from being as nothing in the eyes of those who recollected the glory of the first temple. He was afterwards directed to encourage them with a promise, that, during the following year, God would bless them with a fruitful harvest; and was also instructed to inform Zerubbabel, the governor of Judah, of the approaching convulsions which should terminate in the destruction of Babylon, during which he and the Jewish people should be favoured with God's special protection. We have no information which can be depended upon respecting either the place or time of Haggai's death. Bishop Lowth is of opinion that the prophecy of Haggai is wholly prosaic; but bishop Newcome, who has furnished us with the best English version of it, has proceeded

in his translation on the conjecture, that a great part of it will admit of a metrical division. *Book of Haggai. Newcome's Pref. to his Attempt towards an improved Version, &c. of the minor Prophets. Lowth, de Sacra Poesi Heb. Præl. xxi.—M.*

HAHN, SIMON FREDERIC, a writer on history, was born in 1692, at Bergen, in the duchy of Hanover, where his father was minister. At a very early age he was a proficient in the languages; and when he was fourteen, being on his departure to the university of Hall, he pronounced a Latin harangue on the origin of the monastery of Bergen, which was printed. He soon after published the continuation of the Chronicle of Bergen by Meibomius, and its charter from Otho the Great. He gave public lectures on history at the age of nineteen; by which, and some other learned works, he obtained a reputation which caused him to be invited to succeed the professor Eccard in the chair of history at Helmstadt. In 1725 he succeeded Eccard as historiographer and librarian to the elector of Hanover, the duties of which offices he discharged till his death in 1729. Besides various dissertations on subjects of German history, he wrote, in the German language, a "History of the Empire," of which the first four volumes appeared in 1731. He also published "Collectio Monumentorum veterum & recent. ineditorum," two vols. 8vo. *Moreri.—A.*

HAILLAN, BERNARD DE GIRARD DU, historiographer of France, was born of an ancient family at Bourdeaux about 1535. He first became known as a man of letters by some poems and translations; but giving all his attention to history, he was made historiographer by Charles IX. in 1571, on which occasion he renounced Calvinism, in which he had been educated, and conformed to the Roman-catholic religion. He was in the service of Henry III. before he came to the throne; and in 1576 dedicated to him, then king, his History of France, for which he was rewarded by various honours and emoluments. He accompanied Noailles bishop of Acqs on his embassies to England and Venice. Du Haillan died at Paris in 1610, and was buried at St. Eustache. He was a man of a fiery disposition and warm imagination, boastful and self-conceited, and eager in the pursuit of fame and fortune. As a writer, he is principally known for his "History of France, from Pharamond to the Death of Charles VII." first published in several vols. 8vo, and reprinted in two vols. fol. 1627. It has the merit of being the first body of French history written in that lan-

guage. In several respects it is written with freedom, and with a spirit superior to national prejudices; but in other instances it betrays credulity and a love of fable. It is loaded, according to the taste of the time, with tedious harangues, mostly translated literally from the Latin work of Paul Emili. Though it was much criticised, its free and satirical cast acquired it many readers. His work "De l'Etat & Succès des Affaires de France," 8vo, 1613, contains several curious details. *Bayle. Moreri.—A.*

HAKEM-BAMRILLAH, a sovereign remarkable for his extravagances, was the third of the Fatimite caliphs of Egypt, and succeeded his father Azis in 996, at the age of eleven. As soon as he assumed the reins of government, he distinguished himself by a series of frantic follies. Disregarding all the manners and customs of the country, he ordered all the shops of Cairo to be kept open and lighted through the night, and at the same time reduced the women to a state of absolute confinement, forbidding the manufacture of any shoes for their use. As a punishment for the clamours raised on this account, he caused a large part of the city to be set on fire, and delivered the rest to the pillage of his guards, who had for many days a bloody conflict with the citizens. He affected a great zeal for the Mahometan religion, founded mosques and colleges, caused many splendid copies of the Koran to be made, and rooted up all the vines of Upper Egypt. A fancy then seized him of setting up a new religion. He styled himself the visible image of God upon earth, claimed the honours of adoration to his person, and caused the mysteries of his worship to be performed on a mountain near Cairo. A list of sixteen thousand persons was procured who acknowledged his divine mission; and, what is truly extraordinary, this absurd faith took such root, that the Druses of Mount Libanus of the present day retain a conviction of the existence and divinity of the caliph Hakem. Under the character of God's vicergerent he persecuted the Jews and Christians both in Egypt and Palestine, demolished the famous church of the Resurrection at Jerusalem, and put a stop to all the religious ceremonies practised there. A fit of levity or repentance, however, led him to order the rebuilding of the churches and to restore the liberty of worship. At the same time he undertook the more dangerous task of reforming or abolishing Mahometism; he suppressed the fast of Ramadan and the five daily summonses to prayer, and interdicted the pilgrimage to Mecca. This impiety proved intolerable

to his subjects, and he perished in a conspiracy formed by his own sister in the year 1020. *D'Herbelot. Marigny. Gibbon.—A.*

HAKEWILL, GEORGE, a learned English divine in the seventeenth century, was born at Exeter, in the year 1579. After passing through the necessary preparatory course of grammar learning in his native city, when he was about sixteen years of age he was entered a commoner of St. Alban's-hall, in the university of Oxford. In this seminary he so early distinguished himself by his proficiency, and his skill in scholastic disputations, that when he was only of two years' standing, he was unanimously elected a fellow of Exeter college. Having taken his degrees in arts at the regular periods, and been admitted into orders, he travelled abroad for further improvement, and after his return home, acquired considerable reputation as an acute philosopher, profound divine, and noted preacher. In the year 1611 he was admitted to the degree of doctor in divinity. Afterwards he was appointed chaplain to prince Charles, and obtained the archdeaconry of Surrey in the year 1616, probably owing to that prince's recommendation. In the year 1621 he was dismissed from his office of chaplain, and at the same time lost all hope of farther promotion through royal patronage, in consequence of the honest freedom with which he wrote against the projected match of the prince with the infanta of Spain. His treatise on this subject was not published, but presented in manuscript to the prince, who, according to the testimony of sir Anthony Weldon, gave the author his promise that he would not shew it to the king, and that "it should never go farther than the cabinet of his own breast." If such a promise was actually made, it was very soon forgotten; for within less than two hours after he received it, the prince delivered the manuscript to his father, who was so highly offended at it, that he gave orders for the author's being taken into custody. He was soon liberated, however, though not permitted to retain his station in the prince's service. Some time after this he was presented to the rectory of Heanton, or Haynton, near Barnstaple, in Devonshire; and in the year 1641, upon the promotion of Dr. Prideaux to the bishopric of Worcester, he was elected rector of Exeter college. Upon the breaking out of the civil war, however, he resided but little at his college, chiefly leading a recluse life at his rectory. When in the year 1648 the parliamentary visitors required a peremptory answer in writing from all the members of the university,

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to the question, whether they would submit to the authority of the parliament? he was in the number of the heads of colleges who replied in the affirmative; by which means he retained his place till his death, which took place in 1649, when he was about seventy years of age. Besides several single sermons, controversial treatises, &c. the subjects of which are mentioned in the first of our subjoined authorities, he was the author of "*Scutum Regium adversus omnes Regicidas & Regicidarum Patronos, ab Initio Mundi usque ad Interitum Phocæ Imperatoris, &c. Lib. III.*" 1612, 8vo; "*The ancient and ecclesiastical Practice of Confirmation, confirmed by Arguments drawn from Scripture, Reason, Councils, Fathers, and later Writers, &c.*" 1613, 4to; "*Twelve Sermons concerning David's Vow to reform himself, his Family, and his Kingdom,*" 1621, 8vo; and, which was his most important work, "*An Apology or Declaration of the Power and Providence of God in the Government of the World, proving that it doth not decay, &c. in four Books,*" 1627, folio, the third edition of which, printed in 1635, was enlarged by two additional books. *Wood's Athen. Oxon. vol. II. Neal's Hist. Purit. vol. III. ch. ix.—M.*

HAKLUYT, RICHARD, one of the first English collectors of voyages and discoveries, was born in or near London about 1553. He was educated at Westminster school; and, during his residence there, being accustomed to visit, at his chambers in the Temple, his cousin Richard Hakluyt, esq. of Eyton, a person greatly attached to matters of navigation and commerce, he acquired such a taste for geographical and maritime enquiries, that it became his ruling passion. Upon his removal to Christ-church, Oxford, he engaged in a course of reading on those topics in a variety of languages, by which he rendered himself so conspicuous, that he was appointed to read public lectures upon cosmography and the collateral sciences. It is to be wished that we had a more particular account of this academical novelty, which, it seems, appeared so useful to sir Francis Drake, that he made some proposals for establishing a lecture on navigation at Oxford, though they were not brought to effect. The name of Hakluyt became known to persons abroad engaged in similar studies, and he maintained a correspondence with Abraham Ortelius and Gerard Mercator. In 1582 he published a small "*Collection of Voyages and Discoveries,*" which was afterwards incorporated into his large work. This was well approved,

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and procured him a commission from secretary Walsingham to confer with some merchants of Bristol respecting an expedition to Newfoundland and the adjacent parts. Soon after, he was engaged as chaplain to sir Edward Stafford in his embassy to France, in which country he remained five years. At Paris he cultivated an acquaintance with all persons eminent for the branches of science to which he was attached; and he procured at his own expence the publication of a French account of Florida by captain Loudonniere and other adventurers, edited by Martin Basaniere, a professor of mathematics. This he translated into English, and published in 1587, with a dedication to sir Walter Raleigh. In the same year he published at Paris an improved edition of Peter Martyr's work "De Orbe novo," 8vo, which at his suggestion was afterwards translated into English, under the title of "The Historie of the West-Indies, &c." by M. Lok. After his return from France in 1588, he was nominated by sir W. Raleigh one of the corporation of counsellors, assistants, and adventurers, to whom he assigned his patent for the prosecution of discoveries in America. He thereupon set himself to the collection and arrangement of all the accounts and documents of voyages by English navigators, which, in 1589, he published in one volume folio, with the title of "The principal Navigations, Voyages, and Discoveries, of the English Nation, made by sea or overland.... within the Compass of these fifteen hundred Years." This collection was augmented by two more volumes folio, the last printed in 1600. It contains the narratives of nearly two hundred and twenty voyages, besides a number of justificatory papers, as patents, instructions, letters, &c. and is certainly a highly valuable treasury of such facts. In 1601 he published a translation from the Portuguese of "Antonio Galvano's History of Discoveries," 4to. He was appointed in 1605 to a prebendal stall at Westminster, which, with a rectory in Suffolk, was the sum of his ecclesiastical promotions. In 1609 he published a translation of "Ferdinand de Soto's Description of Florida," 4to. This was his last printed work: he died in 1616, and was buried in Westminster abbey. His papers, amounting to the quantity of another volume, came into the hands of Purchas, author of the Pilgrims, who made use of them in his collections. The name of our author has been perpetuated in Hakluyt's Headland, a promontory on the continent of Greenland, so called by the navigator Hudson in 1608. *Biog. Brit.—A.*

HALDE, JOHN-BAPTIST DU, born at Paris in 1674, entered into the society of Jesuits, and was entrusted with the care of collecting and arranging the letters sent by the society's missionaries from different parts of the world. He was likewise secretary to father le Tellier, the king's confessor. He died in 1743, with a great character for mildness, piety, and patient industry. He wrote some Latin poems and harangues; but is chiefly known as the editor of the "Lettres édifiantes and curieuses," from the ninth to the twenty-sixth collection inclusive, to which he wrote useful prefaces; and as the author or compiler of the "Description historique, géographique, & physique de l'Empire de la Chine, & de la Tartarie Chinoise," four vols. folio, *Paris*, 1735; and four vols. 4to, *Haye*, 1736. This is reckoned the most complete account of that vast empire which has appeared in Europe. It is written in a simple unaffected style, with a great air of veracity, only perhaps inclining to a too favourable representation of the people who are its subject. It has been translated into English with some retrenchments. *Moreri. Nouv. Dict. Hist.—A.*

HALE, sir MATTHEW, an eminent lawyer and judge, was born in 1609 at Alderley in Gloucestershire, whither his father, a barrister, had retired upon a small paternal estate, on account of conscientious scruples concerning the practice of the law. Matthew received his grammar education under a puritanical clergyman; and at Magdalen-hall, Oxford, was put under the tuition of a man of the same principles; the influence of which was visible on his after-character. During the early years of youth, however, he was not free from the levities incident to that period, and his dispositions were rather martial than literary. At length, upon the persuasion of serjeant Glanvill, in his twenty-first year he entered at Lincoln's-inn, and bending his mind to the studies of his profession, he is said for many years to have passed sixteen hours daily at his books. He also became seriously devout, and performed the duties of religion with undeviating regularity. The life he led was entirely that of a student and recluse, and he gave no time or attention to the ordinary calls of social intercourse. He enlarged the circle of his enquiries so as to comprehend almost every object of human learning—mathematics, physics, history, philosophy, and, above all, divinity. For this comprehension he was much indebted to his acquaintance with that profound scholar Selden, who contracted such a regard for him as

to make him his executor. He was called to the bar some time before the breaking out of the civil war; and when that unhappy event took place, he laid down to himself a rule of conduct derived from the Roman Atticus (whose life he translated from Corn. Nepos), which was, to engage in no party, and always to favour and assist those who were lowest. Thus he was counsel for several of the oppressed royalists, and for the king himself; yet did not scruple to take the covenant, and to act as a lawyer in the concerns of the parliament. His reputation for integrity and knowledge of the law stood high with all parties. In 1652 he was one of the committee appointed to consider of the reformation of the law. In 1654 he was persuaded to accept of the office of justice of the Common-bench (the former King's-bench), in which station he maintained the dignity of the laws and the rights of the people with a spirit which was so little pleasing to the protector that, upon his return from a circuit, Cromwell told him angrily "that he was not fit to be a judge." Hale, in reply, said "it was very true," and thenceforth refused to sit upon criminal causes. He served in the parliament of 1654 as one of the knights for the county of Gloucester, and duly attended to obstruct some of the mad projects then set on foot by the enthusiasts. After the death of Oliver, he refused to take a commission from his son Richard. He was a member of the parliament which restored Charles II. and was zealous in procuring the bill of indemnity. When the courts of law were re-settled, he was made, November, 1660, chief baron of the Exchequer, and was knighted. He held that station eleven years, with the universal character of one of the ablest and most upright judges that ever adorned the English bench. No man was ever more delicate in avoiding every suspicion of being previously influenced in the decision of a cause. Being once visited in his chamber by a nobleman of the first rank who had a suit in his court, he absolutely refused hearing from him any statement of the case, saying that he never received information upon causes but in the open court, where both parties were to be heard alike. The nobleman, conceiving himself affronted, complained to the king of the rudeness with which he had been treated; but Charles, who understood propriety, bid him be contented, for he verily believed that judge Hale would use himself no better should he attempt to solicit him in a cause. Though a strict member of the church of England, he was now favourable to the non-conformists,

whom he thought hardly dealt with; and he wished that the terms of conformity had been made more liberal and comprehensive. The honourable Roger North, who in his *Life of Lord Guilford* has, by way of contrast, taken pains to depress the character of judge Hale, represents him as lying under a bias in favour not only of dissenters, but of persons of inferior condition, and the popular party in general; yet he acknowledges that he did the crown more justice in the court of Exchequer than any other had done, since he well knew what was law, and always decided accordingly. And surely a leaning towards the rights of the subject was no undesirable propensity in a judge during the reign of Charles II. His vanity, his self-opinion, his fondness for subtle distinctions, mentioned by this writer, were foibles which did not detract from his substantial merits of being a true lover of justice, and its undaunted assertor. The most blamable passage of his life was his condemnation of some pretended witches at Bury St. Edmund's in 1664, when his piety and theological reading seemed only to have the effect of rendering him credulous and unrelenting. He was of great service to the city of London after the fire, by sitting in Clifford's-inn to assist in compromising differences between landlord and tenant. In 1668 he drew up a bill for the purpose of forming an union between the church and the separatists. He was raised to the post of lord chief justice of the King's-bench in 1671, where his high reputation drew after him most of the business of the other courts. An inflammation of the diaphragm in 1675 broke up a constitution which had hitherto remained firm and vigorous, and he died in February, 1676, in his sixty-seventh year. Sir Matthew was twice married; and by his first wife, daughter of sir Henry Moor of Berkshire, had ten children, of whom six lived to be married, but only two survived him. He is said not to have been happy in his children, a misfortune not unusual to persons of great strictness of manners; yet bishop Burnet represents him as a man of great tenderness and humanity, which he shewed not only by his charities to the poor and indulgence to his tenants, but even by his mercy to beasts; for he would not permit his old horses to be sold, but kept them on his grounds at easy work. He was likewise a great encourager of young persons whom he observed to be diligent in their studies, and freely assisted them with his advice. He loved to enjoy a few friends in private, but is said to have been very accessible to flattery.

The works of sir Matthew Hale are numerous and various.—Of the philosophical class are: “An Essay touching the Gravitation of Fluid Bodies,” 1674; “*Difficiles Nugæ*, or Observations concerning the Torricellian Experiment, &c.” 1674; “Observations touching the Principles of Natural Motion, &c.” 1677. “The primitive Origination of Mankind considered,” 1677. His moral and theological works are: “Contemplations, Moral and Divine, with Directions touching keeping the Lord’s-day, and Poems on Christmas-day,” 1676-1679; “Judgment of the Nature of True Religion, &c.” 1685, published by Richard Baxter; “Several Tracts on Religious and Moral Topics,” 1684; “Discourse of the Knowledge of God and Ourselves, &c.” 1688. Those belonging to his own profession are: “The Preface to Rolle’s Abridgment of Cases;” part of the work entitled “London’s Liberties;” “Pleas of the Crown,” 1678; “A Discourse touching Provision for the Poor,” 1685; “A Treatise concerning Sheriffs’ Accounts,” 1683; to this is added his trial of the witches; “The original Institution, Power, and Jurisdiction, of Parliaments,” 1707; “*Historia Placitorum Coronæ*,” published from the original manuscript in 1736, two vols. folio, by Sollom Emlyn, esq.—this is his most considerable work, the Pleas of the Crown above mentioned being only the plan of it.—A.

HALES, or DE HALES, ALEXANDER, a celebrated English scholastic divine and philosopher who flourished in the thirteenth century, was a native of Gloucestershire, whose surname was derived from a Franciscan monastery in that county, in which he received his early education. While young he was sent to the university of Paris, where he distinguished himself by his proficiency in academic studies, and particularly in scholastic theology and canon law. After taking his degree of doctor, he commenced professor in those sciences, and attracted a crowd of pupils, among whom were the famous Duns Scotus, and John Fidanza, afterwards known to the world under the name of cardinal Bonaventure. So high was his reputation for profound knowledge in philosophy and theology, that he obtained the title of the *Irrefragable Doctor*. In the year 1222 he embraced the monastic state among the Franciscans at Paris, with whom he spent the remainder of his days, chiefly employed on the composition of various works, several of which are no longer in existence. He died in the year 1245. Of the different publications to which his name was prefixed, the only one that can with certainty be

pronounced genuine is the “*Summa universæ Theologiæ*,” or Commentaries on the four Books of Sentences, which he undertook by order of Pope Innocent IV. and which displays greater evidence of the author’s scholastic subtlety, than of his accurate theological information, or acquaintance with ecclesiastical antiquities. It was first printed at Nuremberg in 1482, folio, and afterwards at Basil in 1502, at Venice in 1575 and 1576, and at Cologne in 1622. As to the “*Commentaria in quatuor Libros Sententiarum*,” published under his name at Lyons, in 1515, in four volumes, the best critics concur in maintaining that they are to be ascribed to some other hand. For the titles of other works, the genuineness of which is doubtful, and of some which clearly belong to other authors, as well as for the subjects of manuscripts by De Hales, still supposed to exist in the libraries at Milan, Oxford, and Lambeth, we refer the curious reader to *Cave’s Hist. Lit. vol. II. sub sæc. Schol. & Du Pin. Leland. Comm. de Scrip. Brit. cap. cccxxxi.*—M.

HALES, JOHN, a learned English divine and critic, and usually distinguished by the appellation of *ever-memorable*, was born at the city of Bath in Somersetshire, in the year 1584. He was educated in grammar learning in his native place, and made such a rapid progress, that at thirteen years of age he was qualified for the university. Being sent to Oxford, he was entered a scholar of Corpus-Christi college, where he attracted much notice by his extraordinary proficiency in literature, and the superior ability and acuteness displayed in his academic exercises, when he took his degree of B.A. He was particularly famed for his accurate knowledge of the Greek language, which recommended him to the attention of the learned sir Henry Savile, then warden of Merton college, through whose influence he was elected a fellow of that institution, in the year 1605. Of his assistance sir Henry availed himself, as well as that of other able scholars, abroad and at home, in preparing for the press his fine edition of the works of St. Chrysostom. Mr. Hales’s skill in Greek, likewise, occasioned his being appointed Greek lecturer in his college, and, in the year 1612, professor of that language to the university. In 1613, upon the death of sir Thomas Bodley, founder of the Bodleian library, Mr. Hales was selected by the university to pronounce his funeral oration, which is preserved in Dr. Bates’s “*Vit. Select. Aliquot virorum*;” and in the same year he was admitted fellow of Eton college, being then in orders. Five years afterwards he accompanied sir

Dudley Carleton, ambassador to the Hague, in the capacity of his chaplain; by which means he had the opportunity of procuring admission to the Synod of Dort, at whose open sessions he was constantly present. While he attended the meetings of this synod, he became a convert from Calvinism to Arminianism. This appears from a letter written by his friend Mr. Anthony Farindon, and prefixed to our author's "Golden Remains," in which that gentleman says "that in his younger days he was a Calvinist, and even then when he was employed in that synod; and at the well pressing of St. John III. 16, by Episcopius there, *I bid John Calvin good night*, as he has often told me." Dr. Walker confirms this account of the change in his opinions, by stating, that a friend of Mr. Hales finding him one day reading Calvin's Institutes, asked him "if he was not passed that book?" to which he replied, "In my younger days I read it to inform myself, but now I read it to reform him."

In religious matters Mr. Hales was disposed to obey no rule but the Scriptures; and in judging of their sense and meaning, instead of following the guidance of human creeds and articles of faith, he was determined by the decisions of his own cool and dispassionate reason. He was at the same time possessed of an ardent love of truth, was diligent in his enquiries after it, and ready to embrace it wherever he found it. With these dispositions, and possessing a frank open temper, he was led to write and talk in a manner that drew on him the censures of the narrow-minded and illiberal. Because that, when adverting to the different opinions entertained respecting the person of Christ, he did not join the zealous orthodox in condemning those whom they have classed under the denomination of heretics, or in insisting on the necessity of believing the article of Christ's divinity, he was represented to be a Socinian, and the concealed author of treatises which were the actual productions of Polish Unitarians. In his famous tract concerning schism, he thus freely censures those who are desirous of being wise "above that which is written," and of imposing their dogmas on others: "It hath been the common disease of Christians from the beginning, not to content themselves with that measure of faith which God and the Scriptures have expressly afforded us, but out of a vain desire to know more than is revealed, they have attempted to discuss things, of which we can have no light neither from reason nor revelation; neither have they rested here; but upon pretence of church authority which is none, or

tradition, which for the most part is but figment, they have peremptorily concluded, and confidently imposed upon others a necessity of entertaining conclusions of that nature, and to strengthen themselves have broken out into divisions and factions, opposing man to man, synod to synod, till the peace of the church vanished, without all possibility of recall." He was desirous of having religion freed from whatever did not belong to it, and reduced to its primitive simplicity and purity. And with a view to promote ecclesiastical peace and concord, he strongly recommended that the public devotional forms should be drawn up in a manner unexceptionable to all parties. "Were liturgies," says he, "and public forms of service so formed as that they admitted not of particular and private fancies, but contained only such things in which all Christians do agree, schisms on opinion were utterly vanished. If the spiritual guides and fathers of the church would be a little sparing of incumbering churches with superfluities, and not over rigid either in reviving obsolete customs, or imposing new, there would be far less danger of schism or superstition; and all the inconvenience likely to ensue, would be but this, that they should in so doing yield a little to the imbecilities of inferiors; a thing which St. Paul would never have refused to do. Meanwhile, wheresoever false or suspected opinions are made a piece of the church liturgy, he that separates is not the schismatic; for it is alike unlawful to make profession of known or suspected falshoods, as to put in practice unlawful or suspected actions."

Mr. Hales used no less freedom in delivering his censures on the turbulent ambition of prelates, than in expressing his sentiments on the subjects above mentioned. The treatise on schism in which they are to be found, was not yet given to the public; but being handed about in manuscript, a copy of it fell into the hands of archbishop Laud, to whom some parts of it gave offence. This circumstance occasioned Mr. Hales to write to the archbishop that remarkable letter in vindication of himself, which was first printed by way of appendix to the seventh edition of bishop Hare's "Difficulties and Discouragements which attend the Study of the Scriptures in the Way of private Judgment;" in which he made the noble declaration that the pursuit of truth had been his only care ever since he first understood the meaning of the word. "For this," says he, "I have forsaken all hopes, all friends, all desires, which might bias me, and hinder me from driving at what I aimed. For

this, I have spent my money, my means, my youth, my age, and all I have; that I might remove from myself that censure of Tertullian, *suo Vitio quis quid ignorat*. If, with all this cost and pains, my purchase is but error, I may safely say to err hath cost me more, than it has many to find the truth. And truth itself shall give me this testimony at last, that if I have missed her, it is not my fault, but my misfortune." This letter appears to have been written in the year 1638; and soon after its reception Mr. Hales was sent for by the archbishop to Lambeth, where, after a conference of some hours, that prelate was reconciled to him, and is said to have made him large offers of preferment, which he modestly declined. During the following year, however, a canonry of Windsor was pressed upon him in such a manner, that he thought himself in some measure obliged, though unwillingly, to accept it, and was installed accordingly; but he did not enjoy this preferment any longer than till the commencement of the civil wars in 1642.

About the beginning of the year 1645, Mr. Hales retired from his rooms in the college to private lodgings at Eton, where he remained for a quarter of a year in close seclusion from all company, and, it is said, living only upon bread and beer. He was permitted, however, to retain his fellowship for some time, though he refused to subscribe to the *covenant*; but upon his refusal to take the *engagement*, or oath to be faithful to the commonwealth of England, as then established, without a king or house of lords, he was ejected. From this time he underwent hardships and difficulties, which he sustained with fortitude and cheerfulness, preserving a noble independence of spirit under his change of circumstances. One proof of this spirit he afforded in his refusal of a generous invitation from a gentleman of the Sedley family in Kent to reside in his house, with an allowance of 100*l.* per annum, besides the maintenance of two horses and an attendant servant. He was not too proud, however, to accept of an establishment, where the services which he could render might be considered as a full compensation for what he should receive. Accordingly, he soon afterwards accepted of an offer made him by a gentlewoman in the neighbourhood of Eton, to reside at her house, and receive a small salary for acting as tutor to her son. In this situation he also officiated as chaplain, performing the service according to the liturgy of the church of England. But he did not continue long in this family: for upon the issuing out of a proclamation by the govern-

ment, in which all persons were forbidden to harbour malignants, as the royalists who would not take the *engagement* were called, he withdrew to private lodgings at Eton, notwithstanding that the lady of the house was ready to meet all the hazard that might be incurred from entertaining him. The place of his retirement was in the house of a widow, whose husband had been his servant, where he was treated with great care and respect, during the remainder of his life. His finances, however, soon became exhausted, so that he was obliged, in order to procure the means of support, to sell the greatest part of his valuable library, which had cost him two thousand five hundred pounds, for the sum of seven hundred pounds only. Of this money, according to the testimony of Dr. Walker, no small proportion was devoted to the relief of deprived ministers, scholars, and other suffering royalists. In that author's "Account of the Number and Sufferings of the Clergy," a story is very circumstantially related of a conversation which Mr. Hales had one day with his friend Mr. Farinon, in which the former represented himself to be reduced to such great necessity as to be master only of seven or eight shillings, and six or eight books of devotion. But the accuracy of this story is quite irreconcilable with the bequests in Mr. Hales's will, which is dated on the day of his death. That event took place on the 19th of May, 1656, when he had completed the seventy-second year of his age. Mr. Hales was short in stature, but his person was well proportioned, his motions lively and active, and his countenance open, cheerful, and prepossessing. His genius was acute and piercing, his judgment profound, and his learning various and extensive. He was at the same time eminent for his integrity and piety, his benevolence and charity, his modesty and humility, his candour and moderation, and his amiable engaging manners. Bishop Pearson, who was intimately acquainted with him, says, "as a Christian, none was ever more acquainted with the nature of the Gospel, because none more studious of the knowledge of it, or more curious in the search; which being strengthened by those great advantages before mentioned, could not prove otherwise than highly effectual. He took indeed to himself a liberty of judging, not for others, but for himself: and if ever any man might be allowed in these matters to judge, it was he who had so long, so much, so advantageously considered; and, which is more, never had the least worldly design in his determinations." As he was liberal and candid him-

self, so he detested an imposing, censorious, and intolerant spirit in others; and would often say, "that he would renounce the religion of the church of England to-morrow, if it obliged him to believe that any other Christians would be damned; and that nobody would conclude another man to be damned who did not wish him so." He was intimately acquainted with the most eminent wits and poets of his time, particularly lord Falkland, Ben Jonson, and sir William Davenant; and Mr. Wood relates, that, when the king and court resided at Windsor, his company was much sought by noblemen and courtiers, who were extremely delighted with him, not for his profound learning, but for his polite discourses, stories, and poetry. None of the pieces of which he was the author were printed during his life-time, excepting his funeral oration for sir Thomas Bodley, one or two sermons, and his "Tract on Schism, &c." which last was committed to the press without his knowledge, and in a very incorrect and mangled state. About three years after his death, in 1659, there came out a collection of his works in quarto, with this title, "Golden Remains of the ever-memorable Mr. John Hales, of Eton College;" which was enlarged with additional pieces in a second edition in 1673. This collection consists of sermons, miscellanies, and letters written on particular occasions. In 1677 there appeared another collection of his works, in 8vo, entitled "Several Tracts, by the ever-memorable Mr. John Hales." The first uniform and complete collection of all his pieces was printed at Glasgow, in 1765, in three volumes 12mo. *Biog. Brit. British Biography. Testimonies prefixed to his Works.*—M.

HALES, STEPHEN, D.D. an eminent natural philosopher and excellent parish clergyman, was sixth son of Thomas Hales, esq. of Beckesbourn in Kent, where he was born in 1677. At the age of nineteen he was entered a pensioner of Bennet college, Cambridge, of which he was elected a fellow in 1702. He afterwards proceeded M.A. and entered into holy orders. During his residence at Cambridge he distinguished himself by his diligent researches in various branches of natural knowledge, particularly botany and anatomy. In these studies he had for an associate William Stukeley, afterwards M.D. and an eminent antiquary. A turn for novel and ingenious experiments, and for mechanical inventions, early characterised Mr. Hales; and a contrivance for obtaining a preparation of the lungs in lead, with the construction of a planetarium upon the Newtonian system of astronomy, are mentioned among the

products of his skill at this period. In 1710 he was presented to the perpetual curacy of Teddington in Middlesex. Not long after, he vacated his fellowship, by accepting the living of Portlock in Somersetshire, which he exchanged for that of Faringdon in Hampshire. He then married the daughter of a clergyman, who died after an union of two years, leaving no issue. Thenceforth he lived as a single man, devoting himself entirely to science and objects of public utility. In 1717 he was elected a member of the Royal Society; and in the following year he read before that body an account of some experiments concerning the effect of the sun's heat in raising the sap in vegetables. The farther prosecution of these enquiries gave rise to an excellent work, published in 1727, entitled "Vegetable Statics, or an Account of some statical Experiments on the Sap in Vegetables, being an Essay towards a natural History of Vegetation; also, a Specimen of an Attempt to analyse the Air, by a Variety of chemico-statical Experiments, which were read at several Meetings before the Royal Society," 8vo. This piece is justly esteemed a model of experimental investigation. Haller characterises it as "*liber eximius, & cujus paucissimos habemus æmulos, qui totus potius legi volet, quam decerpi.*" It begins by ascertaining the vast quantity of watery humour perspired by plants, sometimes equalling their whole weight in a single day. It then specifies the power with which they attract the nutritious juice through their capillary tubes, and considers the lateral motion of this juice from trunk to branches, and *vice versa*. It disproves any proper circulation of this fluid, but establishes its ascent during the day, and descent during the night. The leaves are proved to be inspiratory organs both of air and water. There are besides a number of other curious remarks upon the vegetable system, as well as upon the constitution of atmospherical air, into which he was one of the first experimental enquirers. His experiments upon air relate, indeed, solely to its generation and absorption, its elastic and non-elastic states, and do not proceed to the discovery of any of those species of air, or gases, which have so much engaged the attention of modern philosophers, though they manifestly lead to such discoveries. A second edition of this work appeared in 1731; and in 1733 he published, as a kind of sequel of it, his "Statical Essays, containing Hæmastatics; or an Account of some hydraulic and hydrostatical Experiments made on the Blood and Blood-vessels of Animals: also, an Account of some Experiments on Stones in the Kidneys and Blad-

der, &c." In this he discussed some fundamental points relative to physiology; such as the force and celerity with which the blood is propelled in the arteries, its retardation in the capillary vessels, the area of the heart and weight of blood sustained by it, the effects of respiration, the alteration of the air by breathing, &c. His enquiries concerning the urinary calculus relate to its chemical composition, and to the means of dissolving it; one of which suggested by him is, fixed air, or that produced by vitriolic acid and fixed alkali in a state of effervescence. He also proposes injections into the bladder, and gives a contrivance for that purpose. This subject he afterwards pursued more particularly, and published an account of some experiments on Mrs. Stephens's celebrated medicines in 1740. The reputation of this worthy man kept pace with his useful labours. In 1732 he was appointed one of the trustees for settling a colony in Georgia; and in 1733 the university of Oxford presented him with the degree of D.D. He performed a valuable service to the health and morals of the poor, by printing anonymously "A friendly Admonition to the Drinkers of Gin, Brandy, and other spirituous Liquors," which has been several times reprinted, and distributed gratis. In 1739 he printed "Philosophical Experiments on Seawater, Corn, Flesh, and other Substances," 8vo. chiefly intended for the use of navigators. A paper on a similar subject, and on the solution of the stone in the bladder, obtained him, in the same year, the gold medal from the Royal Society. One of the most useful of Dr. Hales's inventions was that of ventilators for renewing the air in mines, prisons, hospitals, and the holds of ships, which he disclosed to the Royal Society in 1741. Some years afterwards his machines were fixed on the Savoy and Newgate prisons, to the great benefit of the persons confined in them, among whom the progress of the gaol-fever was immediately much diminished. His plans for producing a free circulation of air were also applied by him for the cleansing and the preservation of corn: for the former purpose he invented a machine, called a back-heaver, which he described in the *Gentleman's Magazine* for 1745 and 1747. His attention to medical subjects was farther evinced by a paper read before the Royal Society, describing a method of conveying liquors into the abdomen after tapping; by some experiments and observations on tar-water; and by a detection of the fallacious boasts concerning the efficacy of a lithontriptic, called the liquid shell. A sermon which he preached be-

fore the College of Physicians, in 1751, on Dr. Crowne's foundation, contains some curious physiological remarks relative to the benevolence of the Deity, as displayed in the human frame. His literary honours were augmented in 1753, by his election as a foreign member of the French Academy of Sciences, in the room of sir Hans Sloane.

Dr. Hales, though he spent his time in retirement at Teddington, was not unknown to many persons of rank, whom he visited, and received at his house with all the simplicity of his modest and unaffected character. Frederic prince of Wales honoured himself with frequent calls upon the philosopher, his neighbour, whom he delighted to surprise while engaged in his experimental researches. At the death of that prince, he was, without any solicitation, made clerk of the closet to the princess-dowager. It was hinted to him, that there was an intention of presenting him with a canonry of Windsor; but he desired to be excused accepting a promotion which might have brought with it obligations of spending his time, interfering with the plan which for so many years he had adopted. His parochial duties, and the uninterrupted pursuit of his useful studies, continued to occupy him to an advanced period of life, during which he was never forsaken by his habitual cheerfulness and serenity of mind, sustained by temperance, piety, and conscious worth. He seems to have passed through life without an enemy; and perhaps the records of biography cannot produce a character more marked by the union of blamelessness with active benevolence. Pope has recorded "plain parson Hale" as his model of sincere piety. Haller describes him as "pious, modest, indefatigable, and born for the discovery of truth." He died at Teddington in January, 1761, in his eighty-fourth year, and was buried under the tower of the church, which he had rebuilt at his own expence. The princess of Wales erected a monument to him in Westminster abbey, in the Latin inscription of which the reader will be surprised to find nothing recorded of him but that he was her chaplain. But the reception his works met with throughout Europe, into the principal languages of which they were translated, will sufficiently perpetuate his fame as a philosopher. *Ann. Regist. for 1764. Halleri Bibl. Botan. & Anatom.—A.*

HALI-BEIGH, first dragoman or interpreter at the grand-seignior's court, about the middle of the seventeenth century, was a native of Poland, whose original name was *Albert Bobowski*. When he was very young he was taken

prisoner by the Tartars, during one of their predatory incursions into Poland, and sold by them to the Turks, who educated him in their religion in the seraglio. He had a happy facility in acquiring the knowledge of languages, being able to converse in eighteen different tongues, and understanding the French, English, and German, nearly as well as the natives of those countries. At the request of Dr. Thomas Smith, chaplain to the English embassy at the Porte, he wrote a curious treatise "concerning the Liturgy of the Turks, their Pilgrimage to Mecca, their Circumcision, visiting of the Sick, &c." which that gentleman presented to Dr. Hyde, who published a Latin version of it in the appendix to Abraham Peritsol's "*Itinera Mundi*," printed at Oxford, in 1691. At Mr. Basire's request he translated into Turkish the catechism of the church of England, about the year 1653; and some time afterwards he translated the whole Bible into the same language, which was sent to Leyden to be printed there, but remains still inedited among the MSS. belonging to the library of that university. He was also the author of a grammar and dictionary of the Turkish language. Sir Paul Rycaut acknowledges that he was greatly indebted to Haly-Beigh for much of the information in his "*Present State of the Ottoman Empire*;" and Messrs. de Nointel and Galland were furnished by him with "*A Treatise on the Seraglio*," written in Italian, and various other MSS. among which was a considerable part of the book of Psalms, translated into Turkish verse, accompanied with musical notes. In the fourth volume of Dr. Isaac Barrow's works, the reader may meet with an English relation of a conspiracy that was formed in the seraglio against Mahomet IV. by his grandmother, which was written by our author. It was his intention to have returned to the profession of Christianity, in which he had been first nurtured; but he died before he had the opportunity of carrying it into execution. *Bayle. Moreri.*—M.

HALL, JOSEPH, a learned and ingenious English prelate, was born in 1574, in the parish of Ashby-de-la-Zouch, Leicestershire. His father held an office under Henry earl of Huntingdon, whose principal seat was in that place. The youth was early devoted to the ministry; and after a school education at Ashby, was sent to Emanuel college, Cambridge, of which he was chosen a scholar. He obtained a fellowship of the same college, took the degree of M.A. and during two years read the rhetoric lecture in the schools. In due time he took orders, and began to preach. After an abode of six or seven

years at Cambridge, he was presented by lady Drury to the rectory of Halsted, in Suffolk. He rebuilt the parsonage-house and married; and such was his professional diligence, that he always preached thrice in the week. He made himself known by various publications, of which one of the first, in 1597, was a collection of satires in verse, entitled "*Virgide-miarum*." In 1605 he accompanied sir Edmund Bacon to the Spa, in which journey he took a close view of the Romish religion, and held a conference with a Jesuit, at Brussels. Some time after his return, he was nominated by prince Henry, one of his chaplains. In 1612 lord Denny, afterwards earl of Norwich, presented him to the donative of Waltham-Holy-Cross, in Essex, whither he removed; and about the same time he took the degree of D.D. In 1616 he attended upon Hay viscount Doncaster, in his embassy to France; and during his absence was promoted by the king to the deanery of Worcester. When the king, in the next year, visited Scotland, he waited upon him as his chaplain. His learning and theological knowledge caused him to be appointed, in 1618, one of the English divines who were sent to the synod of Dort. After a short stay there, however, bad health obliged him to return, but not till he had preached a Latin sermon before the synod, which testified its respect for him, by the present of a valuable gold medal. It appears from a treatise he soon after composed, entitled "*Via Media*," that he was desirous of steering a middle course in the disputes upon account of which that synod was convoked; and that he neither approved the opposition of Arminius to the received doctrines, nor the violence of the Gomarists in compelling uniformity. Strongly impressed with the importance of a separation from the church of Rome, he thought that those who agreed in that main point, ought not to differ among one another on points of less consequence; and he was one of those divines who wished, for the sake of peace and union, to set limits to free enquiry. After refusing the bishopric of Gloucester, he accepted, in 1627, that of Exeter. The warmth and seriousness of his piety induced him, in his diocese, to be a favourer of those ministers who, by their diligence and frequent lecturings, underwent the charge of puritanism; and he complains, that, through the accusations brought against him by spies placed to watch his conduct, he was thrice upon his knees before the king, to justify himself. Such was the vexation he incurred through the inquisition established by the bigotry of Laud, that he

plainly told the archbishop, "rather than he would be obnoxious to those slanderous tongues of his misinformers, he would cast up his rochet." Yet when the civil dissensions in the nation brought episcopacy into danger, he stood forth as its spirited defender from the press. His "Remonstrance to the Parliament in Behalf of the Liturgy and Episcopacy" was thought important enough to merit a reply from a junto of presbyterian ministers, under the fictitious name of Smeetymnus. In 1641 Dr. Hall was translated to the see of Norwich. Joining with several of his brethren in the famous protest of December 30, in that year, against the validity of acts passed during their forced absence, he was, with them, committed to the Tower. In June, 1642, he was released upon bail, and withdrew to Norwich, where he lived in respect and comfort, till a sequestration next year seized upon all his effects. A pittance was allowed him for his maintenance, but he was occasionally subjected to various affronts and indignities. He removed, at length, from the palace, and retired to Higham, near Norwich, where he rented a small estate. Notwithstanding the narrowness of his income, he distributed a weekly charity to several poor widows. In general esteem for his piety and moral worth, he died, September, 1656, in the eighty-second year of his age.

Bishop Hall may rank among the English poets, as being the first who gave a specimen of regular satires in the language. His "Virgidemiarum" consists of six books, of which the first three are called toothless satires, their character being moral and scholastic; the last three, biting satires. They have more wit and thought than poetry; but it is said that Pope in conversation expressed a high opinion of their merit. A new edition of them was printed at Oxford in 1753. His other works are numerous, consisting of Meditations, Epistles, Sermons, Paraphrases of the Scriptures, Controversial Treatises, &c. The pithy and sententious manner of his writing has given him the appellation of *the English Seneca*. His thoughts are often original, and his piety is warm and devotional. The collection of his works amounts to five volumes, folio, and quarto; of which, three were printed before his death. His moral pieces were reprinted in a separate volume, folio, in 1738. A beautiful little tract of his, entitled "Henochismus, sive Tractatus de Modo ambulandi cum Deo," was printed at Oxford in 1762. *Bayle Biog. Britan. Granger's Biog. Hist.*—A.

HALLÉ, CLAUDE-GUY, an esteemed painter, was born at Paris, in 1651. He was edu-

cated under his father, a painter of reputation, and received all his instruction in his own country. His genius was, however, adapted to the highest branch of his profession, and he distinguished himself by his skill in the composition of great pieces, his knowledge of the clair-obscure, the correctness of his design, the elegance of his colouring, and the facility of his execution. His works were chiefly decorations for the churches in Paris, and the provincial towns. They were of the sober tranquil cast which marked his own private character, and his pencil was never licentious. He was amiable in society, and lived on good terms with his fellow-artists, of whose works he always spoke with caution and candour. As an instance of his friendly disposition, it is mentioned, that being applied to, as an umpire between a young artist and his employer, who was dissatisfied with a picture which he had bespoke, Hallé took it home with him, and, by retouching it, rendered it of double its assigned value, and thus contented both parties. For want of the arts of intrigue, he obtained no ministerial favours, but was chosen by the king as one of the artists for decorating the choir of Notre-Dame. He also painted, for a tapestry-design, the submission of the doge of Genoa before his majesty. He died at Paris in 1736, at the age of eighty-five, and was buried in St. Sulpice. Several of his works have been engraved. *D'Argenville, Vies des Peintres.*—A.

HALLER, ALBERT, one of the most illustrious literary characters of his age, an anatomist, physiologist, and botanist of the first class, was the son of a citizen and advocate of Berne, where he was born in October, 1708. The accounts of his early display of talents are as extraordinary as almost any upon record. Even in his fifth year he was accustomed to write down all the new words which he heard in the course of the day. At the age of ten he could translate from the Greek, and compiled, for his own use, a Chaldaic grammar, and a Greek and Hebrew dictionary. He also, about that period, abridged from Bayle and Moreri above two thousand lives; and he composed in Latin verse, a satire upon his preceptor, a man of great harshness and severity. At his father's death, in 1721, he was removed from domestic tuition to the public school, and placed in a class far beyond his age. In 1723 he was some time in the house of a physician at Bienne, for the study of philosophy. At this place he commenced the practice which he continued through life, and which was the foundation of his immense literary collections—that of always read-

ing with the pen in his hand, making extracts of every thing memorable in his author, and adding his own judgment of the work. At this place, also, the surrounding beauties of nature awakened in him a poetic enthusiasm, the parent of many compositions in German verse, which were the preludes of his maturer productions. Hitherto his destination had been unfixed, and his studies desultory; but he now made election of the medical profession. At the close of that year he went to the university of Tubingen; and there, as he says, while yet almost a boy, practised himself in the dissection of brute animals under Duvernoi. He also obtained a taste of a better philosophy than that of Descartes, which he had hitherto followed. He here gave a proof of the strength of his mind to resist juvenile temptations; for having been once induced to accompany some fellow-students to a debauch, the scene made such an impression upon him, that he thenceforth entirely renounced the use of wine, and adopted a strictness of manners which secured him against any future seduction. The high reputation of Boerhaave drew our young student in 1725 to the university of Leyden; and he has expressed in the most affectionate terms the pleasure he derived from the clearness, the candour, the unaffected eloquence of that admirable preceptor's lectures. He studied anatomy under the younger Albinus, with whom he dissected human bodies, and he paid frequent visits to the celebrated Ruysch. Returning to Tubingen, he held a disputation for his degree, of which the subject was "De Ductu Salivali Coschwiziano." He farther pursued the same topic in a disputation at Leyden, in 1727. In this year he paid a visit to England, where he has particularly noted his acquaintance with James Douglas, the anatomist, who offered to associate him in his labour of preparing a complete history of the bones. Thence he went to Paris, where he dissected under Le Dran. His stay in that capital was abridged by an information laid against him for having bodies to dissect in his own apartments. He next devoted some time to the study of mathematics at Basil, under John Bernouilli, and proceeded to a great length in that science. At the same time he dissected and demonstrated for the professor of anatomy, who was incapacitated by illness. Here too he first imbibed an ardour for botany, a study to which he had hitherto felt an aversion. He began to collect and describe plants, and even laid the plan of his great work on the botany of Switzerland, which was not completed till long afterwards. In 1728 he made a tour through the Alps of

Savoy, the Valais, and Berne, which for some time he almost annually repeated. Nor did he survey these interesting tracts merely as a botanist. Their sublime scenery awakened all his poetical enthusiasm; and his "Poem on the Alps," composed in his twenty-first year, followed by various ethic epistles, and other pieces, gave him a place among the most distinguished votaries of the German muse. The critics of that nation reckon Haller among the first who gave sublimity, richness, and harmony, to their poetical language, and who described nature in its true colours. The elevation of his style is said to have given it occasional obscurity; but twenty-two successive editions of his poems in the original, and the translations of them into other European languages, sufficiently attest the general applause with which they were received. They were all the compositions of his youth, and were regarded by himself merely as relaxations from severer studies.

Haller returned to his native city in 1729, and employed himself in giving public anatomical lectures. He, however, obtained little encouragement from his countrymen, and was frustrated in his application for the office of physician to the hospital, and his attempts to procure a medical professorship. The satirical poems in which he vented his indignation did not serve to render him more acceptable. Indeed, an uneasy irritability of temper seems to have accompanied him through life, and to have rendered his friends fewer than his admirers. In 1731 he married a lady of good family, who brought him three children. He printed some detached pieces in anatomy and botany, by which his reputation was so much promoted, that in 1736 he received an invitation to occupy the professorship of anatomy, surgery, and botany, in the newly-founded university of Göttingen, in the dominions of George II. king of England. This, after some consideration, he accepted; but his removal thither was rendered melancholy by the loss of his beloved wife, who died immediately upon her arrival, in consequence of being overturned upon the road. He took the best method of relief, by plunging into the duties of his station; and through his instigation the university was enriched with a botanical garden, an anatomical theatre, a school for midwifery, and a college of surgery. He also formed the plan of an academy of sciences, of which he was appointed perpetual president. For the improvement of anatomy, he encouraged the most industrious medical students to take some single object of the animal economy for their illustration, and devote themselves to

experimental enquiries respecting it, in which he gave his assistance. He himself was indefatigable in similar researches, having constantly in view that great reform in physiology which, at length, his writings effected. With almost equal ardour, he continued his botanical pursuits; taking a journey for that purpose in the summer of 1738 into the ancient Hercynian forest, and in the following year repeating his Swiss tour, of both which he published accounts. In 1742 appeared the first edition of his great work on the botany of Switzerland, entitled "*Enumeratio Plantarum Indigenarum Helvetiæ*," folio; which at once raised him to the first class among the proficient in that science. It received several successive corrections and augmentations in separate publications; and at length, in 1768, was given in its perfect form, under the title of "*Historia Stirpium Helvetiæ indigenarum*," three tomes, in two volumes folio, with many plates. We here anticipate the course of our biographical narration, to finish what is to be said of our great author's character as a botanist. In classification he followed a method of his own, founded upon the proportion of the stamina to the petals; but as this would not carry him through, he borrowed classes from other systems; whence there is a want of uniformity in his plan, which, with the superior simplicity of the Linnæan system, caused it to be adopted by scarcely any other writer. His classes are divided into orders, as nearly natural as possible. His genera differ much from the Linnæan, and he has not employed the useful practice of distinguishing the species by trivial names. Indeed, he has shewn an unwillingness to adopt the undoubted improvements of the Swede, which has an air of dislike and jealousy. In accuracy of specific description, he is, however, admirable, as well as in sagacity to detect generical affinities and distinctions. He is likewise full upon the economical and medicinal uses of the subjects. Upon the whole, scarcely any Flora is so useful to the botanical student as this, which was likewise the most copious then published, containing, in its improved state, nearly 2500 plants. He also gave a catalogue of the plants growing in the botanical garden, and in the district, of Gottingen, in 1742, and 1753, 8vo; and he published a number of botanical papers, which were collected in his "*Opuscula Botanica*," or contained in the Memoirs of the Gottingen Academy, and in other periodical works.

After the death of Boerhaave in 1738, Haller undertook to publish the "*Prelections*" of his venerable master, from a manuscript copy of

his own, collated with others. Of this work, six volumes appeared successively from 1739 to 1745, with occasional additions and corrections by the editor, relative to the physiological part. It was well received by the medical world, and reprinted in various countries, but has since been set aside by the more accurate systems of Haller himself, and others. A number of curious tracts upon particular points in anatomy came from the pen of our author during his residence at Gottingen; and in 1743 he began to publish fasciculi of anatomical plates in folio, particularly relative to the blood-vessels *in situ*, which are among the most valuable of these helps to the study of the human frame. In 1747 he gave the first edition of his "*Primæ Linæ Physiologiæ*," being an outline, or sketch, of his own system of that branch of science, as afterwards developed in his larger work. It is a truly original performance, singularly replete with matter, in proportion to its bulk, difficult to read, on account of the conciseness of the style, but an excellent compendium for the intelligent student. It was several times reprinted, and translated into foreign languages. In 1751 Haller published a collection of "*Opuscula Anatomica*," 8vo. In the same year was printed his edition of "*Boerhaave's Methodus Studii Medici*," two volumes quarto, *Amst.* of which by much the greatest part is his own, and may be considered as a prelude to his later "*Bibliothecæ*." In two academical discourses delivered in 1752, he first proposed his opinions concerning the insensibility of various parts of the body, and the difference between that property and irritability; which last he asserted to reside exclusively in the muscular fibre. This doctrine excited much attention, and the discourses were translated into many modern languages. An election into the Royal Society of Stockholm in 1748, and into that of London in 1749; the titles of physician to George II. and of king's counsellor; and finally, letters of nobility granted him in 1749, by the emperor Francis, at the request of the king of England; were honourable testimonies of his spreading fame.

He had resided near seventeen years at Gottingen, the university of which had been greatly indebted to him for its rising fame; when the desire of returning to his own country, a passion almost innate to a Swiss, became irresistible, and induced him, in 1753, to take a journey to Berne, in order to procure an establishment there. His countrymen were now sensible of the honour they had derived from such a man, and gladly encouraged his return, which took

place in that year. He had married a second wife of his own country, who died in childbed at Gottingen; and he brought back with him a third, a German lady, who increased his family with several children, and survived him. He lamented the loss of his domestic partners in pathetic monodies; and the haste he made to supply their places was no proof that his sensibility was feigned or defective. Having already been elected a member of the sovereign council at Berne, he soon obtained by lot one of its magistracies, and he entered with zeal into the duties of a citizen. Still his professional studies were unremitted; and in 1754 he printed at Lausanne a volume of "*Opuscula Pathologica*," 8vo. In the next year he wrote in French (a language of which he had a perfect command) a continuation of his enquiries concerning sensibility and irritability, entitled "*Deux Mémoires sur les Parties sensibles & irritables*," 12mo. They were accompanied by "*Deux Mémoires sur le Mouvement du Sang*," 12mo. Both these were much read throughout Europe. In order to ascertain the relative sensibility of the parts of animals, he was led to a set of experiments, in their nature peculiarly cruel, which would, it must be supposed, cost many painful struggles to such a man as Haller. It would be easier to declaim on such a topic, than to establish any precise moral rule for determining the degree of sacrifice of animal happiness which it is allowable for human beings to make, in pursuit of useful knowledge:—and what knowledge *may* not be useful? We shall content ourselves with leaving this problem to the feelings of our readers; only observing, that many persons of undoubted goodness and humanity have, in their scientific researches, overlooked sufferings which, on other occasions, they could not have regarded without horror. It was, perhaps, particularly on account of these French publications, that he was elected in 1754 one of the eight foreign members of the Academy of Sciences at Paris.

In 1757 he was deputed to effect a reform in the academy of Lausanne; and in the following year he was appointed to the direction of the public salt-works at Bex and Aigle, with a salary amounting to 500*l.* per annum. During the term of this appointment, which was for six years, he resided at La Roche. He introduced many improvements into this branch of administration, by which he reduced the price of salt to the consumers, and at the same time amended its quality. While he was thus employed, his capital work, "*Elementa Physi-*

ologiæ Corporis Humani," began to make its appearance. Its first volume, quarto, was published at Lausanne in 1757; and the concluding octavo volume in 1766. To give an account of the principal contents, and an estimate of the merits, of this performance, would require a compass much beyond what we are able to allot. It may be in general affirmed, that such a vast collection of well-authenticated fact, so much accurate description, and truly scientific argumentation, were never before brought together upon this important subject; and that it may be regarded as a complete digest of every thing known on the subject of physiology to the time of its publication, of which the author's own discoveries make a conspicuous part. Though much new light has since been thrown upon some of the animal functions, yet Haller's work is still the best systematic view of physiological science; and is not less entitled to the notice of the inquisitive philosopher than of the physician. The other anatomical writings of the author are principally comprised in his "*Opera Anatomica minora*," three volumes quarto, 1762-68. There are, however, many separate tracts, which it would be tedious to enumerate. Some of these are controversial, in defence of his opinions, and are written with a candour and moderation which his adversaries did not always observe.

In order to finish the catalogue of his labours in favour of medical science, it remains to notice a set of volumes which alone would have entitled him to the praise of a life well spent in the service of his profession. These were his "*Bibliothecæ*," containing a chronological list of every book of every age, country, and language, respecting subjects connected with medicine, which had come to his knowledge, with brief analyses, and enumerations of novelties and peculiarities, of all the principal. Of these he published "*Bibliotheca Botanica*," two volumes quarto, 1771; "*Bibliotheca Anatomica*," two volumes quarto, 1774; "*Bibliotheca Chirurgica*," two volumes quarto, 1774; "*Bibliotheca Medicinæ Practicæ*," four volumes quarto, 1776-88, of which last only two were published by himself, the other two by Drs. Tribolet and Brandis, from his papers, with additions. In examining these works, we stand astonished at the compass of his reading, which has embraced not only all the best known publications of all countries, but many, the names of which are probably unknown to most students of the same nation. They form, indeed, a most invaluable body of bibliography in their several

classes; and numerous articles in our work shew of how much value they are to the biographer.

To resume the thread of Haller's civil life.—On his return from La Roche, he was elected member of the chamber of appeal for the German district, of the council of finances, and of other committees; also perpetual assessor of the council of health. He prevailed upon the government to augment the salaries of country pastors, and was entrusted with the distribution. In 1766 he was employed in restoring harmony between the canton of Berne and the Valais; and was joined in a deputation for terminating the dissensions which had arisen at Geneva. On these occasions he drew up a variety of state memoirs and wrote many public letters. His mind being now much turned to political speculations, he composed, between 1771 and 1774, in the German language, three political romances; the first, entitled "Usonia," exhibited a perfect despotic monarch; the second, "Alfred," a limited king in a constitution resembling that of England; the third, "Fabius and Cato," a well-administered aristocracy, the form to which he was most partial. He did not touch upon democracy, probably through fear of exciting jealousy among his countrymen. These works display profound views on the nature and objects of government, with ingenuity of contrivance, and a truly philanthropical spirit. Amidst the vast variety of his literary pursuits, the study of theology, natural and revealed, had always occupied a considerable place. He was warmly attached to the doctrines both of Theism and of Christianity, and frequently appeared as the defender of both. He was much hurt when La Mettrie made use of his theory of innate irritability to support a system of materialism, and when in consequence he dedicated to him his work, entitled "L'Homme Machine." He composed in German "Letters to his Daughter on the Truth of the Christian Revelation;" and in 1775 published in the same tongue "Letters concerning several late Attempts of Freethinkers yet living, against Revelation." In these he treats the objects of his remarks with considerable severity, which proceeded from a strong conviction of the value of religion to society and to personal happiness. Yet it is to be lamented, that his system of faith was so much narrowed by education, that it was not to him the source of comfort which might have been wished; and, in a desponding moment, he compared his uncertainty respecting his salvation

to the state of a man standing unsupported upon the edge of a precipice, and every instant expecting to fall. Nor were his religious sentiments entirely capable of tranquillising that irritability of temper which ever accompanied him. He was impatient under his frequent attacks of painful disease, and was fond of taking violent methods for their removal. This, indeed, was much owing to the interruption they gave to his literary occupations, which were in a manner necessary to his existence. Besides a propensity to inflammatory complaints, and to paroxysms of the gout, he was subject in the latter part of life to a painful disease of the bladder, which was only to be palliated by large and continued doses of opium. These did not, however, so cloud his understanding as to prevent his usual labours, and he preserved his senses to the very last. The concluding scene was perfectly tranquil and collected. With his finger on his wrist, he said to his physician, "My friend, I am dying—my pulse stops!" and immediately expired. This event took place on December 12, 1777, in the seventieth year of his age.

Baron Haller was one of the most universally informed men in Europe. He wrote and spoke with equal facility the German, French, and Latin languages, and read all the other tongues of civilized Europe, except the Slavonic dialects. His acquaintance with books was so extensive, that it would be difficult to point out any of the least note, whether instructive or entertaining, which he had not perused, and of which the contents did not dwell upon his memory. Reading was, indeed, his ruling passion, and it was never satiated. Besides the prodigious mass of his writings above enumerated, to which many more might have been added, he maintained a very extensive correspondence with the learned of different countries. Of letters written to him, six volumes in Latin, and three in German, have been published; but his own have only casually appeared. His most confidential correspondents were John Gesner of Zurich, and Bonnet of Geneva: the latter possessed seven manuscript volumes of his letters, written in French, upon almost all kinds of topics. Many additions might be made to the list of honours he received from sovereigns and learned bodies; among which was the knighthood of the Polar Star conferred by the king of Sweden. He might have obtained several situations of great advantage abroad, but he was too much attached to his country ever to quit it after his return. He left eight

children, all of whom he lived to see established. The eldest son, Gottlieb Emanuel, distinguished himself by various publications relative to the history and literature of Switzerland. *Eloge of Haller by Condorcet. Coxe's Letters from Switzerland. Halleri Bibl. Anat. & Botan.—A.*

HALLER, GOTTLIEB EMANUEL, son of the preceding, was born at Nyon in the canton of Berne, in 1735, and died at Berne in 1786, in the fifty-first year of his age. He distinguished himself by an extensive knowledge in the history of his native country and of numismatics, which, by the works he gave to the public, seem to have been the favourite objects of his pursuit. In the year 1759 he published the first essay of a critical catalogue of such works as relate to Switzerland; and this was followed, in 1770, by five others. These first attempts were received with that approbation which they deserved, and encouraged the author to undertake something of more importance in the same department. With this view he not only examined the greater part of the public libraries in Switzerland, and the manuscripts in the king's library at Paris, but endeavoured to procure materials for his intended work from persons well acquainted with history, both at home and in foreign countries. On this laborious work Haller was employed for thirty years, and when published, he apologised with great modesty for not having been able to produce any thing better. It appeared under the title of "*Bibliothek der Schweitzer-Geschichte, &c.—Library of the History of Switzerland, and of every Thing relating to it, systematically arranged and in chronological Order,*" Berne, 1785-1787, six volumes large octavo. A general index to the whole appeared in 1788. This work will be a lasting monument of the author's assiduity as well as accuracy, and may be of great use to the future historian. Haller was author also of a work on numismatics entitled "*Schweizerisches Munz-und Medaillen-Cabinet—Cabinet of Swiss Coins and Medals,*" published at Berne in 1780 and 1781, in two parts octavo, with plates. He had a share in the *Encyclopédie* of Yverdon, in the *Dictionnaire de la Suisse*, and the *Acta Helvetica*. In the younger part of his life he had written on botanical subjects, but this branch of study he afterwards entirely abandoned. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.—J.*

HALLET, JOSEPH, a learned English non-conformist divine in the eighteenth century, was born at Exeter, in the year 1692. His father was co-pastor with the celebrated Mr.

Peirce to a congregation of protestant dissenters in that city, and also kept an academy for educating dissenting ministers. Under his care the subject of the present article went through a course of academical instruction, and afterwards became assistant to his father in the office of tutor. He was admitted to the ministry in the year 1713; and in 1715, after being ordained at Exeter, settled as pastor with a small congregation at Shobrook, to whom he continued to officiate till the year 1722, when he was invited to succeed his father as co-pastor with Mr. Peirce. Before this event he had commenced his career as an author, by publishing, in the year 1720, a treatise entitled "*The Unity of God not inconsistent with the Divinity of Christ: being Remarks upon Dr. Waterland's Vindication, relating to the Unity of God, and to the Object of Worship.*" This piece was designed as a plain introduction, for the use of the less learned English reader, to the famous controversy indicated in the title, maintaining the same side of the question with Dr. Clarke's celebrated performance. In the year 1726 Mr. Hallet published a funeral sermon for his excellent friend and colleague Mr. Peirce; which was followed in the same year by a treatise entitled "*The Reconciler; or, an Essay to shew that Christians are much more agreed in their Notions concerning the Holy Trinity, than has been commonly represented, &c.*" The piece last mentioned was given to the public with the commendable intention of promoting that spirit of moderation and peace which had begun to gain ground among the dissenters in the west of England, after the violence of the controversy respecting the imposition of human explications of scripture as terms of Christian communion had subsided, but which was now attempted to be revived by an orthodox brother.

In the year 1729 Mr. Hallet published a valuable work entitled "*A free and impartial Study of the Holy Scriptures recommended; being Notes on some peculiar Texts; with Discourses and Observations, &c.*" 8vo. This volume will furnish the reader with much interesting matter, both critical and exegetical, in the author's scattered remarks on various texts of scripture; and the discourses and observations, besides displaying extensive learning, an intimate acquaintance with ecclesiastical antiquities, and much ingenious reasoning on important and useful topics, will also gratify his curiosity by the remarks which they supply on some subjects of curious speculation. Not long after the appearance of this volume, it was attacked by one of that class of ministers who had

been active in their attempts to injure the reputation of Mr. Peirce, in the controversy occasioned by his ejection, against whose invidious charges and calumnies Mr. Hallet ably vindicated himself during the following year, by publishing "A Letter to the Reverend Mr. Enty, in answer to his slanderous Pamphlet entitled 'A Preservative against several Abuses and Corruptions of revealed Religion, &c.' being a Defence of several Notes and Discourses, &c." Our author's next publication was called forth by a position advanced in Dr. Tindal's famous treatise entitled "Christianity as old as the Creation," that miracles are no proof of any religion, because they may be performed by evil beings. It was entitled "An Essay on the Nature and Use of Miracles;" designed against the assertion, that they are no proper proof of a divine mission. To which is prefixed an answer to some other objections against revealed religion, contained in the same book. Among the discourses published in Mr. Hallet's volume of "Notes, &c." printed in 1729, one was designed to shew "The Impossibility of proving a future State by the Light of Nature." On this discourse Mr. Grove published some animadversions, as we have already seen in our account of his life, intended to establish the truth of the opposite doctrine. Mr. Hallet, however, was dissatisfied with his arguments, which he believed himself capable of shewing to be inconclusive; and as he remained still of opinion that his own notion was founded in truth, and consequently that the universal belief of it would be of the greatest service to the Christian religion, he published, in 1731, "A Defence of a Discourse on the Impossibility of proving a future State by the Light of Nature; with an Answer to the Reverend Mr. Grove's Thoughts on the same Subject."

In the year 1732 Mr. Hallet gratified the learned world by the publication of "A second Volume of Notes and Discourses, &c." 8vo, accompanied with a review of the notes and discourses in the preceding volume; and about the same time, in consequence of Mr. Peirce's excellent "Paraphrase and Notes on the Epistle to the Hebrews" having been left unfinished, and printed in that imperfect state, he was prevailed upon by his friends to publish "A Paraphrase and Notes on the three last Chapters of the Epistle to the Hebrews: being a Supplement to the learned Mr. Peirce's Paraphrase and Notes on this Epistle; with an Essay to discover the Author of the Epistle, and the Language in which it was originally written," quarto. In the year 1736 Mr. Hallet published

a third volume of "Notes on several Texts of Scripture; and Discourses on the original Meaning of the Ten Commandments; the Lord's Day; moral and positive Duties; the Agapæ, or Love Feasts; the End of the World; Circumcision and Baptism; Schism and Heresy; the Restoration of the Jews; with two Parables," 8vo. In the same year he published a treatise entitled "The Truth and Importance of the Scripture Doctrine of the Trinity and Incarnation demonstrated; in a Defence of the late learned Mr. Peirce's *Thirteen Queries, &c.*" When in the year 1737 Dr. Morgan commenced his insidious attack upon revealed religion, by the publication of "The Moral Philosopher," Mr. Hallet was one of the first who entered the lists against him, and successfully exposed his sophistry and misrepresentations. The pieces which he published at different periods in this controversy were entitled "The Immorality of the Moral Philosopher, &c.;" "A Letter to the Moral Philosopher," being a vindication of the preceding; and "A Rebuke to the Moral Philosopher for the Errors and Immoralities contained in his third Volume." In the year 1738 he undertook the defence of revelation against another disingenuous attempt to expose and subvert it, by publishing "The Consistent Christian: being a Confutation of the Errors advanced in Mr. Chubb's late Work entitled 'The true Gospel of Jesus Christ asserted,' relating to the Necessity of Faith, the Nature of the Gospel, the Inspiration of the Apostles, &c. with Remarks on his Dissertation on Providence." The last treatise of our author's which we shall particularise, appeared in the year 1739, and was entitled "Of Christian Worship, and Communion, in breaking of Bread, and in Prayers;" the design of which is to shew, that the Lord's Supper ought not to be considered as an ordinance entirely separate from other parts of public worship, but as one part of it; and that the same preparation which is necessary for our partaking of the bread, and of the cup, is necessary for our communion in the public prayers of the church. For the titles of Mr. Hallet's other pieces, and the subjects of his inedited MSS. we refer to our authority. He died in 1744, when he was about fifty-two years of age. That he possessed a very considerable share of learning, combined with great critical sagacity, is abundantly proved by his publications, and particularly by his three volumes of "Notes and Discourses," which are deservedly held in high estimation by biblical students. They occasioned his acquaintance

to be courted by many of the most eminent persons for learning and knowledge in his time, both at home and abroad. Among his correspondents were, lords King and Barrington, doctors Waddington and Hare, successively bishops of Chichester, doctors Samuel Clarke, Lardner, and Watts, and the celebrated Wetstein, and Wolfius. As a minister he discharged the duties of his profession with exemplary diligence and fidelity; and in private life, he secured the esteem of all who knew him, by the mildness and gentleness of his temper, and his truly Christian behaviour. *Brit. Biog.*—M.

HALLEY, EDMUND, a most eminent English mathematician, philosopher, and astronomer, was born at Haggerston, a hamlet belonging to the parish of St. Leonard, Shoreditch, London, in the year 1656. His father, who had acquired an opulent fortune by the business of a soap-boiler, finding that he possessed promising abilities, determined to give him the best advantages of education. With this design he placed him at St. Paul's school, under the care of the learned Dr. Thomas Gale, where he not only distinguished himself by his proficiency in classical learning, by which means he became captain of the school at the age of fifteen, but where he also made considerable advances in mathematical knowledge, having become acquainted with plane and spherical trigonometry, and the theory of navigation, and made no small progress in astronomy. Mr. Wood tells us that he had perfectly learned the use of the celestial globe, and could make a complete dial; and he has himself informed us, that he observed the change of the variation of the magnetic needle at London, in 1672, which was a year before he quitted the grammar school. In the year 1673 he was entered a commoner of Queen's college, Oxford, where he applied himself to his studies with great assiduity and success, but chiefly to mathematics and astronomy. In these favourite pursuits he was greatly assisted by a curious apparatus of instruments, which his father, who was determined to spare no expence to encourage his son's genius, had purchased for him. Of his skill in astronomy he afforded proof when he was only nineteen years of age, by communicating to the world his "Direct and Geometrical Method of finding the Aphelia and Excentricity of the Planets," the want of which, till that time, had been the opprobrium of the hypothesis of Kepler, who, having built his theory on the sure foundation of facts, as they appeared in the astronomical tables of Tycho Brahe, thought that sufficient, and left the geometrical proof of it to others.

Mr. Halley likewise distinguished himself by the improvement which he made in other parts of astronomy. Besides some curious observations on an eclipse of the moon, June 17, 1675, he made some discoveries respecting a spot in the sun, seen at Oxford in July and August 1676, by which the motion of the sun round its own axis, a phenomenon till then not thoroughly ascertained, was fully and finally determined. During the same year he also observed an occultation of Mars by the moon, which he afterwards made use of, with others, in settling the longitude of the Cape of Good Hope, against the objections of the French astronomers. While he staid at Oxford, likewise, he accurately observed the motions of Jupiter and Saturn, and was thus enabled to introduce several corrections into the best astronomical tables of those planets then extant; and he discovered the method, now well known, of constructing eclipses of the sun, by means of which the calculation of parallaxes in those phenomena was superseded.

But Mr. Halley's labours at Oxford had not been confined to the objects already mentioned. From his first admission to college he had been careful to make the proper observations for ascertaining the true places of the fixed stars, in order to correct the errors of Tycho Brahe. His original view in this was, to carry on the design of that first restorer of astronomy, by completing the catalogue of those stars from his own observations. Finding, however, upon further enquiry, that this province was undertaken by Mr. Hevelius and Mr. Flamsteed, he relinquished that pursuit, and formed another; which was, to perfect the whole scheme of the heavens, by the addition of the stars which lie so near the south pole, that they could not be observed by those astronomers, as never rising above the horizon either at Dantzick or at Greenwich. Animated with the prospect of making so distinguished an improvement in his favourite science, he left the university before he had kept the necessary terms for taking any degree, and, after having obtained his father's consent to his spirited undertaking, announced his intention to sir Joseph Williamson, then secretary of state, and to sir Jonas Moor, surveyor of the ordnance, both of them great encouragers of mathematical studies, who highly applauded his purpose, and communicated it to king Charles II. His majesty was so well pleased with his design, that without delay he granted him a letter of recommendation to the East-India Company, who engaged to supply him with all the accommodations and conveni-

ences in their power, and to convey him to the island of St. Helena, which he fixed upon as a situation proper for the accomplishment of his object. Having made the necessary preparations, he embarked for that island in November, 1676, when he was only twenty years of age, and arrived there safely after a voyage of three months. He now applied with unceasing diligence to the use of his telescopes till he had entirely finished the task which he had undertaken, and completed his catalogue. Upon his return to England, where he arrived in November, 1678, after an absence of two years only, he delineated a planisphere, in which with the nicest accuracy he laid down the exact places of all the stars near the south pole, from his own observations. This he presented, accompanied with a short description, to his majesty; and it furnished him with an opportunity of shewing his address, in a manner that could not fail of being acceptable to the king. For among these stars there appeared the *Constellation of the Royal Oak*, with this description: *Robur Carolinum, in perpetuam sub illius Latebris servati Caroli secundi Magnæ Britannicæ Regis memoriam, in cælum merito translatus.* The king expressed himself greatly satisfied with Mr. Halley's exertions, and, at his request, granted him a letter of *mandamus* to the university of Oxford, for the degree of M.A. which was dated November 18, 1678; and in the same month he was elected a fellow of the Royal Society. To these honours he was justly entitled: for though there were two accounts of the southern stars then extant, yet both of them were so very imperfect and inaccurate, that Mr. Halley's catalogue was an acquisition to the astronomical world entirely new, and gave him an indisputable claim to the title which Mr. Flamsteed not long afterwards conferred upon him, of the Southern Tycho.

In the year 1679 Mr. Halley's catalogue was given to the public under the title of "*Catalogus Stellarum Australium, sive Supplementum Catalogi Tychonici exhibens Longitudines & Latitudines Stellarum fixarum, quæ prope Polum antarcticum sitæ in Horizonte Uranaburgico Tychoni inconspicæ fuere, &c. Accedit Appendicula de Rebus quibusdam astronomicis Notatu non indignis.*" The articles in the Appendix consist of an account of the transit of Mercury over the sun's disc in 1677, with methods for finding the solar and lunar parallaxes, and observations useful for correcting the theory of the moon. This work was scarcely published, when Mr. Halley was fixed upon by the Royal Society to go to Dantzick,

for the purpose of endeavouring to adjust a dispute between Mr. Hevelius and Mr. Hooke, concerning the preference as to plain or dioptric sights in astroscopical instruments. He arrived at that city in May, 1679, and immediately entered upon astronomical observations in conjunction with Mr. Hevelius, which were closely continued by them till the 18th of July, when Mr. Halley returned to England. Before he set out, he wrote a letter to M. Hevelius, in which he acknowledged, in the strongest terms, the surprising accuracy of that astronomer's observations, and voluntarily offered himself as a witness of the scarcely credible certainty of his instruments, against any who should call that matter in question. In the year 1680 Mr. Halley again quitted his native country, to undertake what is commonly called the *grand tour*, in company with his friend the celebrated Mr. Nelson. While they were on the road from Calais to Paris, Mr. Halley had, first of any one, a sight of the remarkable comet of that year, as it appeared for the second time, in its return from the sun. He had before seen this extraordinary, and, at that time, unaccountable, phenomenon in its descent, and he now hastened to complete his observations upon it, by viewing it from the royal observatory of France. His design in this part of his tour was to establish a friendly correspondence between the astronomers-royal of Greenwich and Paris; and at the same time to embrace the opportunity of improving himself under so great a master as Cassini. From Paris he went to Italy, where he spent a great part of the year 1681; but his affairs requiring his presence at home, before the conclusion of it he left his fellow-traveller at Rome, and returned to England.

In the year 1682 Mr. Halley married a daughter of Mr. Tooke, auditor of the Exchequer, and took a house at Islington, where he immediately set up his apparatus, his tube, and sextant, &c. and applied himself with the utmost assiduity to his favourite study. In the following year he published his "*Theory of the Variation of the Magnetical Compass;*" in which he supposes the whole globe of the earth to be one great magnet, having four magnetical poles or points of attraction, &c. During the same year likewise, he entered upon a new method of finding out the longitude by accurate observations of the moon's motion, the idea of which had early suggested itself to his mind. His father's death, however, in indigent circumstances, arising partly from the consequence of his losses by the fire of London, and partly

from his having entered into an imprudent second marriage, occasioned Mr. Halley to be involved in some difficulties, which caused an interruption to this part of his studies. It may be further observed, that as from this time his family increased apace, he never had leisure sufficient to prosecute it steadily and regularly, till after his establishment in the royal observatory at Greenwich. But the circumstance above mentioned did not long prevent Mr. Halley from attending to other scientific pursuits. In the beginning of the year 1684 he turned his thoughts to the subject of Kepler's sesquialterate proportion; when, after some meditation, he concluded from it, that the centripetal force must decrease in proportion to the squares of the distances reciprocally. Finding himself, however, unable to make this out in any geometrical way, he applied for assistance, first, to Mr. Hooke and sir Christopher Wren; and after failing of success in this application, he went to Cambridge, to consult Mr. Newton, who supplied him fully with the calculations which he wanted. In the course of his conversations with that great man, he found that he possessed an immense treasure of astronomical learning, and would not rest till he had prevailed upon him to enrich the public with it. To this interview, therefore, the world is in some measure indebted for the "*Principia Mathematica Philosophiæ Naturalis*." That invaluable work was published in 1686; and Mr. Halley, who had the whole care of the impression, prefixed to it a discourse of his own, containing a general account of the astronomical part of the book, and also a very elegant copy of verses in Latin.

Before the appearance of this work, in 1685, Mr. Halley had been appointed assistant secretary to the Royal Society; soon after which he delivered in two valuable papers, the former of which contained an improvement in the art of gunnery, and the other a discovery of the easy method, since so well known, of measuring the elevation of high mountains, or other eminences, by the barometer. These were followed, in 1686, by the publication, through the same channel, of "*The History and physical Cause of the Trade-winds and Monsoons*;" together with a Chart, representing their Direction, wherever they are found to blow, through all Parts of the Globe known to the English Mariners." In the year 1687 he undertook to explain the cause of a natural phenomenon, which had till then baffled the researches of the ablest geographers. It has been observed that the Mediterranean never swells in the least,

although there is no visible discharge of the prodigious quantity of water that runs into it from nine large rivers, besides several small ones, and the constant setting in of the current at the mouth of the Streight. This difficulty he solved so much to the satisfaction of the Royal Society, that he was requested to prosecute his enquiries on the subject. With this request he complied; and having shewn, by the most accurate experiments, how that vast accession of water was actually carried off in vapours raised by the action of the sun and wind upon its surface, he proceeded, with the like success, to point out the method used by nature to return the said vapours into the sea. This circulation he supposes to be carried on by the winds driving these vapours to the mountains, where, being collected, they form springs, the streams from which uniting, become rivulets, or brooks; and many of these again meeting in the valleys, grow into large rivers, which at length empty themselves into the sea. In this beautiful manner did he shew the way in which the equilibrium between the receipt and expenditure is continually preserved in the universal ocean. Mr. Halley next ranged in the field of speculative geometry, where, observing some imperfections in the methods before laid down for constructing solid problems, or equations of the third and fourth powers, he furnished new rules, which were both more easy and more elegant than any of the former; together with a new method of finding the number of roots in such equations, and the limits of the same.

Our mathematician's next undertaking was to publish a more correct ephemeris for the year 1688, there being then great want of proper ephemerides of any tolerable exactness, the common ones being justly complained of by Mr. Flamsteed. In 1691 he published exact tables of the conjunctions of Venus and Mercury with the sun; and he afterwards shewed one extraordinary use to be made of those tables, viz. for discovering the sun's parallax, and thence the true distance of the earth from the sun. In 1692 he produced his tables for shewing the value of annuities on lives, calculated from bills of mortality; and his universal theorem for finding the *foci* of optic glasses. But it would be endless to particularise all his valuable discoveries communicated from time to time to the Royal Society, and published in the *Philosophical Transactions*, of which his pieces were for many years the chief ornament and support. Their various merit is thrown into one view by M. Mairan, the writer of his *Eloge* in the *Paris Memoirs*, who, having men-

tioned his "History of the Trade-winds and Monsoons," proceeds in these terms: "This was immediately followed by his estimation of the quantity of vapours which the sun raises from the sea; the circulation of vapours; the origin of fountains; questions on the nature of light, and transparent bodies; a determination of the degrees of mortality, in order to adjust the valuation of annuities on lives; and many other works, in almost all sciences; astronomy, geometry, and algebra; optics and dioptrics; ballistics, and artillery; speculative and experimental philosophy; natural history, antiquities, philology, and criticism; being about twenty-five or thirty dissertations, which he produced during the ten years of his residence at London; and all abounding with ideas new, singular, and useful."

When, in the year 1691, the Savilian professorship of astronomy at Oxford was vacant, Mr. Halley offered himself as a candidate for that office; but he had to struggle against the strong interest that was made for Dr. Gregory, and proved unsuccessful. One circumstance which contributed to his disappointment, according to the testimony of Mr. Whiston, whose veracity is unquestionable, and who has related it from good authority, was his undisguised scepticism on the subject of divine revelation. "Being thought of," says that writer, "for successor to the mathematical chair at Oxford, bishop Stillingfleet was desired to recommend him at court; but hearing that he was a sceptic and a banterer of religion, the bishop scrupled to be concerned, till his chaplain, Mr. Bentley, should talk with him about it; which he did. But Mr. Halley was so sincere in his infidelity, that he would not so much as pretend to believe the Christian religion, though he thereby was likely to lose a professorship; which he did accordingly." It is not now possible to ascertain to what cause Mr. Halley's unbelief is to be attributed: whether to his dissatisfaction, as a geometrician, with the subtleties of scholastic systems of faith, with which the pure doctrines of the Christian religion are too often confounded; or, as is no uncommon case for men of letters and of science, his being so deeply engaged in his favourite speculations, as to disregard and despise enquiries not immediately connected with the objects of his researches.

In the year 1692 Mr. Halley resigned his appointment of assistant secretary to the Royal Society; and in the year 1696, upon the establishment of five different mints, for the re-coinage of the silver specie, he was constituted comptroller of the office at Chester. This

employment occasioned his residence in that city for two years; during which time he diligently pursued his philosophical investigations, accounts of which were regularly transmitted to the Royal Society, and published in their Transactions. We have already seen that, in the year 1683, Mr. Halley published his "Theory of the Variation of the Magnetical Compass;" which, though it was well received both at home and abroad, he found, upon a review, liable to great and insuperable objections. He, therefore, now offered an amendment of his theory, venturing to advance a new and bold conjecture concerning the fabric of the internal parts of the earth, the particulars of which, as well as the arguments adduced by him in favour of it, may be seen in the first of our subjoined authorities. Whatever may be the ultimate fate of this theory, yet the phenomena of the variation of the needle upon which it is raised, being so many certain and indisputable facts, he was unremitting in his endeavours to become possessed of all the observations relating to it, which he could possibly obtain. For this purpose he procured an application to be made to king William, who in the year 1698 appointed him commander of the *Paramour* pink, with orders to search out by observations, the discovery of the rule of variations, to lay down the longitudes and latitudes of the English settlements in America, &c. On this attempt he set out in the month of November, 1698; but after he had crossed the Line, his men growing sickly and untractable, and his first lieutenant mutinying, he returned home in June, 1699. Having got the lieutenant tried and cashiered, in the month of September following he set sail a second time, in the same ship, accompanied with another of a smaller size, which was also placed under his command. With these ships he traversed the vast Atlantic ocean, from one hemisphere to the other, till the ice in the cold regions of the south obstructed his navigation; and on his voyage home touched at St. Helena, the coast of Brazil, Barbadoes, Cape Verd, Madeira, the Canaries, the coast of Barbary, and many other latitudes. He arrived in England in September, 1700, furnished with a competent number of observations; and in the following year published "A general Chart, shewing at one View the Variation of the Compass in all those Seas where the English Navigators were acquainted." By this invaluable work he first laid a sure foundation for the discovery of the law or rule by which the variation changes in all parts of the world. Captain Halley, as he was now called, had been at

home little more than half a year, when he received a commission from the king to observe the course of the tides, with the longitude and latitude of the principal head-lands in the British Channel; which he executed with his usual expedition and accuracy, and soon after his return published a large map of the British Channel.

In the year 1702, the emperor of Germany resolving to make a safe and convenient harbour for shipping in the Austrian territories on the Adriatic, captain Halley was sent by queen Anne to take a survey of the ports in Dalmatia. After passing through Holland and Germany to Vienna, he proceeded thence to Istria, with the intention of carrying the emperor's design into execution; but, owing to some opposition from the Dutch, it was for some time laid aside, and he returned to Vienna. Being introduced to the emperor, he gave him an account of two harbours on the Istrian coast, and was presented by his majesty with a valuable diamond ring, taken from his own finger, and also with a letter, strongly recommending him to queen Anne, written with the emperor's hand. He was likewise treated with great respect by the king of the Romans, prince Eugene, and the principal officers of the imperial court. Not long after his return to England, he was sent a second time on the same business, and in the course of his journey through Hanover, supped with the electoral prince, afterwards king George I. of England, and his sister, the queen of Prussia. Upon his arrival at Vienna, he was the same evening presented to the emperor, who gave immediate orders to his chief engineer to attend him to Istria, where they repaired, and added some new fortifications to the port of Trieste, and ascertained the capacity of that of Boccardi for receiving all kinds of shipping with safety. Captain Halley returned to England in November, 1703, and in the same year, was appointed Savilian professor of geometry at Oxford, in the room of Dr. Wallis, deceased; upon which promotion he was honoured by the university with the degree of doctor of laws. Scarcely was he settled in his new office at Oxford, when he undertook to complete a translation, from the Arabic into Latin, of "Apollonius de Sectione Rationis," which had been begun by Dr. Edward Bernard, but laid aside before he had gone through the tenth part of it. The original Greek of this treatise was no longer in existence, and this Arabic MS. was the only version extant; but it lay under the disadvantages of being very ill written, incorrect, and in a mutilated state: which circumstances probably discouraged Dr. Bernard from proceeding

with his translation. Upon being shewn a fair copy of what he had executed, Dr. Halley immediately resolved to complete it, notwithstanding the great difficulty of the task, more especially to him who, at that time, was entirely unacquainted with the Arabic language. The method which he took was, first, to observe carefully the sense of all such words in the original as Dr. Bernard's version furnished; and then, being a perfect master of the subject of the treatise, and considering well the argument of Apollonius, he began, by degrees, to discover the sense of the rest. Proceeding in this way of decyphering, he read the whole book through, and in a manner understood it; so that by a second perusal he was enabled, without the aid of any other person, to bring it into the form in which we now have it. At the same time, from the account which is given of them by Pappus, he restored the two books by the same author, which are lost, "De Sectione Spatii;" and the whole work was published by him at Oxford in one volume octavo, 1706.

No sooner was this work completed, than he engaged, conjointly with his colleague Dr. David Gregory, in preparing for the press "Apollonius's Conics," and ventured to supply the whole eighth book of the original, which is lost. Here he had again the *lemmata* of Pappus still extant to assist him. These shewed the connection between the seventh book and the eighth, and by that help he entirely supplied it. In this performance the elegant taste and manner of Apollonius are so perfectly copied, that the best judges have been of opinion, that the whole eighth book, as published by Dr. Halley, might very well pass for the work of the same Grecian master. To this work he added the treatise of "Serenus on the Section of the Cylinder and Cone," printed from the original Greek, with a Latin translation, in two books, and published in 1710, in folio. Besides these, the "Miscellanea Curiosa," in three volumes octavo, containing some original pieces of his own, were printed under his direction, and made their appearance in the year 1708. In the year 1713 Dr. Halley succeeded doctor, afterwards sir, Hans Sloane, in the office of secretary to the Royal Society; and upon the death of Mr. Flamsteed, in 1719, he was appointed to succeed him at Greenwich as astronomer-royal by king George I. Two years afterwards he resigned his situation of secretary to the Royal Society, that he might pursue with less interruption the studies more peculiarly appropriate to his new appointment, and parti-

cularly his favourite object of completing the theory of the moon's motion. To this design he devoted himself with his usual assiduity; and although he was in the sixty-fourth year of his age when he entered upon his office at Greenwich, yet for the space of eighteen years he watched the heavens with the closest attention, scarcely missing a meridian view of the moon during all that time, when the weather was not unfavourable, and performing the whole business of the observatory without any assistant.

Soon after the accession of king George II. to the throne, his consort, queen Caroline, who took pleasure in patronising men of learning and splendid talents, paid a visit to the royal observatory; and being gratified with the reception which she met with, took notice that Dr. Halley had formerly served the crown as a captain in the navy. Soon after this visit she obtained for him a grant of his half-pay for that commission, which he enjoyed during the remainder of his life. He was also offered the appointment of mathematical preceptor to the duke of Cumberland; but he declined the acceptance of it, both on account of his advanced age, and because that the necessary attendance upon that employment would interfere too much with the performance of his duty at Greenwich. In August, 1729, he was admitted a foreign member of the Academy of Sciences at Paris. He had enjoyed an uninterrupted state of good health amidst his laborious avocations till about the year 1737, when a paralytic attack on his right hand evinced the decay of his constitution. However, he came, as usual, once a week, till within a little while before his death, to see his friends in town on Thursday, before the meeting of the Royal Society, at what is yet called Dr. Halley's club. But his disorder increasing, his strength gradually declined, till he came at length to be wholly supported by such cordials as were ordered by his physician Dr. Mead. He died in his chair, without a groan, on the 14th of January, 1741-2, in the eighty-sixth year of his age. Dr. Halley was of a middle stature, inclining to tallness, of a thin habit of body, and of a fair complexion; and he always spoke and acted with an uncommon degree of sprightliness and vivacity. In the language of the writer of his *Eloge* already mentioned, "He possessed all the qualifications necessary for the astronomer, the naturalist, the scholar, and the philosopher; abundantly sufficient to merit the approbation of princes, and the applause of the learned. To his great extent of knowledge, was added a constant presence of mind, and a freedom of

expression, at the same time pertinent, judicious, polite, and sincere. He was naturally of an ardent and glowing temper, of a generous and friendly disposition, open and punctual in all his transactions, candid in his judgment, uniform and blameless in his manners, of an amiable affability, always communicative, and totally disinterested. He lived and died in that mediocrity so much extolled by the best philosophers; the free choice of which implies a great degree both of wisdom and virtue. His uncommon and valuable qualifications were tempered with a vein of gaiety and good humour, which neither his abstracted speculations, the infirmities of old age, nor the palsy itself, were able to impair. And, together with this peculiar and happy cheerfulness of spirit, his memory and judgment were preserved to the last." Besides the articles noticed in the preceding narrative, he was the author of "*Tabulæ Astronomicæ, &c.*" which was published after his death, in 1752, in quarto, with this title, "*Astronomical Tables, with Precepts, both in English and Latin, for computing the Places of the Sun, Moon, Planets, and Comets;*" "*A Synopsis of the Astronomy of Comets,*" annexed to the second volume of Dr. Gregory's "*Elements of Astronomy;*" and a vast multitude of papers in the *Philosophical Transactions*, from vol. XI. to vol. LX. *Biog. Brit. Gen. Dict. Brit. Biog. Martin's Biog. Phil. Hut- ton's Math. Dict.*—M.

HALLIER, FRANCIS, a learned French prelate in the seventeenth century, was born at Chartres, in the year 1595. His original destination was to a literary life; but, owing to a derangement in the circumstances of his family, he was taken from his studies, with the design of being educated in some line of business. As, however, he discovered an aversion to engage in the employments proposed to him, he was placed in the situation of page, in the service of the princess dowager D'Aumale. After continuing in her house for about two years, during which time his hours of leisure were employed in writing pieces of Latin and French poetry, he was permitted to follow the bent of his inclination, and to devote his time to academic studies. When he had completed his course of philosophy, he taught it for some time in the university of Paris; after which he went through the regular theological course, and was admitted a doctor of the faculty of the Sorbonne, in the year 1624. A little while before he received his degree, he undertook the office of tutor to the abbé d'Alincourt, Ferdinand de Neufville, who was afterwards bishop of Char-

tres. He accompanied his pupil to Rome, where he acquired the esteem of pope Urban VIII. ; and from Rome he extended his tour to Naples, and thence to Greece, and afterwards to England. Soon after his return to France, he entered the lists against the Jesuits, in a controversy between them and the theological faculty at Paris, who, in testimony of their approbation of his "Defence of the Ecclesiastical Hierarchy, and of the Censure of the Faculty, &c." published in 1632, appointed him professor at the Sorbonne. Eight or nine years afterwards he was nominated professor-royal. In the year 1637 he published at Paris a work entitled "De sacris Electionibus & Ordinationibus, ex antiquo & novo Ecclesiæ Ritu," which was reprinted at Rome in 1740, in three volumes folio. By this work he acquired a high reputation at Rome, as well as in his native country, and gave so much satisfaction to the French clergy, that they settled on him a pension of eight hundred livres. Afterwards cardinal Richelieu was desirous of engaging him as his confessor, and cardinal Barberini wished to attach him to his person by the offer of a pension ; but from his love of independence he was induced to decline their proposals. About the same time he was made archdeacon of Dinan, and appointed to a prebend in the cathedral church of Chartres, which his state of health permitted him to retain only one year. In 1644 he published a work entitled "The Moral Theology of the Jesuits," which involved him in a fresh contest with that party ; and in 1645 he acted as proctor at the assembly of the clergy, in which the ordinances for the government of the regulars were revived. On these he wrote a learned commentary, which was published in 1665, by M. Gerbais, as we have already seen in his Life. In 1646 he published a treatise "De Hierarchia," in four books ; and in 1649 was made syndic of the faculty of theology at Paris. In the year 1652 he was one of the deputation sent by the Sorbonne to Rome, to solicit the condemnation of the five propositions of Jansenius, in which object they succeeded. His zeal against this party was as animated as it was against the Jesuits, and exposed him to the attacks of their ablest defenders, with whom he long maintained a paper war. In 1656 M. Hallier paid a third visit to Rome, in order to receive from the hands of pope Alexander VII. the bulls of investiture to the bishopric of Caillon, to which he had been nominated by the king. He enjoyed his new dignity, however, but for a short time, having had his facul-

ties impaired by a paralytic stroke, which was followed by a complication of disorders, to which he fell a sacrifice in 1659, when he was in the sixty-fifth year of his age. Pope Urban VIII. designed to have bestowed upon him the honour of a seat in the sacred college ; but reasons of state, and intrigues in favour of another person, led him to alter his intention. For the titles, or subjects, of other works of M. Hallier, besides those already mentioned, we refer to *Moreri. Nouv. Dict. Hist.*—M.

HALLIFAX, SAMUEL, a learned English prelate in the eighteenth century, was the eldest son of Mr. Samuel Hallifax, an apothecary at Chesterfield, in Derbyshire, where he was born in the year 1730. After passing through the grammar school, he was sent for academical education to Jesus college, in the university of Cambridge, where he proceeded B.A. in 1754, and M.A. in 1757. Afterwards he removed to Trinity-hall, where there are only two fellowships in the divinity ; which was probably the motive for his proceeding doctor of laws, in 1764. For many years he held the professorship of Arabic at Cambridge, which he resigned in 1770, upon his being appointed regius-professor of civil law in the university. In the service of his professorship, he acquired considerable celebrity by a public course of lectures which he delivered, of which the heads were published by him, under the title of "An Analysis of the Civil Law," containing occasional comparisons between the Roman laws and those of England. In 1775 the degree of doctor of divinity was conferred upon him, by royal mandate. He was created chaplain in ordinary to his majesty ; appointed master of the faculties in doctors'-commons ; presented to the valuable rectory of Worksop, in Nottinghamshire ; and elected master of Jesus college, in which he had been educated. In the year 1781 Dr. Hallifax was advanced to the see of Gloucester ; whence he was translated to that of St. Asaph, in 1787. About this time his lordship's name was enrolled on the list of the members of the Society of Antiquaries. He died in 1790, when he had nearly completed his sixtieth year. He was a prelate of considerable learning and abilities, a very eminent civilian, and an extremely acute public speaker. Besides several single sermons, he published "Three Sermons preached before the University of Cambridge," on the attempt to abolish subscriptions in 1772 ; "Twelve Sermons on the Prophecies concerning the Christian Church, and in particular concerning the Church of Papal Rome," preached at the Warburtonian lecture in Lincoln's-inn.

chapel, 1777, 8vo, which are deservedly held in much esteem; an elegant and judicious "Analysis of Bishop Butler's Analogy of Religion natural and revealed," annexed to a charge of that prelate; and a vindictory preface to Dr. Ogden's Sermons, of which he was the editor. *Gent. Mag. March, 1790. Edwards's Edition of Willis's Survey of St. Asaph, p. 162.—M.*

HAMBERGER, GEORGE EDWARD, professor of natural history, chemistry, and the practice of medicine, in the university of Jena, was born in that city in 1697. His father, though professor of mathematics, obliged him to renounce the study of the mathematical sciences to which he was strongly attached, and to apply to theology; but after his father's death, being left at freedom to pursue the bent of his own inclination, he devoted himself to medicine, and in 1721 took the degree of M.D. In 1726 he became professor; and next year made known his theory of respiration, in consequence of which he was involved in a literary contest with the celebrated Haller. This contest, on Hamberger's part, is said to have been conducted with too little regard to truth, and with less attention to decency than was due to so respectable an antagonist. Having refused several invitations, and particularly one to Gottingen, in 1773, which Haller afterwards accepted, he was appointed public professor of natural philosophy in 1737, and to this office was added in 1744 the professorship of medicine. He died in the year 1755, and is entitled to the merit of having illustrated the doctrine of philosophy by the mathematics, and of having rendered both more popular than they had ever before been in Germany. His principal works are: "Elementa Physices, Methodo mathematica in usum Auditorum conscripta," *Jenæ, 1727, 8vo, cum fig.*; "Disputatio de Respirationis Mechanismo & Usu genuino," *ibid. 1727, 4to*; "Disputatio de Venæsectione quatenus Motum Sanguinis mutat," *ibid. 1729*; "Pr. I. VIII. quibus ad Dubia Halleri contra Mechanismum Pectoris mota respondetur," *ibid. 1744*; "Dissertation sur la Mécanique des Secrétions dans le Corps Humain," *Bourdeaux, 1746*. This dissertation obtained a prize from the academy of that city. "De Respirationis Mechanismo, una cum Scriptis, quæ vel illi opposita sunt, vel ad hanc Controversiam pertinent," *Jenæ, 1748, 4to, cum fig.*; "Continuatio Controversiæ de Respirationis Mechanismo," *Goett. 1749, 4to*; "Physiologia medica, seu de Actionibus Corporis Humani sani Doctrina," *Jenæ, 1751, 4to, cum fig.*; "Methodus medendi Morbos, cum Prefatione de Prestantia Theoræ

Hambergeri præ cæteris," *ibid. 1763, 8vo*, published by professor Baldinger. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.—J.*

HAMBERGER, GEORGE CHRISTOPHER, professor of philosophy and history in the university of Gottingen, was born in the year 1726, at Feuchtwang, in the principality of Anspach. He studied at Gottingen, where he took the degree of master of arts in 1751; in 1755 he became extraordinary professor, and in 1763 was appointed ordinary professor and second librarian. He was an assiduous student; and to the great loss of literature died at the early age of forty-seven, in the month of February, 1773. Hamberger was of great service to letters by the accurate catalogue which he gave of the German authors and of their works, under the title of "Das gelehrte Deutschland." This work, which was received with high approbation, first appeared in the year 1767; considerable additions were afterwards made to it by the author, in two supplementary volumes, and in 1772 he published an enlarged and improved edition, in which were included all the German authors who had died between the year 1767 and that period. A continuation of this literary catalogue was undertaken by professor Meusel of Erlangen, who has since added to it several volumes. Hamberger was likewise the author of various other works. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.—J.*

HAMBERGER, JOHN ALBERT, a German mathematician, whose writings are held in much estimation, was born at Beyerberg, in Franconia, in the year 1662. He became professor of natural philosophy and of the mathematics in the university of Jena, and died at that place in the year 1716. Among his most valued productions are treatises "De Iride Diluvii;" "De Opticis Oculorum Vitris;" "De Hydraulica;" "De Frigore;" "De Basi Computi ecclesiastici," &c. *Nouv. Dict. Hist.—M.*

HAMEL, JOHN BAPTISTE DU, a learned French divine, mathematician, and natural philosopher, in the seventeenth century, was born at Vire, in Lower Normandy, in the year 1624. He received his early education at Caen; whence he removed to study rhetoric and philosophy at Paris. When he was only eighteen years of age he wrote a treatise, in which he explained, by one or two figures, and in a manner exceedingly simple, Theodosius's "Three Books upon Spherics;" to which he added a tract upon trigonometry, short, but extremely perspicuous, and designed as an introduction to

astronomy. Those pieces were published at Paris in 1644, octavo. When M. du Hamel had nearly completed his twentieth year, he entered into the congregation of the Oratory; and after he had continued in the house belonging to that institution at Paris for about twelve months, was sent by his superiors to Angers, where he was appointed their professor of philosophy. In the year 1652 he was recalled to Paris, to teach positive theology in the house of St. Honoré. During the following year he took his leave of the Oratory, and was shortly afterwards presented to the benefice of Neuilli upon the Marne. In this situation he greatly endeared himself to his flock, by the diligent affectionate manner in which he discharged his pastoral duties, while his private hours were assiduously devoted to literary and philosophical studies. Natural philosophy, as it was then taught, was only a collection of vague, knotty, and barren questions; when our author undertook the attempt of establishing it upon right principles. He commenced his design by giving to the public his "*Astronomia Physica*," and his treatise "*De Meteoris & Fossilibus*," both printed in 1660, in quarto. They are written in the form of dialogues, between an ardent admirer of the ancients, a zealous Cartesian, and a philosopher indifferent to both their systems, and desirous of selecting from each what appears most reasonable and defensible. The author evidently took Cicero for his model in their construction, and his Latinity is remarkably pure and elegant. In the year 1663 he relinquished his cure at Neuilli, upon being promoted to the dignity of chancellor of the church at Bayeux. In the same year he published one of the most celebrated of his performances, entitled "*De Consensu Veteris & Novæ Philosophiæ*," quarto. M. du Hamel's reputation was now so high in the philosophical world, that upon the establishment of the Royal Academy of Sciences by Lewis XIV. in 1666, at the recommendation of the great Colbert, he was appointed the secretary of that institution. In the year 1668, when M. Colbert de Croissy was sent plenipotentiary to negotiate the peace of Aix-la-chapelle, he engaged M. du Hamel to accompany him, for the purpose of availing himself of his pen in drawing up the diplomatic papers, which were at that time written in the Latin language. After the treaty was concluded, he accompanied M. de Croissy to England, in order to form an acquaintance with the learned men of this nation, particularly the illustrious Boyle, who, says Fontenelle, opened to him all his treasures of

experimental philosophy. From England he went to Holland, to visit the men of science in that country, and thence returned to France, having acquired in his travels a considerable accession to his stock of knowledge, of which he profited in his subsequent publications. In the year 1670 he published his treatise "*De Corporum Affectionibus*," which two years afterwards was followed by his book "*De Mente Humana*;" and in the year 1673 appeared his treatise "*De Corpore animato*," in which his reasonings and deductions are founded on experiment, and particularly on anatomy. In the year 1678 he published at Paris his "*Philosophia vetus & nova, ad usum Scholæ accommodata, in Regia Burgundia pertractata*," in four volumes 12mo, which in 1681 was enlarged, and printed at the same place in six volumes. This work consists of a course of philosophy, drawn up at the desire of the minister Colbert, for the use of his son the Abbé Colbert, when a student in the college of Burgundy. The articles already enumerated, and some other philosophical pieces, were collected together, and published at Nuremberg in 1681, in four volumes quarto, under the title of "*Opera Philosophica & Astronomica, &c.*" and were deservedly held in high estimation at that period, notwithstanding that, from the improvements introduced into philosophy in later times, their use is now in a great measure superseded.

In the year 1691, M. du Hamel published a course of divinity entitled "*Theologia Speculatrix & Practica*," in seven volumes 8vo, in which he has displayed an extensive acquaintance with the fathers, councils, and ecclesiastical history, and shewn his judgment and good sense, by keeping out of sight all frivolous and useless scholastic subtleties. In the year 1694 he published an abridgment of the preceding, after its plan had been enlarged, and its errors corrected, under the title of "*Theologiæ Clericorum Seminariis accommodatæ Summarium*," in five volumes. The next memorable circumstance in M. du Hamel's life was his resignation in the year 1697 of the post of secretary to the Royal Academy of Sciences, in which he was succeeded by M. de Fontenelle. Our author's next publication was an account of the Royal Academy of Sciences, and its transactions, from its establishment to the year 1696, which appeared in 1698, entitled "*Regiæ Scientiarum Academiæ Historia*," quarto. This work, which is now the most useful of any of the author's labours relating to philosophy, was so favourably received by the learned world, that he was encouraged to augment it in a new

edition printed in the year 1701, in which the history of the academy is brought down to the year 1700. In 1698, likewise, our author published "Institutiones Biblicæ, seu Scripturæ Sacræ Prolegomena, unâ cum selectis Annotationibus in Pentateuchum." This work was followed by Annotations on the Psalms, published in 1701, and on the Books of Proverbs, the Song of Solomon, Ecclesiastes, and the Book of Wisdom. These different annotations were afterwards incorporated in the author's last and grandest publication, consisting of the whole Bible, illustrated with notes. It made its appearance in 1705, after the author had completed the eighty-first year of his age, and was entitled "Biblia sacra vulgatæ Editionis, unâ cum Selectis ex optimis quibusque Interpretibus Notis, Prolegomenis, novis Tabulis Chronologicis & Geographicis," folio. He died in the following year, universally esteemed for his piety, integrity, benevolence, and pleasing unaffected manners. From the time of his quitting his cure at Neuilli, it was his custom as long as he lived to pay an annual visit to his old flock; when the day which he spent among them was kept as a holyday by the whole village. He was much respected by the most eminent prelates of France, though he was little indebted to them for promotion, since he received nothing from their hands besides his chancellorship, and the place of almoner to the king, to which he was appointed in 1657, by cardinal Barberini, grand-almoner of France. He was regius-professor of philosophy; but we have seen no notice of the date of his appointment to that office. *Moreri. Nouv. Dict. Hist. Hutton's Math. Dict.*—M.

HAMEL DU MONCEAU, HENRY-LEWIS DU, an eminent natural philosopher and economist, was born at Paris in 1700. He employed his whole life in scientific and useful researches, and from the year 1728 made himself known as a writer in the Memoirs of the Academy of Sciences, of which he was a member, as he likewise became of the Royal Society of London, and of various other learned bodies. He was also made inspector of the marine. The modesty of du Hamel equalled the extent of his knowledge. To a question once asked him by a young officer for the purpose of embarrassing him, he simply replied "I do not know." "Of what use then," said the young man, "is it to be a member of the academy?" Soon after, the officer having exposed his own ignorance by talking at random, "You may now see," returned the philosopher, "the use of being of the academy—it is to prevent a man from talking of what he knows nothing about." It would be

well if all academicians imbibed this lesson. Du Hamel passed a long life in high reputation, and died dean of the academy in 1782. His writings are numerous. In the Memoirs of the Academy of Sciences papers of his are to be met with from 1728 to 1767 relating to subjects of horticulture and the physiology of plants. His "Traité de la Culture des Terres," in six volumes, from 1750 to 1761, contains many agricultural experiments on the system of Tull and others. His "Elemens d'Agriculture," two volumes 12mo, first printed in 1764, has been several times re-edited, and translated into foreign languages. In 1755 he published "Traité des Arbres & Arbustes, qui se cultivent en France en pleine Terre," two volumes quarto. It is in alphabetical order, and follows the system of Tournefort. The number of species and constant varieties described amounts to 1000. His "Mémoire sur la Garance," 1757, quarto, contains a complete account of the cultivation of madder, and its preparation for the dyer's use. One of his principal works is entitled "De la Physique des Arbres, de l'Anatomie des Plantes, & de l'Œconomie Vegetale," two volumes quarto, 1758. This contains a great number of new and curious observations concerning the structure and uses of the different parts of trees and other plants, especially relative to the bark and wood. The following works are entirely practical: "Des Semés & Plantations des Arbres, & de leur Culture," quarto, 1760; "De l'Exploitation des Bois, &c." two volumes quarto, 1764; "Traité de la Conservation des Grains, avec un Supplement," two volumes 12mo; "Du Transport, de la Conservation, & de la Force du Bois," 1761, quarto; "Traité des Arbres Fruitières," two volumes quarto, 1768:—this is a very splendid work on fruit-trees and their culture, with plates; it comprises only the poma and baccæ. Du Hamel also composed several treatises which had a reference to his office in the marine; as, "Art de la Corderie," 1747, and 1769; "Elemens d'Architecture Navale," 1758, quarto; "Moyens de conserver la Santé aux Equipages, &c." 1759, 12mo. He likewise wrote a work on fisheries, entitled "Traité Général des Pêches Maritimes, des Rivières, & des Etangs," folio, with figures; and he composed several articles for the Description of Arts and Manufactures published by the Academy of Sciences. He wrote with clearness and method, without any declamatory digressions. *Nouv. Dict. Hist. Halleri Bibl. Botan.*—A.

HAMELMANN, HERMAN, an eminent German Lutheran divine and historian in the sixteenth century, was born at Osnaburgh, in

the year 1525. He was an early convert to the principles of the Reformation, of which he commenced preacher in his native city. Being obliged to fly from thence by the opponents to the progress of Lutheranism, he took refuge at Bilevelt, or Bielfeldt, formerly one of the Hanse-Towns, where he was protected by the canons, and delivered catechetical lectures to young persons in defence of the doctrines of the Augsburg confession. Afterwards he was nominated superintendant of the churches in the duchy of Brunswick, and in the year 1593 was appointed superintendant-general of the duchy of Oldenburg. He died in the year 1595. The principal of his works, which are more commended for erudition than arrangement and style, are, "Commentarius in Pentateuchum," 1563, folio; "Historia Westphaliorum Sæculi XVI.;" "Chronicum Oldemburgicum," &c. *Nouv. Dict. Hist. Saxii Onomast.*—M.

HAMILCAR BARCA, a celebrated Carthaginian general, was appointed at an early age chief commander in Sicily in the first Punic war. By his skill he checked the progress of the Roman arms, and made himself master of the strong fortress of Eryx, which he defended against all their attempts for its recovery. At length, the consul C. Lutatius Catulus being sent to Sicily with a strong fleet, gave a complete defeat to that of the Carthaginians off the Ægates islands B. C. 242, which put an end to the war. The peace was followed by the war in Africa with the mercenary troops, by which Carthage was reduced to the utmost extremity. After incurring great losses under the conduct of Hanno, the Carthaginians gave the command to Hamilcar, who with a much inferior army defeated the mercenaries in the neighbourhood of the capital. He then marched into the interior of the country, recovered several towns, and after various actions, attended with ferocious cruelty on both sides, brought the revolters to such a state that numbers perished through famine. The war was concluded by the almost total destruction of the mercenaries, and the towns of Utica and Hippo, which had espoused their cause, were obliged to surrender to the arms of Hamilcar. He even extended the dominion of the republic beyond its former limits in Africa, and reduced the whole country to a tranquil condition. The breach of treaty by the Romans in seizing Sardinia induced Hamilcar and his party to propose an expedition into Spain, in order by conquests in that peninsula to balance the Roman superiority. He crossed the straits of Hercules with an army B. C. 237, taking with him his son-in-law Asdrubal, and

his young son Hannibal, whom he had first, it is said, caused to swear at the altar eternal and irreconcilable enmity against the Romans—a passion by which he was himself animated. He carried on war in Spain with great success during nine years, subduing many nations, and enriching his army and country with plunder; when, in an action with the Vettones, a Lusitanian tribe, he was slain, B. C. 228. *Polybius. Corn. Nepos. Univers. Hist.*—A.

HAMILTON, ANTHONY count of, descended from a younger branch of the dukes of Hamilton, was born in Ireland about 1646. His mother was sister to the duke of Ormond, viceroy of that island. The troubles of the time drove his family to France while he was an infant, and he was brought up in the language and religion of that country. He made several visits to England in the reign of Charles II.; but his religion, to which he was a steadfast adherent, prevented him from obtaining any public employ there. His sister, afterwards married to Philibert count of Grammont, was one of the ornaments of that gay court; and it is said that a scene somewhat like that of the "Marriage-forcé" took place between the brother and the lover, when the latter was on his way to quit the kingdom without fulfilling his engagement. James II. gave count Hamilton a regiment of infantry in Ireland, and made him governor of Limerick; but upon the ruin of that monarch's affairs, he was obliged to accompany him back to France, which he never afterwards left. He was greatly admired there in the first circles for his wit and politeness, joined to the most estimable qualities of the heart. Though gay and lively in his writings, he was serious in conversation, and too much indulged a propensity to satire. He died in 1720 at the age of seventy-four. The works of count Hamilton, in the French language, were printed collectively in six volumes 12mo, in 1749. They consist of "Poems," some of which possess all the ease and delicacy of Chaulieu and Chapelle; of "Fairy Tales," displaying great facility of invention and ingenuity of contrivance; and of the "Memoirs of Count Grammont," the principal of his compositions. This, says Voltaire, "is of all books that in which the most slender ground-work is set off with the gayest, most lively and agreeable style." The hero (his brother-in-law) is little more than a genteel sharper, and the adventures which befall him are the common ones of such a character, but they are related with irresistible pleasantry, and all the grace of fashionable conversation. The work is filled with portraits and anecdotes of the most

noted persons in the court of Charles II. which has rendered it particularly interesting to English readers, though it would not perhaps be safe to rely upon its authority. The late lord Orford (Horace Walpole) printed a splendid edition of it at his private press, adorned with fine engravings from original portraits. *Moreri. Siècle de Louis XIV.—A.*

HAMMOND, HENRY, a very learned and pious English divine in the seventeenth century, was born at Chertsey in Surrey, in the year 1605. He was the youngest son of Dr. John Hammond, physician to Henry prince of Wales, who was his godfather, and gave him his own name. He received his classical education at Eton school, where he made a rapid proficiency in an acquaintance with the Latin and Greek languages, and is said at the same time to have attained a competent knowledge of the Hebrew. In the year 1618, when he was only thirteen years of age, he was judged sufficiently qualified for the university, and was accordingly sent to Magdalen college, Oxford. Of this institution he was chosen a demy in 1622, and in the same year took his degree of B.A. In 1625 he was admitted to the degree of M.A. and was also elected a fellow of his college, in which he had before been appointed to the office of reader of the lecture in natural philosophy. He now began to apply with great diligence to the study of divinity, not taking any modern systems for his guides, but carefully examining into the sense of the holy scriptures, and consulting the judgments of the earliest Christian writers; and in the year 1629 he entered into holy orders. During the whole time of his residence at the university, he generally spent thirteen hours of the day in his studies; by which closeness of application, besides going through the whole course of philosophy, he read over almost all the classic authors; upon the most considerable of which he wrote notes and critical emendations, and also drew up indexes at the beginning and end of them, for his own private use. In the year 1633, Dr. Frewen, who was then president of his college, and one of his majesty's chaplains, having appointed him to the honour of supplying one of his turns at court, the earl of Leicester, who happened to be one of his auditors, was so much struck with his sermon, and was led by it to entertain so high an opinion of the preacher's merit, that he immediately made him an offer of the rectory of Penshurst in Kent, which was then vacant, and in his patronage. Of this offer he gratefully accepted, and, quitting college, went and resided upon his cure, where he discharged all

the duties of the ministerial function in the most diligent and exemplary manner. In the year 1633-4 he proceeded bachelor in divinity; was admitted to the degree of doctor in that faculty, in 1638-9; and in 1640 was chosen one of the members of the convocation. In 1643 he was made archdeacon of Chichester, by the unsolicited favour of Dr. Duppa, then bishop of that diocese; and in the same year he was nominated one of the assembly of divines at Westminster, but never took his seat among them.

After the commencement of the civil war between the king and parliament, Dr. Hammond continued unmolested at his living till the middle of July, 1643; but having joined in a fruitless attempt that was then made at Tunbridge in favour of the king, and a reward of a hundred pounds being offered for his apprehension, he found it necessary to abscond. From the place of his retirement he wrote to such friends of his as were in power, entreating them to use their interest on his behalf; but finding that his letters met with a cold reception, he with some difficulty escaped in disguise to Oxford. Having there procured an apartment in his own college, he gave himself up to study and retirement, "taking no other diversion," says Dr. Fell, "than what the giving encouragement and instruction to ingenious young students yielded him, and the satisfaction which he received from the conversation of learned men." Among other eminent persons with whom he was intimate, was Dr. Potter, provost of Queen's college, by whose persuasion he published his "Practical Catechism," in the year 1644. This was a valuable work, but much opposed by the Calvinistical divines, particularly by the learned, but bigoted, Dr. Francis Cheynell. Dr. Hammond, however, in different tracts, ably defended his book, which was so favourably received by the public, that it passed through several editions during the author's lifetime, and in the year 1715 the fifteenth made its appearance. In the same year, and the following, he published some pieces in support of the political principles to which he adhered, and in defence of the constitution and liturgy of the church of England. In the month of December, 1644, he attended, as chaplain, the duke of Richmond, and the earl of Southampton, who were sent to London by king Charles, with his answer to the propositions for peace which had been tendered to him by the parliament. And when a treaty was held in the following month at Uxbridge, he was appointed one of the assistants to Dr. Steward, the clerk of the king's closet, who was the divine selected to be

one of the king's commissioners. At one of the meetings of the commissioners, when the debate concerning religion was agitated, Dr. Hammond is represented to have gained great credit by the ability and readiness with which, though called upon unexpectedly, he answered what Dr. Fell calls a long divinity lecture, read from a paper by Mr. Vines, one of the presbyterian ministers who were appointed to assist Mr. Henderson, who was the divine among the parliamentary commissioners.

Soon after the fruitless termination of the treaty of Uxbridge, Dr. Hammond was presented by the king to a canonry of Christ-church, Oxford; and he was about the same time chosen public orator by the university. His majesty also appointed him one of his chaplains in ordinary. These new employments, however, did not prevent him from prosecuting his studies with his usual assiduity; of which he afforded evidence by the different publications which he sent into the world. When the king's affairs were reduced to that low ebb, that he was obliged to retire from Oxford, and to deliver himself up to the Scotch army before Newark, Dr. Hammond was precluded from his attendance upon him as his chaplain; but after his majesty came into the power of the English army, he was permitted to resume that situation. He attended the king during his several confinements at Woburn, Caversham, Hampton-Court, and the Isle of Wight; at which last place he continued till Christmas, 1647, when the little household which still adhered to the king was dissolved. Being thus finally deprived of his employment, Dr. Hammond returned to Oxford, where he was chosen sub-dean of Christ-church; in which office he continued managing the affairs of the college with ability and diligence, till March 1648, when he was ejected by the parliamentary visitors. The accusations preferred against him were his refusal to submit to the visitor's power; his being concerned in drawing up the reasons which were presented to the convocation against the authority of that visitation; and his refusal to publish the visitor's order for the expulsion of several of the members of Christ-church. Upon his ejection from the posts which he held in the university, instead of being commanded immediately to quit Oxford, as others in the same circumstances were, by the vote of a committee of parliament, he and Dr. Sheldon were ordered to be kept prisoners in that city, in which situation they remained for about ten weeks. While he was in this confinement, he began to prepare for the press his learned and valuable "Para-

phrase and Annotations on the New Testament," which was not published, as we shall see, till some years afterwards. From Oxford Dr. Hammond was removed to the house of his friend sir Philip Warwick, at Clapham in Bedfordshire, who was responsible for his person. The trial of the king now drawing on, our author made the only effort in his power to serve his royal master, by writing on his behalf to the men in power. What he wrote on this occasion was published by him, under the title of "To the Right Honourable the Lord Fairfax, and his Council of War; the humble Address of Henry Hammond;" 1649, quarto. His application, however, was without effect; and the execution of the king, which followed soon afterwards, excited in him the most poignant grief. The rigour of his restraint being taken off in the beginning of the year 1649, he removed to Westwood, in Worcestershire, the seat of sir John Packington, under whose hospitable roof he spent the remainder of his days. In this situation he pursued his studies with unwearied diligence, publishing at different periods, besides his greater works, a vast number of controversial treatises in defence of episcopacy, against the church of Rome, the anti-pædobaptists, and other sectaries, for the titles of which we refer to the first of our subjoined authorities.

In 1651, when king Charles II. came with his army into that part of the country, Dr. Hammond waited upon him, and received from his majesty's hands a letter, intended to satisfy his subjects of his adherence to the religion of the church of England. After the king's defeat, which gave the death-blow to the hopes of the royal party, as soon as he could compose his thoughts, he resumed his literary labours; and in the year 1653 published his "Paraphrase and Annotations on the New Testament," in folio. Concerning this performance Dr. Fell informs us, that the author "having written in Latin two large volumes in quarto of the way of interpreting the New Testament, with reference to the customs of the Jews, and of the first heretics in the Christian church, and also of the heathens, especially in the Grecian games, and, above all, the importance of the Hellenistical dialect, into which he had made the exactest search; he began to consider that it might be more useful to the English reader, who was to be his immediate care, to write in our vulgar language, and to set every observation in its natural order, according to the direction of the text. And having some years before collated several copies of the New Testament, observed

the variation of our English from the original, and made an entire translation of the whole for his private use: being thus prepared, he cast his work into that form in which it now appears." Of this work Dr. Hammond published, in the year 1656, "A Review—with some Additions and Alterations," 8vo. The best edition of it is the learned Le Clerc's Latin translation of the "Paraphrase and Annotations," with the text of the vulgate, accompanied with animadversions and original observations by the editor, published in 1698. Among the faults which that learned foreigner points out in our author's performance, is his so frequently imagining that the writers of the New Testament alluded to the Gnostics; which is indeed the principal blemish in his work. But Dr. Hammond's labours for the elucidation of the scriptures were not confined to the New Testament. In pursuance of a design which he formed to furnish a commentary on the whole Old Testament, he published, in 1659, "A Paraphrase and Annotations on the Book of Psalms," in folio; and he had proceeded with "A Paraphrase and Annotations on the Book of Proverbs," to the end of the tenth chapter, when his strength, which had been gradually declining for some years, was incapable of withstanding the attacks of a complication of disorders, among which were, the colic, the gout, and the stone. A severe fit of the latter was followed by effects which proved fatal to him in 1660, when he was in the fifty-fifth year of his age. His "Paraphrase on the Proverbs" was published in 1683, folio. At the time of his death he had made preparations to go to London, whither he had been invited by many eminent divines; and king Charles II. entertained the design of nominating him to the bishopric of Worcester. Dr. Hammond was graceful in his person, had a remarkably quick and sprightly eye, and a mixture of sweetness and dignity in his countenance. His natural abilities were very considerable, and his learning, the result of indefatigable study and application, great and extensive. As a preacher, he was admired for his free, graceful, and commanding eloquence; and king Charles I. said of him, "that he was the most natural orator he ever heard." He was of a social, benevolent, and friendly disposition, and extremely liberal to the poor and distressed. His morals were in the highest degree commendable and exemplary, and his piety cheerful, but zealous and fervent. Bishop Burnet says of him, "that his death was an unspeakable loss to the church: for as he was a man of great learning, and of most eminent

merit, he having been the person that during the bad times had maintained the cause of the church in a very singular manner; so he was a very moderate man in his temper, though with a high principle, and would probably have fallen into healing counsels. He was also much set on reforming abuses, and for raising in the clergy a due sense of the obligations they lay under." Besides the articles already mentioned, our authorities will shew that Dr. Hammond published a great number of other works, which, with many posthumous pieces, were collected together by his amanuensis, Mr. William Fulman, and published in four volumes folio, in 1684. *Biog. Britan. Brit. Biog.*—M.

HAMMOND, JAMES, a popular elegiac poet, born in 1710, was the second son of Anthony Hammond, esq. of Somersham-place in Huntingdonshire. He was educated at Westminster school; and early in life obtained the friendship of several persons of distinction, among whom were lords Cobham, Chesterfield, and Lyttleton. He was appointed to the place of equerry to Frederic prince of Wales, and in 1741 was brought into Parliament on his interest, for Truro in Cornwall. An unfortunate passion for a young lady, Miss Dashwood, who was cold to his addresses, is said to have disordered his mind, and perhaps contributed to his premature death, which took place in June, 1742, at the seat of lord Cobham at Stowe. He was a man of an amiable character, and was much regretted by his friends. His "Love Elegies," almost the sole production of his literary hours, were published soon after his death with a preface by lord Chesterfield. They have been many times reprinted, and have obtained him a lasting place among the English poets. The noble editor's account of this performance is singularly erroneous, for he represents them as the natural unstudied effusions of passion; whereas they are almost entirely translations or imitations of passages in Tibullus, preserving all the costume of antiquity. This misrepresentation appears to have excited the indignation of Dr. Johnson so much as to have induced him to treat the author with all the severity due to a counterfeit, refusing him all the usual licence of poetical fiction in describing his love. Considering them as composed by a young man of two-and-twenty, probably fresh from his classical studies, they may be allowed much praise for the sweetness and elegance with which some of the finest sentiments of Tibullus are rendered, and the art shewn in forming new pieces out of blended and transposed passages of the Roman poet, together with others of his own invention.

Two of the elegies, to his friend Mr. G. Grenville, and to his mistress, prove that he was able to write pathetically in his own person, and on real topics. *Johnson's English Poets. Anderson's British Poets.*—A.

HAMPDEN, JOHN, one of the most celebrated names among the opposers of illegal power, was descended from an ancient family settled at Great Hampden in Buckinghamshire. He was born at London in 1594, and at an early age was entered as a gentleman-commoner at Magdalen college, Oxford. After an abode of three years in that university, he took chambers in one of the inns of court, and applied diligently to the study of the law. He had made a considerable progress in this and other studies, when the death of his father put him in possession of an ample estate. For some time he indulged himself in the unrestrained course of life usual among country gentlemen; till at length, the serious aspect of the times, and probably his personal connections, brought him to a greater strictness of conduct, still, however, without altering the cheerfulness and affability of his natural disposition. He was cousin-german by the mother's side to Oliver Cromwell, and with him attached himself to the party in opposition to the court. He entered into public life in 1626, as a member of the second parliament under Charles I. About this time he married a lady of the family of Foley, then the widow of E. Knightley, esq. of Northamptonshire. For some years, though an uniform opposer of arbitrary practices in church and state, he acted no very distinguished part in parliament. He was, however, so determinate in the cause of liberty, that he was one of those who in 1637 had engaged a ship to expatriate themselves to New England, rather than submit to the tyrannical proceedings of the star-chamber and ecclesiastical courts. Hume has endeavoured to throw ridicule upon this resolution of the parliamentary chiefs, as being founded upon the mere desire "of enjoying lectures and discourses of any length or form which pleased them;" and asks, if from this fact "any one can doubt that the ensuing quarrel was almost entirely theological, not political?" The question, with regard to Hampden, is answered by the famous transaction in which he was engaged immediately after the prohibition of this intended emigration. This was, his resistance to the illegal demand of ship-money; concerning which action even lord Clarendon says, that "he grew the argument of all tongues, every man enquiring who and what he was, that durst, at his own expence and peril, support the liberty

and property of the kingdom, and rescue his country, as he thought, from being made a prey to the court." It was after the declaration of the judges in favour of the king's right to levy ship-money, that Hampden refused the payment. He was prosecuted in the court of Exchequer, and he himself, with his council, for twelve days together argued the case against the crown lawyers before the twelve judges. It was decided against him by eight of the number; but the victory, in the popular opinion, was on his side; and his reputation was raised to such a height by this noble struggle, that he thenceforth received the appellation of *patriot Hampden*; a title which, so far, seems generally to be admitted to have been his just due. His temper and modesty on this great occasion did him as much credit as his firmness and perseverance. From this period he was a leading man in the great contest between the crown and the people; and, according to lord Clarendon, "his power and interest was greater to do good or hurt than any man's in the kingdom, or than any man of his rank hath had in any time." He was a member of the long-parliament, and was appointed to watch the king's motions in Scotland, and to treat on the part of the parliament with that nation. He was also of the committee for preparing the charge against lord Strafford, and arranging the evidence. When a scheme took place for admitting some of the popular party into the ministry, the post of preceptor to the young prince was designed for Hampden, which seems to prove that he was esteemed for his literary talents, as well as for the purity of his character. This intention was not brought to effect; the breach afterwards widened, and his parliamentary conduct became so obnoxious to royalty, that he was one of the five members whom, in 1640, the king so imprudently caused to be accused of high-treason, and attempted in person to seize in the house. When the appeal was made to the sword, it could not be doubtful which side Hampden would take. He accepted the command of a regiment of foot in the parliament army under the earl of Essex; but his military career only permitted him to make a brief display of the same courage in the field which he had shewn in civil debate. Prince Rupert having beat up the quarters of the parliament troops near Thame in Oxfordshire, on June 18, 1643, Hampden eagerly joined a few cavalry who were rallied in haste, and proceeded to Chalgrave-field, where the enemy faced about. The rest of the officers would have waited for a reinforcement; but Hampden persuaded them to

advance. In the skirmish that ensued, he received a shot in the shoulder which broke the bone; and after suffering extreme pain for six days, his wound proved fatal on the 24th of that month. It is said that the king testified his respect for him, by sending his own physician to visit him, and offering the aid of his surgeons. His death was equally a subject of rejoicing to the royal party, and of grief to his own, with whom he stood in prospect of a superior command; and it is scarcely to be doubted that, had he lived, he would have been a powerful check upon the unprincipled ambition of his kinsman. As to himself, if ambition had any share in his character, it does not seem to have been capable of making him swerve from strict integrity, and attachment to what he thought the true interests of the nation. Lord Clarendon, indeed, has summed up an elaborate view of his qualities with the strong sentence that "he had a head to contrive, a tongue to persuade, and a hand to execute, any mischief:" but this, divested of party language, is only expressing that he was a man of extraordinary talents and vigour; for that he had any intentions properly mischievous, is rendered incredible, as well by the acknowledged excellence of his moral character, as by the large stake he possessed in his country. It is true, he was one of those whose ideas of reform went beyond that moderate restriction of the royal authority which might have been the justest and safest course, and he is politically chargeable with contributing to the overthrow of the existing constitution. But there were confessedly good men even in the extremes of both parties; and the judgment of his country has placed Hampden in that list of genuine patriots which is its highest boast. *Clarendon. Hume. Biog. Brit.*—A.

HAMZAH, who assumed the surname of AL HADI, or THE DIRECTOR, and was the principal founder of the sect of the Druses in Syria, commenced his public career at Cairo, in Egypt, under the reign of the chaliph Hakem-Bamrillah, towards the commencement of the eleventh century of the Christian æra. He became a disciple of Mahomet Ebn Ishmael, surnamed Darari, or according to some writers Durzi, who is supposed to have inspired the mad chaliph with the impious conceit of his being God incarnated, and, setting up for a second Moses, openly taught that notion to his followers. After the massacre of the new prophet by a zealous Turk, Hamzah was encouraged by the infatuated chaliph to assume his office, and to propagate the doctrine of Hakem's divinity through his dominions. In

our life of Hakem we have already seen, that the measures which he adopted to introduce his own worship awakened the jealousy of the Mahometans, and gave rise to a conspiracy to which he fell a sacrifice. This event, however, was not followed by the ruin of the new sect; for Hamzah gained a multitude of supporters and followers among the Druses in the mountains of Syria, whose descendants still maintain his peculiar tenets, and particularly the fundamental one, that the great Creator of the universe became incarnate in the chaliph Hakem, in order to inculcate on mankind the principles of true religion, and to exhibit in his person an object of adoration suited to their limited and imperfect conceptions. Hamzah assumed the character of high-priest and prophet of the religion of the Druses, which should seem to be a compound of Mahometanism, catholic Christianity, absurd mysteries, and licentious notions. From the accounts of the most intelligent travellers it appears, that the great mass of the people are so ignorant, that it is in vain to apply to them in order to acquire any clear and distinct idea of their principles, and their priests are said to observe the most inviolable secrecy on the subject. Even from such of their sacred books as have fallen into the hands of Europeans, no precise and regular system of opinions can be deduced. The work held in the highest respect among them was composed by Hamzah, and entitled "The Book of Testimonies to the Mysteries of the Unity." It was intended by the author as a rival to, and substitute for, the Koran, and is thought by many to be equal, if not superior, to that celebrated book, in point of purity and elegance of style. A copy of this work, in four volumes, was found in the house of Nasreddin, one of the chief priests of the Druses, towards the conclusion of the seventeenth century, and lodged in the king's library at Paris, where it was translated from the Arabic into French, by M. Petit de la Croix, interpreter to Lewis XIV. *D'Herbelot's Bibl. Orient. Moreri. Mod. Univers. Hist. vol. XI. ch. xli. Mariti's Travels through Cyprus, Syria, &c. vol II. ch. i.*—M.

HANBAL, AHMED EBN, surnamed AL SCHIBANI AL MEROUZI, one of the chiefs of the four sects recognised as orthodox among the Mahometans, was born at Bagdat, in the year 164 of the Hegira, and died at that place in the year 241, or 855 of the Christian æra. He was esteemed as a doctor profoundly skilled in the law, the traditions, and the devotional observances obligatory on Musselmen. He visited Cusa, Bassora, Mecca, Medina, Yemen, and

Syria, where he propagated his opinions, and acquired universal respect by his virtues. But notwithstanding his high character, he was imprisoned, and ordered to be cruelly scourged by the chaliph Motassem, for refusing to subscribe to the opinion that the Alcoran was created. The contrary dogma, maintained by the *sonnites*, or orthodox, exposed them at this period to cruel persecutions from the chaliphs of the house of Abbas. Hanbal continued in prison till the reign of Motawakkel, when he was set at liberty; and compensated with presents for the sufferings which he had undergone. He received the traditions of *Schaféi*, which are adhered to by his followers, who, after him, are called *Hanbalites*. This sect attracted considerable notice at Bagdat under the reign of the chaliph Moktader, in the year 317 of the Hegira, about seventy-four years after the death of their master. At that time *Merouzi*, the head of the sect, from a most absurd construction which he put on a passage in the Alcoran, was led to advance the position, that God would hereafter place Mahomet upon the throne of his glory, near himself. The other Mahometan sects, while they condemned this construction as heretical and impious, were willing, nevertheless, to establish on the same passage their prophet's claim to the exalted post of mediator and intercessor for all true believers at the day of judgment. Their discordant opinions at first produced only violent contests in the public schools between the two parties; but at length they mutually took up arms, and butchered each other with savage fury, so that Bagdat was for some months a scene of blood and confusion, before the chaliph was in a capacity to preserve peace and order. *D'Herbelot's Biblioth. Orient. Mod. Univers. Hist. vol. II. ch. iv. sect. 5.*—M.

HANDEL, GEORGE-FREDERIC, the sublimest musical genius upon record, was born in 1684, at Halle in Upper Saxony. His father was a physician and surgeon of that city, who married, at an advanced age, a second wife, the mother of George-Frederic. In the history of the human mind, no faculty appears more strongly marked as part of the natural constitution, than the power of perceiving and producing musical sounds and their combinations. Instances are common of its developement even in infancy; and the subject of the present article is said to have been able to articulate musical notes as soon as he could speak. His father, who had resolved to bring him up to the law, was concerned to observe this early propensity, and removed all musical

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instruments from his house: yet, so irresistible was the child's ruling passion, that, before he had reached the age of seven, he contrived to get a small clavichord conveyed to the top of the house, on which he constantly practised when the family were retired to rest; and, by his finger and ear alone, without instruction, he rendered himself a proficient in harmony. During the same year of his age, he accompanied his father on a visit to a son by the first marriage, who was valet-de-chambre to the duke of Saxe-Weissenfels. Young Handel could not forbear touching every harpsichord he met with: and one morning, stealing into the organ-loft of the chapel, he began to play upon it while the duke was within hearing. Struck with an unusual sound, he asked his valet what stranger was playing; and, on being told it was his brother, he commanded the boy to be brought before him, and the father also to be sent for. The result of the duke's enquiries was a recommendation that such a native genius should not be controuled, with a promise of bestowing upon him all due encouragement. Upon his return to Halle, Handel was placed with Zachau, a good musician, and organist of the cathedral, by whom he was taught the principles of the science, and introduced to the works of the great composers. He improved so rapidly, that he soon frequently supplied his master's place; and, at the age of nine, he composed motets for the service of the church. When he was thirteen, he found that Halle offered him no farther opportunity of improvement, and therefore visited Berlin, where the opera was flourishing under Bononcini and Attilio. He there attracted the notice of the king, who expressed an intention of sending him to Italy under his own patronage; but Handel's friends thought it best to decline the offer. He next visited Hamburg; and, losing his father about this time, he took a place in the orchestra, and engaged in the teaching of music, that he might be no burthen to his mother. At this place, his superior talents so much excited the jealousy of a performer to whom he had been preferred, that the latter drew his sword upon him on leaving the opera-house, and Handel was preserved from a fatal thrust only by a music-book buttoned up under his coat. It was at Hamburg that he composed his first opera of *Almeria*, being then, according to one account, under fifteen years of age; though another account dates its appearance in 1705. It was performed thirty nights successively; and two others which followed it were received with equal applause. He continued at Ham-

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burg about five years, when, having saved a little money, he resolved to indulge his desire of seeing Italy. He first went to Florence, where he was graciously received by the grand-duke, for whom he composed the opera of "Roderigo." He next visited Venice, and at that city composed his "Agrippina," which was performed twenty-seven nights successively with unbounded applause. Rome was his next stage; and the reputation which preceded him, caused several persons of distinction in that capital to welcome his arrival with polite messages. Cardinal Ottoboni, a great musical amateur, introduced him to Corelli, who played the first violin in his band. Handel composed a piece for him, which that celebrated performer found too difficult for his execution; and he patiently bore the petulance which the young Saxon shewed on the occasion. Handel had a trial of skill on the harpsichord with the famous Scarlatti, the event of which is differently related; but it is agreed that upon the organ his superiority was allowed by Scarlatti himself. Attempts were made by the great ecclesiastics with whom he was conversant at Rome, to induce him to embrace the Roman-catholic faith; but Handel, though rather careless on this head, silenced all arguments by the positive declaration that he would live and die in the religion of his parents. He composed many pieces of music at Rome, and thence paid a visit to Naples. A second visit to Florence and Venice completed his Italian tour; after which, he set out for the purpose of returning to his own country. Taking Hanover in his way, he was there introduced by baron Kilmansegge to the elector, George I. who settled upon him a pension of 1500 crowns. It was accompanied with a gracious permission of absenting himself for a year in England, whither he had received pressing invitations. He arrived at London in the winter of 1710, which forms an important era in the musical history of that metropolis. The Italian opera was at this time established in England, but with many defects and absurdities. Handel was engaged by Aaron Hill, director of the Haymarket theatre, to compose an opera written by Rossi, on the subject of Tasso's "Rinaldo;" and such was his rapidity, that he finished the task in a fortnight. It was highly successful, and opened to the English public such a store of rich and sublime music as it had never before possessed. He staid a year in this country, much caressed by persons of distinction, and then returned to Hanover. In 1712 he obtained leave to revisit England, where his reception made him forget his obli-

gations to return; so that when George I. in 1714, came over as king, he durst not appear before him. Baron Kilmansegge contrived an expedient for agreeably bringing him to his master's remembrance, which was that of preparing a musical entertainment for his majesty at a water-party made by the baron. On this occasion he composed his well-known "Water-piece," the style of which was recognised by the king, and he was soon after restored to favour. Handel's residence was now fixed in England, and he accepted an invitation from the earl of Burlington to take up his abode at his house in Piccadilly: he continued to compose operas, the original merit of which is such, that a minute critique upon them forms a conspicuous part of Dr. Burney's fourth volume of his History of Music. In 1718 he changed his patron for the duke of Chandos, who engaged him to reside at his magnificent seat of Cannons, for the purpose of directing the chapel service. Upon the establishment of the Royal Academy of Music in the Haymarket in 1720, Handel was made its director, and went over to Dresden to engage performers. Among these was the celebrated singer Senesino, who proved a powerful aid to him in the ensuing contest with Bononcini. As every thing in England was at that time tinged with party-politics, Handel was adopted by the Tories, while the cause of Bononcini was espoused by the Whigs. But, however the parties might be balanced, the men were not; and upon a trial of skill in the joint composition of the opera "Muzio Scævola," the genius of Handel proved decidedly victorious over the mere science and taste of his rival. Though not a proud man, he was conscious of his powers, and could ill brook to divide his fame with a singer. He was also somewhat rough and capricious; so that a quarrel took place between him and Senesino, which the mediation of the nobility was unable to reconcile. This was followed by the dispute between the two female singers, Faustina and Cuzzoni, which threw the whole body of musical amateurs into parties, and exposed them to ridicule. These storms broke up the academy; and while Handel, continuing at the Haymarket, endeavoured to support himself by new compositions and performers, the offended nobility set up a rival opera-house in Lincoln's-inn-fields, which had the aid of Porpora's compositions, and Farinelli's astonishing vocal powers. Handel was fairly beat out of the Haymarket, and made an engagement with Rich at Covent-garden. There he continued an unequal contest with a pertinacity which

greatly injured his fortune, and gave so much exercise to his passions, that not only his health, but his understanding, became deranged. He was affected with a palsy of the right hand and arm, and had fits of alternate dejection and violence which amounted to a degree of insanity. The use of the baths of Aix-la-chapelle entirely removed both disorders, and he returned to London in perfect health in 1736. The town was soon after treated with an union of Dryden's poetry and Handel's music, in the performance of "Alexander's Feast," which had a deserved success. He continued to compose operas; but his chief attention began to be turned to oratorios, a species of sacred drama in which he had already made some essays. Though fashion was still in opposition to him, the public in general had a due sense of its obligations to him; and a concert for his benefit, in 1738, produced him clear 800*l*. About this time an uncommon tribute of respect and gratitude was paid to him by Mr. Tyers, proprietor of Vauxhall, who placed a marble statue of him, by Roubillac, in his gardens. The success of his oratorios was as yet but indifferent; and even his "Messiah," said to have been first performed in 1741, at Covent-garden, was coldly received. This circumstance, and the disorder of his affairs, induced him in that year to try his fortune in the metropolis of Ireland. Pope, who though void of taste and knowledge in music, might yet have been excited to feeling by Handel's strains, and who had been apprised by his friend Arbuthnot, of the wonderful genius of our composer, mentions his retreat to Ireland in the following lines of his Dunciad:

Strong in new arms, lo! giant HANDEL stands,
Like bold Briareus with a hundred hands:
To stir, to rouse, to shake the soul he comes,
And Jove's own thunders follow Mars's drums.
Arrest him, empress [Dulness], or you sleep no more!—
She heard, and drove him to th' Hibernian shore.

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He was well received in Dublin, where he judiciously commenced with performing his Messiah for the benefit of the city-prison. After an absence of nine months, he returned to England, and entertained the town with an oratorio from Samson Agonistes. He continued, notwithstanding some opposition, to gain in the public esteem, and had the satisfaction of seeing his Messiah established as the sublimest effort of musical genius, and paralleled with the pieces of Shakespear and Milton

in the poetical art. The stores of his invention appeared inexhaustible; and year after year produced new compositions of the oratorio kind, in which the sublime of music was presented under every possible variety. At length, in 1751, his eyes began to be affected with a gutta serena, which sunk his spirits to a state of the deepest despondence, and which, at length, terminated in total blindness. When the event was decided, his mind seems to have recovered its tone, and he continued to assist in the performance of his oratorios, only ceasing to accompany them with his harpsichord. His extempore voluntaries on the organ were still admirable, and his hand retained all its powers of execution. The sense of religion, which he had imbibed when young, but which had been long suspended, returned upon him in the concluding years of his life, and he seemed to feel strongly those devotional sentiments which he had so much contributed to excite in others. He was present at the performance of one of his oratorios eight days before his death, which happened on April 14, 1759. He was interred in Westminster abbey, where a fine monument has been erected to his memory. He lived in celibacy, and left a considerable fortune to his relations.

Handel's early and assiduous application to his profession did not permit him to acquire much literary knowledge. He spoke several modern languages, but blended them all singularly in his conversation. He was gross in his appetites, and little disposed to social attachments; economical in his affairs, but liberal. Of his musical powers, it is scarcely possible to speak too highly, since the copiousness and facility of his invention, and the grandeur and beauty of his conceptions, were perhaps never exceeded. No music so peculiarly *speaks to the soul* as his; it has therefore been the particular favourite of a nation which delights more in strong impressions on the mind, than in delicate addresses to the sense. A very honourable national testimony of applause to the genius of Handel was given in 1784, by a *commemoration* at Westminster abbey, consisting of the performance of pieces, selected from his works, by a band of more than 500 voices and instruments, in the presence of their majesties, and the first personages of the kingdom. These were continued for some successive years, with increased bands, and applied to charitable purposes. His oratorios are still annually performed in Lent at the theatres, and make a part of all great musical celebrations in

different parts of the kingdom. *Hawkins's Hist. of Music. Burney's Ditto. Ann. Regist. 1760.*—A.

HANIFAH. See ABOU-HANIFAH.

HANKIUS, MARTIN, a learned writer and professor, was born in 1633, at Breslaw, where his father was a minister. He studied first in his native city, and then at Jena, where he acquired a reputation which caused him to be invited to the professorship of morals and history at Gotha. In 1661 he was called to the same chair, and that of rhetoric, in the Elizabeth college at Breslaw; to which office was added, in 1760, that of librarian. He was afterwards made rector of the college, and inspector of all the other schools. By the many learned works which he published, his fame was extended throughout Germany; and the emperor, Leopold, sent for him to Vienna, to make some arrangements in his library, for which service he gave him a liberal recompence. Hankius closed a laborious life in 1709, at the age of seventy-six. His principal works are: "De Romanarum rerum Scriptoribus," two vols. 4to, 1669, 1675; "De Byzantarum rerum Scriptoribus," 4to, 1677; various tracts on the history and antiquities of Silesia; harangues, comedies, and poems in Latin. *Moreri.*—A.

HANNEKEN, MEMNON, a learned German Lutheran divine, who flourished in the seventeenth century, was born at Blaxen, in the county of Oldenburg, in the year 1595. After pursuing his studies at Bremen and Stade, in the year 1617 he went to the university of Giessen, whence he removed in 1619 to fill some post in the college of Oldenburg. Two years afterwards he relinquished this situation, in order to study theology under Nicholas Hurnius at Wittemberg. He then successively visited the universities of Leipsic, Altdorf, Tubingen, Basil, and Strasburg. While he was in the latter city he was invited to fill the chair of the Oriental languages, and to accept of the office of minister in one of the Lutheran churches; but he declined these offers, and returned to his native country. In 1626 he was appointed professor of moral philosophy at Marburg; and in the following year was nominated by the landgrave of Hesse, professor of theology and of the Oriental languages. He discharged the duties of these appointments till the year 1646, when he accepted the post of superintendant of the churches at Lubeck. He died at that city in the year 1671. He was the author of "A Hebrew Grammar;" "Expositio Epistolæ Pauli ad Ephesios," 1631, 4to; "An

Abridgment of Theology;" "Scutum Catholicæ Veritatis;" "Irenicum Catholico-evangelicum;" "Expositio Epistolæ Pauli ad Romanos;" and a variety of treatises in theological controversy. *Moreri. Nouv. Dict. Hist.*—M.

HANNEKEN, PHILIP-LEWIS, son of the preceding, was born at Marburg, in the year 1637. In 1657 he went to the university of Giessen, and afterwards studied for some time at Leipsic, Wittemberg, and Rostock. Having distinguished himself by his proficiency in philosophy and theology, he was made a professor at Giessen in 1663, and soon afterwards was admitted to the degree of doctor of divinity. In 1670 he was nominated professor in that faculty, as well as assessor to the Consistory; and, upon a vacancy taking place, obtained the posts of first-professor of theology, and sub-intendant-general. In 1693 he was called to fill the chair of theology at Wittemberg, which he occupied till his death, in the year 1706. He was the author of "Philological Notes on the Book of Joshua," in Latin; "A Sketch of the History of the Arians," in the same language; "Constantius Sophus;" "Ectypa Divinæ Voluntatis circa Salutem Humanam;" "Observationes fideles in Systema Theologium Maresii;" "De Turbelis Phantasie in objecto præcipuo Religiosæ Pietatis," &c. *Moreri.*—M.

HANNIBAL, son of Hamilcar, one of the most famous generals recorded in history, was born about B. C. 246. At the age of nine he gladly accepted his father's offer of taking him to the Spanish war, as related in a preceding article. It does not appear how long he remained in Spain at this first visit, but doubtless long enough to imbibe the rudiments of the military art under so excellent a master. When his brother-in-law Asdrubal succeeded to the command, Hannibal, then at the age of twenty-two, was sent for by him from Carthage, and entrusted with the command of the cavalry. He soon displayed every quality of a man born for his profession. Brave to the highest degree of intrepidity, patient of fatigue, temperate, active, always attentive to his duty, he inspired those under him with confidence, and was equally dear to his soldiers and his general. During three campaigns he was employed in the most important enterprises; and such was his reputation, that at the death of Asdrubal he was nominated his successor by the acclamations of the army, and the election was confirmed by the votes of the senate and people of Carthage. He proceeded on the plan of his predecessors to extend the Carthaginian domi-

nion in Spain, and subdued several tribes. By a treaty made with the Romans by Asdrubal, it was agreed that the Carthaginians should not pass the river Iberus, and also that they should leave free Saguntum and other Greek colonies, although on their side of that river. Hannibal, however, resolved to pay no regard to these conditions, and he took a pretext to lay siege to Saguntum. The Saguntines applied to Rome for protection, and ambassadors were thence sent to interpose in their favour with Hannibal, but he paid no attention to their remonstrances. The siege lasted seven months, and every resource of skill and courage was employed by the besieged; but the town at length fell, and almost all the inhabitants perished with it. The Romans, indignant at the event, sent deputies to Carthage to demand the punishment of the general, but the influence of the Barcine faction caused his conduct to be approved, and a declaration of war immediately succeeded. This was the second Punic war, so fertile in great and disastrous events, in which Hannibal was for many years the most conspicuous actor.

As the supreme command was committed to him, he was at liberty to pursue without controul his daring project of invading Italy. He began by putting Spain and Africa in the best state of defence; and having refreshed his troops in winter-quarters, he crossed the Iberus and commenced his march B.C. 218. He made himself master of all the country between that river and the Pyrenées, crossed those mountains, and arrived on the banks of the Rhone. He was there opposed by the Gauls, but passed the river by a stratagem and dispersed them. A Roman army under the consul Cornelius Scipio waited here to intercept his progress. As it was not his present business to fight, Hannibal turned northwards, and was conducted by some Gauls, who favoured his enterprise, to the foot of the Alps. He ascended that formidable ridge of mountains, the barrier of Italy, which perhaps had never before been crossed by a regular army; and with vast fatigue and considerable loss passed it in the space of fifteen days, having found means to lead even his elephants through its most difficult passes. When he gained the plain of Insubria he mustered his troops, and found, by his own account engraven on a column, only 20,000 veteran infantry and 6000 cavalry remaining, though other accounts make the number much greater. Probably the latter include the auxiliary Gauls by whom he was joined. As he advanced into the country, he was met by Scipio at the head of his cavalry, between whom and Hannibal's cavalry an en-

gagement ensued near the river Ticinus, in which the Romans were defeated, and the consul wounded. The Carthaginians next crossed the Po, and proceeded to Placentia. The arrival of the consul Sempronius brought on a general engagement on the banks of the Trebia, which terminated in the complete defeat of the Romans. This success, and the politic conduct of Hannibal, drew over to his party many of the Cisalpine nations, from whom he obtained great reinforcements. It is said, however, that he so little confided in their attachment, that, fearing some attempt upon his life, he practised various arts of disguising his person from day to day. His best resource, however, was to keep his men in action; wherefore, in the spring B.C. 217, he passed the Appenines by a painful march, in which he lost all his elephants but one, and was seized with such a defluxion on his eyes, that the sight of one of them could never be recovered; and penetrating into Etruria, he advanced to Arretium, where the new consul Flaminius was encamped. This commander was rash and confident, qualities which Hannibal, who united craft and stratagem with enterprising valour, always turned to his advantage. By his provocations he drew the enemy into an ambuscade near the lake Thrasymenus, and falling upon them on all sides, under cover of a fog, he gained a complete victory, in which from 20,000 to 30,000 of the Romans were killed or made prisoners, and Flaminius was left among the slain. The conflict on both sides was so fierce, that the armies are said to have been insensible of a great earthquake that happened during the action, and overthrew several cities. This severe blow caused the Romans to commit the safety of the state to Fabius Maximus, whom they made dictator (see his article). Great caution and vigilance were united with military skill in this commander; and Hannibal was unable by all his artifices to make him relinquish his plan of attending his march, taking strong posts in his neighbourhood, and avoiding any general action. Hannibal made a great compass from the western to the eastern side of Italy, laying waste all the districts through which he marched. He entered the fine province of Campania, and by his ravages excited loud complaints against Fabius, who was contented with watching his motions from the hills. The Roman was, however, near taking him in his toils at a pass in the mountains between that country and Samnium; but Hannibal by means of a stratagem induced the enemy to abandon the posts in which they lay in ambush, and then made his way unopposed through the defile.

He wintered in Samnium, and in the spring, for want of provisions, was obliged to retire into Apulia. In the meantime the Romans had raised a very numerous army, which, under the consuls Æmilius Paulus and Terentius Varro, marched to the scene of action. Paulus was a disciple of Fabius, but Varro possessed the temerity and arrogant confidence of his predecessor Flaminius. He insisted upon following Hannibal into Apulia, and overtook him at Cannæ, then an obscure place, but made ever-memorable by the subsequent catastrophe. The equal authority of the consuls gave them a right of alternate daily command, and it was not difficult for Hannibal on Varro's day to bring on a general engagement on the plain, where his superiority in cavalry afforded him the advantage he sought. The defeat at Cannæ, B.C. 216, was one of the most disastrous the Romans ever sustained. Their loss is stated at from 50,000 to 70,000, besides prisoners. The consul Æmilius, who had used all his influence to prevent the battle, was one of the victims. Hannibal's superior generalship was powerfully displayed on this occasion, for his whole army is stated at no more than 40,000 foot and 10,000 horse. After the victory both Roman camps fell into his hands, and it seemed as if nothing remained to prevent him from putting an end to the republic. Maherbal urged him immediately to march to Rome, and many of the ancients concurred with him in his reproach, "that Hannibal knew how to conquer, but not how to make use of his victory." But this censure, which has been applied to several other great generals, appears to be refuted in respect to Hannibal, by the consideration of the state of his army, now diminished by a hard-fought engagement, and in no condition to undertake the siege of a capital, every citizen of which was a soldier. The immediate consequence of the battle was the defection of most of the Roman allies in that part of Italy, and the surrender of the opulent city of Capua, to which the Carthaginian army advanced. In the meantime Hannibal sent his brother Mago to Carthage to announce his success, and request a reinforcement of men and a supply of money and provisions, which, notwithstanding the opposition of Hanno, were decreed him. The bad effects of the luxury of Capua upon Hannibal himself and his army have been a favourite theme of declamation, but perhaps rather upon philosophical than military principles. It has seldom been seen that the licentious indulgence of winter-quarters has essentially injured military courage and discipline when the time of action returned;

and the subsequent decline of Hannibal's affairs may readily be accounted for, from the delay in sending him succours, the necessary diminution of his veteran troops in a long service, and that unconquerable spirit of Rome which made her rise with fresh vigour after every overthrow. The first general who successfully opposed Hannibal in the field was Claudius Marcellus, who gave him repeated checks before Nola. He however took Casilinum and other towns, and strengthened the Carthaginian interest by making a treaty with Philip III. king of Macedon. He likewise excited disturbances in Sicily, which found some employment for the Romans, and caused Marcellus to be sent into that island. The Romans were successful in several actions against detached parties of the Carthaginians and their allies, and were gaining ground, when the important city of Tarentum was betrayed into the hands of Hannibal. The siege of its citadel kept him in that part of Italy, where he made himself master of some other places; but in the meantime the Romans attempted the recovery of Capua. He marched to its relief, and almost entirely cut off two considerable bodies of Romans; but upon his return to Tarentum it was again invested. Receiving information that it was reduced to the last extremities, he again advanced to raise the siege, and made a fierce attack upon the Romans entrenched before it; but he was received with so much resolution by the proconsuls Fulvius Flaccus and Appius Claudius, that he was obliged to sound a retreat. He then took the bold resolution of making a diversion by marching to Rome itself. It was B.C. 211 when he appeared at the gates of that capital, the great object of so many toilsome years! But so much was the terror of his name diminished, that only one of the proconsuls was recalled, and the senate calmly entrusted the defence of the city to the valour of its inhabitants. Hannibal surveyed it on different sides, and drew up his army before it in order of battle; but finding that the alarm of his sudden arrival had subsided, and that no impression was to be made, he ravaged the surrounding country, and then withdrew to Capua. He there surprised and drove away the remaining proconsul; but expecting to have the whole force of Rome upon him, he marched back as far as Rhegium. Capua was again invested, and forced to surrender to the Romans; so that this daring enterprise of Hannibal only contributed to the diminution of his reputation.

From this period the sole theatre of Hannibal's exploits in Italy was the southern extremity

of it, where he maintained himself with great perseverance, and continued to find employment for the Roman arms, though he ceased to excite present alarm. Marcellus, after the conquest of Syracuse, came to gather fresh laurels in opposing Hannibal. The Carthaginian general had recently defeated the proconsul Fulvius, who lost his life and the greatest part of his army in the action. Marcellus fought three battles with Hannibal: the first indecisive; the second to his disadvantage; the third a considerable but bloody victory. Hannibal was further mortified by the recovery of Tarentum to the Romans under Fabius. He was however recompensed by the success of a stratagem, by which Marcellus and the other consul Quinctius were enclosed by a party of Numidian horse, the first killed upon the spot, and the second mortally wounded. Hannibal treated the remains of his renowned adversary with great honour, and sent to his son the ashes of the burnt body in a silver urn crowned with laurel. His behaviour on this and other similar occasions, seems inconsistent with that character of savage ferocity which the Roman historians are desirous of fixing upon him. The year B. C. 207 again brought Rome into extreme danger, by the entrance into Italy of Asdrubal, Hannibal's brother, with a powerful army. The plan was that a junction should be formed between the two brothers; but Hannibal, advancing for that purpose into Lucania, was opposed by the consul Claudius, who gained some advantages over him. By reinforcements, however, he was enabled to advance to Canusium, where he encamped over-against the Roman army. Meantime Asdrubal, who had wasted his time in the siege of Placentia, was proceeding along the coast of the Adriatic, when he was met on the banks of the Metaurus by the consul Livius, whom Claudius had joined with a select body of his troops. An engagement ensued, in which Asdrubal was killed, and his army almost totally destroyed (see his life). Hannibal was made acquainted with this fatal event by the head of his brother thrown into his trenches. He recognised the fortune of Carthage, and retired to the extremity of Brutium. For some years longer he maintained there a defensive war with various success, still formidable, while the affairs of his country were upon the decline in all other parts. At length the invasion of Africa by Scipio recalled him to the defence of Carthage. With great reluctance he left Italy in the seventeenth year after his entering it; and his departure was celebrated at Rome with public rejoicings. Not being able to persuade a

body of his Brutian auxiliaries to embark with him, he is said to have ordered them all to be massacred; and indeed his present state of mind was likely to call forth all the cruelty which might be latent in his disposition. His arrival in Africa induced the Carthaginians to violate a truce they had made with Scipio, and gave a temporary revival to their interest; yet so sensible was he of the impending danger, that he made proposals of accommodation to the Roman general. Some historians have supposed an interview between these two famous commanders, and Livy has exercised his eloquence in the speeches he attributes to each. The final decision was however left to the sword, and the battle of Zama, B. C. 202, finished the contest. On this great occasion Hannibal exerted all the skill of a general and the courage of a soldier; but fortune declared for the younger competitor. He was obliged to fly from a field covered with his slaughtered troops, and he declared to the Carthaginian senate, that a peace upon any terms was their only resource. His credit was not destroyed among his countrymen by the calamitous issue of a war chiefly originating from himself. He appears to have been employed in some military expeditions against the neighbouring Africans; till the Roman senate refusing to restore their hostages while Hannibal was at the head of an army, he was deprived of his command. The honourable office of prætor was however conferred upon him; and in executing it he displayed talents not less fitted for peace than for war. He regulated the finances, rectified abuses in the administration of justice, and exposed various frauds and corruptions in the public officers. The popularity he acquired by these measures excited the enmity of the aristocratical faction, and it is supposed to have been through their instigation, that the Romans accused Hannibal of concerting hostilities against them with king Antiochus. He thought it prudent to withdraw from the storm, and leaving the city in disguise, he passed over to the isle of Cercina. Thence he proceeded to Tyre, where he was received with distinction. He continued his journey by Antioch to Ephesus, where Antiochus then was, with whom he held many conferences concerning his meditated war with the Romans. It was his advice that Italy should be made the seat of the war; and he offered, if placed at the head of a body of troops, to make a descent in that country, and keep the enemy engaged till the king should arrive with the main force. The Carthaginians, when they heard of Hannibal's reception by Antiochus, sent notice of

it to the Romans, who endeavoured to counteract his influence. They sent ambassadors to the king, who, by affecting a familiar intercourse with Hannibal, endeavoured to render him suspected. The ministers of Antiochus also by their jealousy thwarted his plans; and neither was his counsel followed, nor his services engaged at the beginning of the war. When the vain monarch had been ignominiously driven from Greece, and was flattering himself with a secure retreat to his Asiatic dominions, Hannibal, who knew the Romans too well to suppose they would fail to pursue their advantage, induced him to make preparations for his defence. He was himself entrusted with the command of a fleet, which was defeated by that of the Rhodians off the coast of Pamphylia, the military skill of the Carthaginian being probably of little use on this element. He, however, drew off the squadron under his particular command in good order. It is more extraordinary if, as affirmed, he was one of the royal generals at the battle of Magnesia, that he should have been undistinguished in the action. But our accounts of the later transactions of this great man are imperfect and perplexed.

When Antiochus was compelled to make peace with the Romans, one of their leading conditions was, that Hannibal should be delivered to them. Foreseeing this consequence, he withdrew in time, and is said first to have retired to Crete, where he employed his craft in concealing his treasures; unless the stories to this effect are inventions founded upon his reputation for refined artifice. Some writers mention his taking refuge in Armenia, where he assisted king Artaxias with his advice, and gave him the plan of the city of Artaxata which he founded. It is agreed that his last asylum was the court of Prusias king of Bithynia, whom he aided in forming a confederacy against Eumenes king of Pergamus, and served successfully in a war with that prince. As an instance of his freedom from the prevailing superstitions, it is recorded (*Cicero de Divin.*) that once advising Prusias to engage the enemy, the king objected that the entrails of the sacrifice were inauspicious. "What," replied Hannibal, "do you rely more upon the carcass of a brute beast, than the judgment of an experienced commander?" The Roman vengeance, however, reached him in this remote part. Eumenes was their ally; and they sent ambassadors (see FLAMINIUS) to Prusias to mediate a peace between the two kings, and demand Hannibal as the incendiary between them. Prusias was unable to resist such a requisition, and sent soldiers to surround the house of the Cartha-

ginian. When he found an escape impossible, after solemnly imprecating curses upon the head of Prusias for his violation of faith and hospitality, he swallowed a poison which he carried about him against such an emergency, and died B.C. 183, at the age of sixty-three. Thus miserably perished a man accounted by all the ancients one of the most consummate masters of the art of war in all its branches; of a lofty enterprising genius, indefatigable, inexhaustible in resources, and equally formidable in the cabinet and the field. The Romans, his inveterate foes, have loaded his moral character with every imputation of cruelty and perfidy. He seems, indeed, to have been profuse of human blood, and to have scrupled no means to obtain his ends; but in these points he was not distinguished from many of their own commanders; and it appears that he was not incapable of generosity of sentiment, and that he could honour valour in an enemy. He nearly balanced the fortune of Carthage and of Rome, and inflicted such wounds upon the latter as never could be forgotten. His name is pronounced with a kind of horror by its poets and historians, who paint him as the very demon of ruin and devastation.

Dirus per urbes Afer ut Italas,
Ceu flamma per tædas, vel Euris
Per Siculas equitavit undas.

Horat. Od. iv. 4.

When the dire African, his furious course,
Like flame through piny forests, or the force
Of Euris riding o'er the troubled sea,
Held thro' the ravag'd towns of Italy.

Polybius. Livy. Corn. Nepos. Univers. Hist.—A.

HANNO, a Carthaginian commander, celebrated for his voyage of discovery, is said by Pliny to have lived during the most flourishing period of his republic; and, by order of the state, to have undertaken the circumnavigation of Africa, which he completed from the straits of Gibraltar, to the extremity of Arabia. Mela, who mentions the same expedition, only relates, that he sailed round a great part of Africa, and that his provisions failed him, rather than the sea. He drew up an account of his voyage in the Punic language, which was translated into Greek, but it appears to have been in no great credit for veracity. He is said to have brought home the skins of certain hairy female savages, whom he met with upon a large island. This story, if true, probably refers to some large species of ape. A short work, under the name of the "Periplus of Hanno," is extant, and was published first by Froben, in 1533. Other editions have since been made; and it is continued in the first volume of Hud-

son's "Geographiæ Veteris Scriptores Græci Minores," *Oxon.* 1698. Its authenticity is, however, disputed by the critics; and the learned Dodwell attributes it to some Greek of Sicily. *Vossii Hist. Græc. Bayle. Moreri.*—A.

HANWAY, JONAS, a merchant and traveller, distinguished for his active benevolence, was born in 1712, at Portsmouth. At an early age he went apprentice to a merchant at Lisbon, where he acquired the Portuguese language, and a knowledge of commerce in general. In 1743 he accepted the offer of a partnership in the English house of Dingley, at Petersburg, and there became acquainted with the trade lately commenced on the Caspian sea. The concerns of the partnership requiring the presence of one of them in Persia, Mr. Hanway gladly took the opportunity of visiting that country, and arrived at Astrabad in the latter end of that year, with a cargo of English goods. Nadir Shah at that time reigned in Persia; and, in a rebellion against him, the goods of the English factory were plundered. Hanway underwent much fatigue in endeavouring to obtain restitution, and his health severely suffered in that climate; but he was enabled to obtain a knowledge of the manners and events of Persia, which few Europeans possessed. After his return, he published, in 1753, a work entitled "An Historical Account of the British Trade over the Caspian Sea; with a Journal of Travels from London, through Russia, into Persia, and back again through Russia, Germany, and Holland: to which are added, the Revolutions of Persia during the present Century, with the particular History of the great Usurper Nadir Kouli;" 4 vols. 4to. This performance abounds with curious and instructive matter, but is somewhat prolix in its style, and too much interrupted with common moral observations. In the same year he engaged in the controversy concerning the naturalization of the Jews, and published "A Review of the proposed Naturalization, &c. by a Merchant;" of which it is said, that his observations in the character of a merchant are more valuable than those in the character of a divine; but, that the work is written with moderation and temper, unusual in the parties on that angry debate. A third edition, much enlarged, of this work, appeared in the same year. From this time, Mr. Hanway continued publishing on a variety of topics, all relating to some point of public good, in promoting schemes of charity and utility, or proposing means of bettering the condition, and mending the morals, of the lower classes of society. He was the principal institutor of the

Marine Society, for the purpose of training friendless and deserted boys to the service of the navy; and he attended, in other respects, to the great national object of manning the fleet. The Magdalen charity, for the reformation of prostitutes, first planned by Mr. Dingley, was much indebted to his activity for its establishment. The education and care of the parish children employed much of his attention; and the institution of Sunday schools originated in great measure from him. He even espoused the cause of that unhappy and despised body, the chimney-sweepers, and endeavoured to alleviate the hardships to which the little apprentices, in this employ, are exposed. In short, scarcely any thing occurred in the British dominions of a nature to excite the humane feelings, which did not call forth his benevolent efforts. His fellow-citizens entertained such a sense of his merits, that, in lord Bute's administration, a deputation of the principal merchants of London waited upon him with a request that some public favour might be conferred on a man who had done so much service to the community at the expence of his private fortune. Hanway was in consequence made a commissioner of the navy, which post he held above twenty years; and when he resigned it, the salary was continued to him for life. He died in 1786, and a monument was raised to his memory by subscription. He was a man of several peculiarities in dress and manners, but of the harmless kind; eminently pious, upright, sincere, and philanthropical. His knowledge was extensive; his many writings were all useful, though they do not rank high as literary compositions. *Pugh's Life of Hanway. Monthly Review.*—A.

HARDI, ALEXANDER, a French poet, born at Paris, flourished in the reigns of Henry IV. and Lewis XIII. and died about 1630. He was the most copious dramatic writer France ever produced; the number of his pieces being reckoned 600. These were written for a strolling company of comedians, which he furnished with new performances at a week's warning, whenever they were wanted. It cannot be supposed that such compositions would be master-pieces; and, in fact, the works of Hardi abound in violations of propriety and decorum of every kind; nor does it appear that any strokes of real genius compensate for their defects. Fertility of invention was his great quality; and he is praised for having adopted the true style of dramatic poetry, and written in heroic verse, though rude and unpolished. Before the time of Corneille, he was accounted

the principal French tragedian. His select works were published in five large volumes octavo. *Moreri. Nouv. Dict. Hist.*—A.

HARDICANUTE, king of England and Denmark, was the son of Canute, by Emma, daughter of Richard duke of Normandy. He displayed much vigour in pursuing Olaus, king of Norway, into Russia, where he conquered the province of Esthonia, and rendered it tributary to Denmark. He succeeded his father in the Danish throne in 1035; and, at the same time, put in his claim to that of England, which was occupied by his half-brother, Harold. A compromise was effected, by which the southern portion of that kingdom was possessed in his name by his mother, Emma. On the death of Harold, in 1039, he came over to England; and his first action was to throw his brother's body into the Thames. His government was violent and tyrannical. He renewed the tax of Danegelt, and punished with great severity some insurrections which it occasioned. It was therefore little to the regret of his subjects, that his intemperance at the nuptials of a Danish lord, brought his reign and life to an early termination in 1041. *Mod. Univers. Hist. Hume's Hist. Eng.*—A.

HARDING, THOMAS, a learned English catholic divine, and zealous champion for popery in opposition to bishop Jewel, was born at Beckington in Devonshire, about the year 1512. He was educated in grammar learning at Barnstaple, and afterwards at Winchester, whence he was sent to New college, in the university of Oxford. In 1536 he was chosen fellow of his college, and in 1542 was admitted to the degree of M.A. having before taken that of bachelor at the statutable period. At this time he had acquired so high a reputation for his skill in the learned languages, that king Henry VIII. was induced to appoint him professor of Hebrew in the university; soon after which he became chaplain to Henry Grey marquis of Dorchester, and afterwards duke of Suffolk. During the reign of king Edward VI. he professed himself a protestant, and seemed zealous for the reformation; and when a general alarm prevailed, on the prospect of that prince's death, and of the evils which were to be apprehended from his having a popish successor, he warmly exhorted the people to adhere to the gospel, and to be prepared to meet with persecution for its sake. When, however, queen Mary had ascended the throne, and begun to prepare measures for restoring the Romish religion, he speedily renounced his protestantism, and returned into the bosom of

the catholic church. For his conformity he was rewarded with a prebend in the church of Winchester; soon after which he proceeded doctor of divinity at Oxford. In the year 1555 he was appointed treasurer of the cathedral of Salisbury. Some time after the accession of queen Elizabeth he was deprived of his treasurership; when, foreseeing the alteration that was about to take place in religion, and not being disposed again to change his principles, he resigned his prebend and fellowship, and withdrew into the Low-countries. He took up his residence at Louvain, where, says Wood, "he became the target of popery, and a zealous assertor of his religion." He died at that city in 1572, when he was about sixty years of age, honoured by the catholics as a confessor, and one of the ablest English advocates for their faith, and deservedly praised by his protestant adversaries, for his learning, ingenuity, and eloquence. The titles of his pieces which were published in his controversy with bishop Jewel, are inserted in *Wood's Athen. Oxon. vol. I.*—M.

HARDION, JAMES, a writer in history and belles-lettres, was born at Tours, in 1686. He studied at the Jesuits' college in that city, and coming to Paris in 1704, attended the Greek course at the College-royal, and devoted himself to a literary life. He was admitted, in 1711, into the Academy of Inscriptions as a pupil, became an associate in 1713, and a pensionary in 1728. His reputation caused him to be elected in 1730 into the French Academy. In the following year he began a "History of the Origin and Progress of Rhetoric in Greece," on which subject he had published twelve dissertations, when he was appointed in 1748 to instruct the princesses of France in geography, mythology, and history. For their use he composed his "Histoire Poétique," with a treatise "On French Poetry and Rhetoric," three vols. 12mo: and an "Universal History," 18 vols. 12mo; to which M. Linguet added two more. These works are written in a pure unaffected style, and drawn from the best sources. He had the office of keeper of the royal library, and died in 1766. He is described as a man of virtue, untainted by court manners, and free from intrigue. He wrote several papers in the Memoirs of the Academy of Inscriptions. *Necrolog. Franc. Nouv. Dict. Hist.*—A.

HARDOUIN, JOHN, a very learned and very paradoxical writer, was born in 1646, at Quimper-Corentin, where his father was a petty bookseller. He entered at an early age among the Jesuits, and soon distinguished him-

self by an extraordinary ardour for study, which he extended to almost every branch of literary pursuit. In 1684 he made himself known to the learned world, by a new edition of the orations of Themistius, with annotations. In the same year he published "Dissertations on Ancient Medals of Towns and People," in which he began to display his turn for singular and paradoxical opinions. In 1685 he published, for the use of the dauphin, an edition of Pliny, the naturalist, of which he gave a second edition in 1723, in several volumes folio. It is one of the most esteemed of his works, though many things advanced in the notes have excited the animadversions of learned men. After some other writings, he made public the system for which he became so famous, in his "*Chronologia ex Nummis Antiquis restituta*," in two parts, 4to, 1697. In this work he attempts to prove, that all the works attributed to the ancients, are supposititious, and the fabrication of some monks in the thirteenth century, with the exception of the works of Cicero, Pliny's Natural History, Virgil's Georgics, Horace's Epistles and Satires, and a very few more. An hypothesis so monstrous, and so adverse to sound sense and good taste, was received with great indignation by the learned of every denomination, and drew upon the author the censures of his own society; yet, though forced to a retractation, he remained attached to his system as long as he lived. If he was led to it by any other motive than a love of singularity, it was the design of strengthening religious faith, by weakening all human testimony; though it is manifest that universal pyrrhonism must be the consequence of such a visionary mode of arguing against the most received authorities. It is reported of him, that when urged by a brother Jesuit with the scandal he had given by some of his absurdities, he replied, "Do you think I rise every day of my life at four in the morning to repeat only what other people have said before me?" It is not improbable, however, that he had really that turn to paradoxical opinions which has been seen in many men of more fancy and erudition than judgment. Such, however, was the opinion of his learning, that the French clergy employed him with an annual pension in the preparation of a new edition of the "*Councils*," which appeared from the Louvre press in twelve volumes folio, 1715. Its sale was stopt by the parliament, till it had undergone an examination by commissioners, who reported, that it contained many things contrary to the maxims of the Gallican church, and that the compiler had left out several authentic and

important pieces, and supplied their place with futile and spurious ones. In consequence, several alterations were made before it was permitted to be published. Hardouin engaged in a controversy against Courayer on the validity of the ordinations of the English church. He died at Paris in 1729, having, says Huet, "laboured during forty years to ruin his reputation without being able to effect it." After his death, was published a collection of pieces left by him under the title of "*Opera Varia*," of which the most remarkable is entitled "*Athei Detecti*." These detected atheists are Descartes, Paschal, Arnauld, Quesnel, Malebranche, &c. They are placed in the list on account of their physical or metaphysical opinions, and the position is maintained, "that Cartesianism and Atheism are the same thing." A "*Commentary on the New Testament*," published at Amsterdam in 1741, folio, contains the mixture of profound erudition and visionary paradox proper to this writer. In 1766 there appeared at London an octavo volume entitled "*J. Hardouini ad Censuram Veterum Scriptorum Prolegomena*," which displays the principles of his whimsical system relative to the ancients. *Moreri. Nouv. Dict. Hist.—A.*

HARE, FRANCIS, a learned English prelate in the eighteenth century, concerning whose life we have been able to collect but few particulars. We find no mention made of the place or time of his birth. He received his classical education at Eton school, whence he was sent to King's college, Cambridge, of which foundation he was admitted a fellow. In this college he was entrusted with the tuition of the marquis of Blandford, only son to the illustrious duke of Marlborough, who appointed him chaplain-general to the army. When of a proper standing he took his degree of doctor of divinity. At the time when he attended the duties of his chaplaincy in Flanders, a strong intimacy existed between him and the learned Bentley; and the latter communicated through him the emendations on Menander and Philemon, which he sent to Burman. He also inscribed to Dr. Hare the first edition of his "*Remarks on a late Discourse on Free-thinking, &c.*;" for which our author formally thanked him by name, in a flattering letter entitled "*The Clergyman's Thanks to Phileleutherus, &c.*" now very scarce, not having been admitted into the posthumous collection of Dr. Hare's works. In the subsequent editions of the "*Remarks*," however, the inscription was altered, in consequence of the termination of the friendship between the author and Dr. Hare. Our au-

thor's pen was frequently employed, from the year 1706 to the year 1712, in vindicating the political measures of the whig administration and the conduct of the war, in opposition to the strictures of Swift and the tory party. Dr. Hare was afterwards promoted to the deanery of Worcester; and while he held that preferment united himself as an auxiliary to doctors Snape, Sherlock, Potter, &c. in the famous Bangorian controversy. The part which he took drew upon him a severe castigation from bishop Hoadly, in a treatise entitled "The D—n of W—r still the same, or his new Defence of the Lord Bishop of Bangor's Sermon, &c. considered as the Performance of a great Critic, a Man of Sense, and a Man of Probity." From the deanery of Worcester Dr. Hare was removed to that of St. Paul's; and in the year 1727 he was advanced to the episcopal rank, being nominated to the see of St. Asaph. In the year 1731 our prelate was translated to the see of Chichester, which he held together with his deanery of St. Paul's till his death in 1740. The most celebrated of Dr. Hare's productions is a treatise published by him about the latter end of queen Anne's reign, entitled "The Difficulties and Discouragements which attend the Study of the Scriptures in the Way of private Judgment, represented in a Letter to a young Clergyman," 8vo. This is one of the best pieces of irony in the English language, and met with so favourable a reception from the public, that it speedily underwent repeated impressions. Its design, however, was at first misunderstood by some grave and serious divines, and it was complained of in the convocation, as calculated to deter persons from the study of the sacred writings. In his conclusion the author has said sufficient to satisfy candid and intelligent readers that his object was to shew, "that, since such a study of the Scriptures is men's indispensable duty, it concerns all Christian societies to remove, as much as possible, those discouragements." This treatise was published anonymously; and, according to the testimony of Mr. Whiston, Dr. Hare, finding it "rather an hindrance to the preferments he soon afterwards was seeking for, aimed to conceal his being the author, which yet every body was satisfied he really was." The same writer has accused Dr. Hare of being a kind of sceptic in religion. The principal reasons by which he endeavours to support this charge are, the doctor's being accustomed to talk ludicrously of sacred matters; his offering to lay wagers about the fulfilling of scripture prophecies; his undervaluing the au-

thenticity of Josephus's History; and his not being "firm believer enough, nor serious enough in Christianity, to hazard any thing in this world, for their reception," though he did not deny the genuineness of the apostolical constitutions. Besides the pieces already mentioned, our prelate published several single "Sermons;" an edition of "Terence," with notes, 4to, 1724, the value of which he had the mortification, soon after its appearance, to see entirely superseded by Dr. Bentley's edition of that poet; and "The Book of Psalms in the Hebrew, put into the original Poetical Metre," 4to. The last-mentioned work proceeds on an hypothesis of the author's invention, by which he conceived that he had fortunately revived the knowledge of the Hebrew versification, after an oblivion of more than two thousand years, and that he had established his opinion by such irresistible proofs, as to place it beyond the utmost efforts of controversy. Under the article Dr. THOMAS EDWARDS, we have already adverted to the controversy to which this publication gave rise, and its termination by Dr. Lowth's "Larger Confutation of Bishop Hare's System of Hebrew Metre," &c. Dr. Hare's works were collected in four volumes octavo, in the year 1746. *Gent. Mag. Sept. 1779. Whiston's Memoirs of his own Life and Writings. Tindal's Cont. of Rapin.—M.* HAREE, FRANCIS (in Latin *Haræus*), a learned Dutch catholic divine who flourished in the beginning of the seventeenth century, was a native of Utrecht, and became professor of rhetoric in the university of Douay. Afterwards he travelled through Germany, Italy, and Muscovy, into which latter country he accompanied father Possevin, who visited it in the character of papal nuncio. After his return to the Low-countries he was promoted to canonries in the cathedral churches of Bois-le-Duc, Namur, and Louvain. He died at the last-mentioned city in the year 1632. Among other productions which display considerable erudition, he was the author of "Biblia sacra Expositionibus Patrum literalibus & mysticis illustrata," 1630, folio; "Catena Aurea in quatuor Evangelia," 1625, 8vo; "Annales Ducum Brabantiae, ac Tumultuum Belgicorum;" "Vitæ Sanctorum ex probatissimis Autoribus, & potissimum ex Surio, brevi Compendio summa Fide collectæ," 1590, 8vo; and a treatise on "Chronology," 1614, 4to. *Moreri. Nouv. Dict. Hist.—M.*

HARMER, THOMAS, a learned and worthy English protestant nonconformist divine in the eighteenth century, was descended from respectable and pious parents, and born in the city of

Norwich, in the year 1715. Having early discovered an inclination for the profession of the Christian ministry among the protestant dissenters, he was placed under proper classical instructors, and, after he had made a considerable proficiency in grammar learning, was sent to pursue his academical studies under the tuition of the learned Mr. Eames, in London. In this situation he continued until his twentieth year, when by his excellent natural abilities, and diligence of application, he had acquired a stock of knowledge greatly beyond what might have been expected at so early a period, and had also attracted notice as an useful and acceptable preacher. The ability, seriousness, and earnestness, which he displayed in his pulpit services, occasioned his being at this time unanimously invited to accept of the pastoral office in the independent church at Wattfield, or Wheatfield, a village in Suffolk. Obscure as this situation was, he judged it proper to comply with the wishes of the people, who were plain and serious, considering that his connection with them would prove favourable to his own religious improvement, and afford him leisure for the prosecution of his literary studies. Upon his settlement at Wattfield, Mr. Harmer devoted a considerable part of his time to the perfecting of his acquaintance with the Latin, Greek, and Hebrew languages, in each of which he became a critic. He also acquired an extensive and accurate knowledge of history, both ancient and modern, and no inconsiderable skill as an antiquarian. But the favourite object of his pursuit was Oriental science, which he applied to the illustration of the sacred writings. Observing a striking conformity between the present customs of the Eastern nations and those of the ancients, as mentioned or alluded to in various passages of Scripture, he conceived a design, at a very early period, of making extracts of such passages in books of travels and voyages, as appeared to him to furnish a key to many parts of Holy Writ. And that he might avail himself of the aid of foreign publications of this kind, he made himself master of the French language.

In the year 1764 Mr. Harmer presented to the public the first fruits of his learned labours, in "Observations on divers Passages of Scripture;—placing many of them in a light altogether new, ascertaining the meaning of several not determinable by the methods commonly made use of by the learned, and proposing to consideration probable conjectures on others, different from what have been hitherto recommended to the attention of the curious; grounded on circumstances incidentally mentioned in

books of voyages and travels in the East," 8vo. The very favourable reception which this work met with, notwithstanding that it suffered much from the incorrectness with which it was printed, encouraged the author to publish a new and enlarged edition of it, in the year 1776. For many curious additions to this impression, he was indebted to the MS. papers of the celebrated sir John Chardin, with which he was furnished through the interest of the learned Dr. Lowth, bishop of London, who approved greatly of his undertaking, and honoured him with his correspondence on the subject of it. The utility of his design, and the able manner in which it was executed, procured him also the acquaintance and correspondence of many other learned men, of all denominations, among whom were some persons of the highest dignity in the established church, in Ireland as well as England. Animated by their approbation, and desirous of rendering his work still more perfect, he continued indefatigable in further researches, till he had collected materials for two additional volumes. These volumes were given to the public in the year 1787. On the 27th of November in the following year, after having passed the preceding day in perfect health, he awoke early in the morning complaining of pain, but before any assistance could be afforded, expired, without a struggle or a sigh. To the merits of our author's literary and personal character, professor Symonds, of Cambridge, has given the following testimony. His reputation, "as a scholar and a divine, is, I believe, fully and universally established. If, as a writer, he may sometimes be thought inelegant in his style, and too minute in the investigation of facts, yet those defects are amply compensated by the general choice of his materials, and the clearness of method with which he digested and arranged them. Some books come into the world set off with all the ornaments of language; and, with their authors, are soon forgotten: they resemble those meteors which by their luminous appearance attract our notice, and almost in the same moment vanish from our sight. The credit of Mr. Harmer's writings rests upon a foundation strong and durable. He hath professedly treated a subject of the first importance, which had before been touched upon only incidentally; and, by shewing at large the wonderful conformity between the ancient and modern customs in the East, hath not only thrown a considerable light upon numberless passages in the Bible, but hath opened new and fruitful sources of information for the use of future

expositors. But it would be doing great injustice to Mr. Harmer to confine our attention to the fruits of his learning alone. As the whole purpose of his studies was to illustrate the Scriptures, so it was his constant endeavour to practise those duties which are therein declared to be essential to the forming of a true Christian. He was a man of unaffected piety; equally kind as a master, parent, and husband; meek and modest in his deportment; and invariably averse from every degree of intemperance and excess. Superior to all those narrow and illiberal prejudices which we are apt to imbibe from education and habit, he was governed by a general principle of benevolence; and though he was commonly called the father of the dissenters, yet his good offices were so far from being confined to those of his own communion, that he acknowledged and encouraged merit wheresoever he found it. 'I will apply to Harmer' was the usual language of every injured person in his neighbourhood; and it seldom happened that the aggressor was not soon induced by his persuasion to repair the injury which he had done; and I do not exaggerate when I affirm, that there is not probably a single instance of an individual to be found, who, by a mild and reasonable interference, prevented more law-suits than Mr. Harmer."

Though zealously attached to his principles as a dissenter, our author was a man of such candour, moderation, and affability, that he conciliated the esteem and obtained the confidence of the worthiest men of all parties. Among those of his own denomination, more especially in the counties of Norfolk and Suffolk, he obtained peculiar respect and influence. He was generally considered as that person who was of all others best qualified to advise his brethren, and the churches under their care, in cases of weight and difficulty. In the exercise of his pastoral office he was truly laborious. Besides the ordinary services of the Sunday, for which he was to the last indefatigable in his preparatory studies, he took great pains in visiting the sick, catechising the children, and instructing the youth of his flock. It was moreover his constant practice to meet a number of his congregation in the vestry every Tuesday evening for prayer, when he used to read a sermon from the French of Saurin, Massillon, or some other favourite author; and he also preached two monthly lectures in neighbouring villages, besides frequently engaging in other occasional services at a distance. It is deserving of being recorded, that, while he was thus laboriously employed, during the space of forty-nine years

he was not prevented once from the exercise of his ministry on Sunday, and after that period only for a single day during the rest of his life. His sermons were principally practical and evangelical: for though he frequently displayed considerable learning in his critical examination of his text, and his expositions of scripture, he never left the pulpit without addressing the hearts and consciences of his hearers, with great energy, plainness, and pathos. Besides his grand work, he published "The Outlines of a new Commentary on Solomon's Song, drawn by the Help of Instructions from the East," 1768, octavo; "An Account of the Jewish Doctrine of the Resurrection of the Dead;" "Remarks on the ancient and present State of the Congregational Churches of Norfolk and Suffolk;" "An Address to those who are religiously disposed," as a persuasion to church fellowship; and two or three single sermons. *European Magaz. May, 1792. Preface to Dr. Symonds's Observations upon the Expediency of revising the present English Version of the four Gospels.*—M.

HAROLD I. surnamed HAREFOOT, king of England, son of Canute by his first wife, had the crown of England bequeathed to him by his father in 1035, notwithstanding a previous agreement that it should descend to Canute's children by Emma. His countrymen the Danes maintained him in the succession, but a strong party, headed by earl Godwin, declared for Hardicanute; and a civil war was prevented by the compromise mentioned in the life of the latter prince. Harold gained over Godwin by the promise of marrying his daughter; and they united in contriving the murder of prince Alfred, son of Ethelred II. Queen Emma, his mother, was driven by this bloody action to take refuge in Flanders, and Harold took possession of the whole kingdom. After a reign of four years, in which nothing memorable occurred, he died in 1039. *Hume's Hist. Eng.*—A.

HAROLD II. king of England, was second son to the potent Godwin earl of Kent and Wessex. In the elevation of that family under Edward the Confessor he was made duke of East-Anglia. When Godwin and his sons were proceeded against as rebels, Harold took refuge in Ireland, where he collected a fleet, with which he joined his father, and assisted in his restoration. After the death of Godwin in 1052, Harold succeeded him in his governments and great offices; and by his address and insinuating manners gained the good-will of Edward, and acquired many partisans among

the nobility. He successfully opposed the power of the rival family of Leofric duke of Mercia, and obtained the dukedom of Northumberland for his own brother Tosti. His ambitious views were evidently turned upon the succession to the crown after Edward; when in a voyage to Normandy, accident threw him into the power of Guy count of Ponthieu, who detained him in hopes of a large ransom. Harold applied to William duke of Normandy for his protection, who demanded him from Guy; and, when at his court, acquainted him with Edward's intention of making a bequest of the English crown in his own favour. He endeavoured to procure Harold's concurrence by great promises, and obtained from him a solemn oath of assistance in his designs. From this obligation, Harold, on his return, thought himself freed, as it was in a manner extorted from him. He made a great addition to his reputation by his success in subduing Griffith prince of Wales; and by the moderation and equity he displayed in an insurrection of the Northumbrians against his brother Tosti. Finding that the tyranny of Tosti had been the cause of this event, he persuaded the king to pardon the Northumbrians, and to bestow the dukedom upon their leader Morcar, whose sister he took for his wife. So well had he established his interest in the kingdom, that upon the death of Edward in 1066 he stepped without opposition into the vacant throne, without regarding the claim of Edgar Atheling the legal heir, or the bequest of Edward in favour of William. Indeed some authors assert that Edward's final testament was in Harold's favour, and also that he had the better right of an election by the states of the kingdom. The Duke of Normandy immediately sent an embassy requiring Harold to resign the crown to him, and upon his refusal, began to make preparations for an invasion. He also instigated Tosti, who had withdrawn in disgust to Flanders, to infest the northern coast of England in conjunction with the king of Norway. The united fleet of these chiefs sailed up the Humber, and landed a numerous body of men, who were opposed by the earls of Northumberland and Mercia; and an action ensued in which these noblemen were defeated. Harold collected an army, with which he gave the invaders battle at Stamford, and totally routed them, with the death of Tosti and the Norwegian king. He also got possession of the Norwegian fleet, but generously permitted prince Olave with twenty ships to return to his own country. He had not long rejoiced for this glorious success, when he received advice of the landing of the

duke of Normandy with a powerful host at Pevensey in Sussex. Harold hastened thither with all the troops he could muster; and slighting the counsel of protracting the war, brought on a general engagement at Hastings, October 14th, 1066. In this great action, after exerting every effort of valour and military skill, Harold was slain with an arrow, and the crown of England was the prize of William's victory. *Hume's Hist. of Engl.—A.*

HAROUN (AARON) AL RASHID, caliph of the Saracens, was the second son of the caliph Mahadi or Mohdi. In early youth he acquired military renown in the command of an expedition sent by his father against the Greek empress Irene, in which he laid waste several of the Asiatic provinces of the empire, spread an alarm to Constantinople itself, and compelled the empress to purchase peace by a tribute. After the short reign of his elder brother Hadi, he succeeded to the caliphate A.D. 786, being then about twenty-four years of age. He was the most potent and vigorous monarch of his race, and ruled over territories extending from Egypt to Khorasan. The name of *al Rashid*, the *Righteous*, or *Just*, was conferred upon him as an illustrious example of that virtue; but his justice, like that of most despots, was sullied by occasional acts of violence and caprice. One of his noblest qualities was a love of learning and science, which he patronised with so munificent a spirit, that his court became the resort of the most eminent literary characters of his time. He caused many Latin and Greek authors to be translated into Arabic, and dispersed copies of their works over his whole empire. He first made the Iliad and Odyssey known to the eastern poets, who, it must be confessed, never imbibed much of the taste of European composition. He was extremely munificent to his physicians, of whom the most trusted were Christians of the family of Baktishua (see that article). Of the events of this reign, one of the first was an incursion of the king of the Khazars, who committed great ravages before he could be opposed by the caliph's troops, who were employed in an invasion of the empress Irene's dominions, consequent upon her breach of the truce between them. In 792 a rebellion was raised in the province of Deylam by Yahia a descendant of Ali, who was declared caliph. Haroun sent his general Al Fadl at the head of an army to suppress it. By an artful negotiation he persuaded Yahia to quit his party and trust himself to the clemency of the caliph, who sent him a promise under his own hand of security for life and liberty. On his first arrival at

Bagdad he was graciously received; but Haroun's suspicions at length induced him first to imprison, and then to put him to death;—an action which greatly sullied his character in the eyes of the most respectable of his subjects. But the men of learning whom he paid, and the devotees whom he conciliated by religious zeal, and particularly by a pilgrimage on foot to Mecca, treated him with their accustomed adulation. His deference, indeed, for the doctors of his religion was very great; and it is recorded that one Malek, the founder of an orthodox Mahometan sect, having been sent for by the caliph in order to instruct his sons, and returning an answer, that "knowledge would not wait upon any person, but was itself to be waited upon," Haroun owned that he was in the right, and directed that his children should attend him at the public school.

Haroun is said eight times to have invaded the Greek empire. On the deposition of Irene, and the succession of Nicephorus in 802, the new emperor refused to pay tribute to the caliph, and intimated, by a present of swords delivered with an epistle, that he was ready to trust his cause to the decision of arms. The caliph ordered the swords to be fixed together in the ground, and drawing his scymetar cut them all asunder at a stroke. He then dictated the following characteristic epistle: "In the name of the most merciful God: Haroun al Rashid, Commander of the Faithful, to Nicephorus the Roman dog: I have read thy letter, O thou son of an unbelieving mother! Thou shalt not hear, but shalt behold, my reply." This menace was made good by an irruption into Greece, the provinces of which were laid waste by the Saracens with sword and fire, while at the same time a fleet disembarked a body of troops on the isle of Cyprus which was treated in a similar manner. In subsequent campaigns, Nicephorus was defeated in person by Haroun, great part of Asia Minor was overrun by the arms of the Saracens, and Heraclea, a city on the Black Sea, was totally destroyed. The war, after several renewals, was finally terminated by a treaty in which Nicephorus agreed to pay an augmentation of tribute, and not to rebuild Heraclea and the other ruined towns. During the course of these transactions, the ruin of the family of the Barmacides gave a striking example of the despotic rigour which was a part of Haroun's character. Yahia, the head of this family, had superintended the caliph's education, and assisted in his government. Of his four sons, Al Fadl, the eldest, was a successful general; Jaafar (Giaffar), the second, was the

caliph's vizir and declared favourite, and distinguished himself by his proficiency in polite literature; Mahomet and Musa, the two youngest, were also in dignified stations. They were all educated in opulence, and had imbibed sentiments worthy of their fortune. Their generosity, munificence, and affability, rendered them the darlings of all ranks of people. Jaafar was so much in his master's good graces, that he could not endure to be without his company; and being equally attached to his own sister Abbasa, he thought fit to break through the eastern formality of excluding unmarried females from the view of the other sex. A mutual passion was the consequence, which the caliph so far indulged as to permit a marriage between his sister and the vizir, but with the cruel restriction of their abstaining from the privileges of such an union. Passion broke through this unjust prohibition (see the article ABBASA); the consequences could not be concealed; and this circumstance is commonly said to have brought down the monarch's vengeance upon the head of Jaafar and his family. Others rather impute the catastrophe to his jealousy of their riches and influence. Whatever were the cause, Jaafar was publicly executed; his venerable father was imprisoned, and either died or was put to death in prison; and the property of the whole race was confiscated. A decree was even made forbidding on pain of death all mention of the names or actions of the Barmacides; but a grateful old man who ventured openly to disobey it, obtained his pardon and a present from the caliph.

Haroun attained the summit of worldly prosperity, and was certainly the richest and most potent sovereign of his time. The French historians mention a splendid embassy which he sent to Charlemagne, which, among other presents, brought a magnificent tent, a water-clock, an elephant, and the keys of the holy sepulchre at Jerusalem, denoting permission for European pilgrims to visit it. In common with the western monarch, he adopted the plan of making a division of his extensive dominions between his three sons—a fertile source of future civil wars. Like him, too, he passed a life of great activity, frequently visiting his most distant provinces. His principal residence was a favourite palace at Racca on the Euphrates. After a return from an expedition to quiet some commotions in Persia, he was seized with great dejection of spirits, and an apprehension of soon falling into some mortal distemper. By proper remedies he was almost recovered, when the revolt of a captain named Rafé ebn Leith in the

provinces beyond the Oxus, summoned him into the field. He marched at the head of a powerful army, but on his arrival at the frontiers, he found himself too much indisposed to proceed. Retiring to Tous in Khorasan, he sunk into his former state of despondence, and died in October, 808, at the age of forty-seven, after a reign of twenty-three years. His last command was that of cutting in pieces before his face the brother of the rebel against whom he was marching. It can only have been in comparison with other Saracen princes that he is extolled for humanity; but in alms-giving, in punctilious devotion, in liberality to poets and men of letters, in courage and activity, he has had few superiors among sovereigns. Nor was he incapable of just and generous sentiments when reflection was not impeded by passion. He could occasionally bear bold remonstrances, of which the following story is an instance.—In one of his military progresses, a woman came to him with a complaint that some of his soldiers had pillaged her house. “Hast thou not read,” said Haroun, “in the Koran, that where princes pass with their armies they make places desolate?” “True,” replied the woman; “but I have also read in the same Koran, that the houses of those princes shall be made desolate for their injustice.” Haroun was struck with the answer, and ordered full restitution to be made to the petitioner. The popular fame of this great caliph is evinced by the Arabian Nights Entertainments, in which Haroun, with his queen Zobeide, his vizir Giafar, and his chief eunuch Mesrour, are the actors in a great number of the tales. *Marigny's Hist. of the Caliphs. Mod. Univers. Hist. Gibbon.*—A.

HARPALUS, a celebrated Greek astronomer, who flourished about 480 years B.C. He corrected the cycle of eight years, which Cleostratus of Tenedos had invented, and proposed a new one of nine years, in which he imagined that the sun and moon returned to the same point. This cycle of Harpalus was followed till about the year 444 B.C. when Meton, the son of Pausanias, proved it to be erroneous, and published his invention of the *Enneadecateris*, or cycle of nineteen years, which is still in use, and called the *Golden Number*; though, properly speaking, the golden number is that particular number which shews the year of the cycle, with which any given year corresponds. *Fabricii Bibl. Græc. vol. II. lib. iii. cap. v. Bayle. Moreri.*—M.

HARPHIUS, HENRY, a celebrated mystical writer in the fifteenth century, was born at Erp, or Herph, a village in Brabant, whence he

derived his surname. He embraced the monastic life in that branch of the Franciscan order of which the members were called friars minors of the Observance, and acquired a high reputation as a director of consciences. He died at Mechlin in the year 1478, where he filled the office of father guardian. He is classed among the writers of eminence in mystical divinity, and his works have been much admired and read in catholic countries, and in particular by the religious belonging to his own order. The principal of them are entitled, “*Epithalamium, or the Bridal Song*,” “*The Golden Directory for the Contemplative*,” and “*Eden, or the Terrestrial Paradise of the Contemplative*,” which was corrected by the order of the holy see in the year 1585. He also published some other treatises of the same kind, the titles of which are given in our authorities; and some “*Sermons*,” which were printed after the author's death, in the year 1509. The above works were all originally written in Dutch, but were translated into Latin, for the purpose of giving them a wider diffusion. Some of them have also been translated into French, and published at Paris, at different periods, by M.M. de la Motte Romancourt, du Verdier Vauprivas, & de la Croix du Maine. *Dupin. Moreri.*—M.

HARPOCRATION, a rhetorician or grammarian of Alexandria, is supposed to have flourished in the fourth century. He wrote a “*Lexicon of ten Greek Orators*,” in which he treats of the magistrates, courts of justice, forms of pleading, districts, men in public stations, &c. of Attica, and shews himself to be a polite and well-informed writer. Of this work, which has come to our times, Maussac published an edition, Greek and Latin, with notes, Paris, 1614, quarto. Another edition was given at Leyden, 1683, quarto, with observations by Valois the elder. *Moreri. Saxii Onomast.*—A.

HARRINGTON, JAMES, a celebrated political writer, was the eldest son of sir Sapcote Harrington. He was born at Upton in Northamptonshire, the seat of his maternal grandfather, sir William Samuel, in 1611. A seriousness of temper, and great disposition to study, distinguished his early years, and accompanied him to Trinity college, Oxford, of which he was admitted a fellow-commoner in 1629. His tuition there, under the famous Chillingworth, could not fail to improve his talent for profound investigation. On the death of his father he quitted the university after a residence of three years, and travelled abroad. In the Netherlands, he entered as a volunteer

in lord Craven's regiment; and being quartered at the Hague, he frequented the courts of the prince of Orange and the queen of Bohemia, and ingratiated himself with those distinguished persons. He afterwards accompanied the elector-palatine in a visit to the king of Denmark, and remained as an attendant upon his person for some years. Resuming his plan of foreign travel, he visited Germany, France, and Italy. At Rome he distinguished himself from some of his companions by refusing, at a public ceremony, to kiss the pope's toe; and when, at the English court, he was censured as being unnecessarily precise on the occasion, he made the polite reply to the king, that "having had the honour of kissing his majesty's hand, he thought it beneath him to kiss the toe of any other sovereign." The republican ideas which he had imbibed in Holland and at Venice, inclined him, at the commencement of the civil contentions, to side with the parliament; but not being able to procure a seat in the house, he remained undistinguished till 1646. In that year, accompanying the parliamentary commissioners to the king at Newcastle, he was placed by them about his person, as one whom they could trust, yet who had not rendered himself particularly obnoxious to him. On their recommendation, the king nominated him one of the grooms of his bed-chamber in 1647, upon the dismissal of some of his old servants. The learning and ingenuity which he discovered in Harrington, induced his majesty to converse with him in preference to his other attendants; but though he heard him with pleasure upon many topics, Harrington's republican notions of government, which he maintained without disguise, excited in him manifest signs of impatience. The royal condescension and familiarity, however, gained so much upon Harrington's mind, that he was heartily desirous of accommodating the differences between the king and parliament; and his solicitations to this effect were probably the cause that, when the treaty of the Isle of Wight was broke off, he was removed from his office. The king seemed to be concerned at being deprived of his attendance, and is said to have given him a token of affection before his execution. That event gave a great shock to Harrington's feelings, and he never forbore to speak of it with extreme regret, and with commiseration of the unfortunate prince. Yet in his capacity of a writer he has drawn a very unfavourable portrait of Charles I., and imputed his fate to the divine judgment. During the protectorate he passed his time in retirement, chiefly occupied in composing his famous work,

"The Oceana." The jealousy of Cromwell's government caused this performance to be seized at the press; but by means of the author's application to Mrs. Claypole, Oliver's daughter, it was restored, and was given to the public in 1656. It soon became a subject of controversy, and the author made replies to various attacks upon it. He also drew up a kind of abridgment of it, entitled "The Art of Law-giving," printed in 1649. In order to propagate the principles of republicanism, he instituted a kind of debating club, called the *Rota*, which met at a tavern, and frequently tried the sense of the public on political propositions by a ballot. It was attended by several ingenious men, and doubtless promoted the taste for discussion on matters of government, though it probably prepared the way for the restoration of monarchy, by demonstrating the obstacles to agreement in any plan of a free commonwealth. The restoration dissolved this society, and reduced Harrington to a state of privacy. He still, however, busied himself in his political schemes, and was visited by many persons, some with a view of profiting by his conversation; others, as it appears, with the base design of drawing from him something which might produce matter for a criminal accusation. At length he excited suspicion so far, that in December, 1661, by an order from the king, he was apprehended and committed to the Tower for treasonable practices. It was a consolation to him that the charge was not founded upon his writings, but upon a supposed plot against the government, of which he knew himself innocent. He was, however, treated with great severity, and all his applications, as well for a public trial, as for a more easy confinement, were rejected. At length his sisters, who exerted themselves with great zeal and affection in his behalf, moved for a habeas corpus, which was at first refused; and when it could no longer be resisted, its efficacy was most illegally and tyrannically eluded, by conveying him away in the night, by sea, to St. Nicholas's island, near Plymouth. The confinement in that wretched place soon injured his health, and he was suffered to be removed to the fort at Plymouth. There, either from the hardships he had undergone, or from improper medical treatment, his faculties became deranged. His relations now obtained a warrant for his release from the king, and he was brought to London, where he recovered in some measure from his bodily debility, but remained subject to singular mental deviations. While in this state, he was accepted as a husband by a lady of family,

celebrated for her wit, whom, in the bloom of her youth, he had addressed without effect. Though he found cause to suspect that her present compliance was from interested motives, and a difference ensued soon after marriage, he was afterwards reconciled to her, and behaved in a generous and respectful manner to her during the remainder of his life. He died from a paralytic seizure in 1677, and was buried in St. Margaret's church, Westminster. Harrington was a man of extensive knowledge and considerable abilities; but his numerous writings are more valuable for the depth of their matter than their style and manner. Scarcely any of them are now known except his "*Oceana*," and this is probably more quoted than read. It is a kind of political romance, exhibiting an Utopian image of a republic, formed upon such a model as he deemed most favourable to public liberty, which was ever the object of his fervent adoration. Hume speaks of this work in the following terms: "Harrington's *Oceana* was well adapted to that age, when the plans of imaginary republics were the daily subjects of debate and conversation; and even in our time it is justly admired as a work of genius and invention. The style of this author wants ease and fluency; but the good matter which his work contains, makes compensation." (*Hist. art. Commonwealth*). The writings of Harrington were published collectively by Toland in one volume folio, 1700; and again more completely by Dr. Birch in 1737. Besides his political works, he published a poetical version of part of Virgil, which seems to have been little esteemed. *Biog. Britan.*—A.

HARRINGTON, sir JOHN, an elegant poet and man of wit in the reigns of Elizabeth and James I. born about 1561, was the son of John Harrington, esq. of Kelston, near Bath. His father had been imprisoned in the time of queen Mary for holding a correspondence with Elizabeth, then princess, who, when she came to the crown, always regarded him with favour, and stood godmother to this son. It appears, from a letter from Lesley to James Harrington, that he married a natural daughter of Henry VIII., who was endowed with the lands of the priory of Bath. John, the subject of this article, was educated at Eton school, whence he removed to Cambridge. In 1591 he published a translation of Ariosto's *Orlando Furioso*, by which he obtained much reputation as a poet. He accompanied the earl of Essex to Ireland in 1599, and received from him the honour of knighthood. This did not serve to ingratiate him with the queen, who was displeased

with the earl's lavish use of his privilege in this respect. He received no farther favours in her reign; but in that of James, he was made a knight of the Bath. He frequented the court, and cultivated the friendship of prince Henry, to whom he presented a M.S. discourse entitled "*A Brief View of the State of the Church of England, to the Year 1608.*" This was a kind of continuation of Dr. Godwin's *Catalogue of Bishops*; but its chief scope was to discredit married prelates, especially those who had been twice married. The work contained many free censures upon particular bishops, on which account it was published in 1653, by the author's grandson, J. Chetwynd, who was warmly attached to the presbyterian discipline. Sir John died in 1612. He had planned a history of his own times, but did not live to execute it. After his death were published his "*Epigrams*," in four books. Two volumes of miscellaneous pieces, by him and other writers, under the title of "*Nugæ Antiquæ*," were printed in 1769 and 1775, by Henry Harrington, of Queen's college, Oxford. *Nugæ Antiquæ. Biog. Dict.*—A.

HARRIOT, THOMAS, a very eminent English mathematician and astronomer, in the latter end of the sixteenth and the former part of the seventeenth century, was born at Oxford, in the year 1560. After passing through a course of grammar learning in his native city, he was entered a commoner at St. Mary's hall, where he was admitted to the degree of B.A. in the year 1579. At that time he had acquired so high a reputation for his skill in mathematical learning, that he was soon afterwards recommended to sir Walter Raleigh, as a proper preceptor to him in that science. He was accordingly received into the family of that noble knight, who allowed him a handsome annual pension. Into such esteem and confidence did he grow with sir Walter, that when that gentleman, in pursuance of the patent granted to him, had in the year 1584 made a sufficient discovery of the country now called Virginia, he sent our author with the colony under sir Richard Grenville in the following year, as a person well qualified to prepare the way for settling it. Mr. Harriot remained in that country about a year, diligently employed in surveying it, and in observing the nature of its productions, as well as the customs and manners of its inhabitants. After his return to England he published "*A brief and true Report of the new found Land of Virginia, of the Commodities there found and to be raised,*" &c. 1588, 4to; which was reprinted in the third

volume of Hakluyt's Voyages, and also translated into Latin, and published at Frankfort in the year 1590. About the time when this work made its appearance, sir Walter introduced Mr. Harriot to the acquaintance of Hugh Percy, earl of Northumberland, who granted him a yearly pension; Wood says of 120*l.* only; but from some of his receipts which Dr. Zach found among his papers, it appears that he had 300*l.* which at that time was a very large sum. And when, in the year 1606, the same nobleman was committed to the Tower for life, a handsome table was maintained for Mr. Harriot, and some others of his mathematical friends, with whom the earl passed his hours of confinement in literary and scientific conversation. Two of these gentlemen in particular, Robert Hughes and Walter Warner, both able mathematicians, were, together with our author, the earl's constant companions, and the triumvirate went commonly by the name of the earl's three Magi. Sir Walter Raleigh being also in the Tower at the same time, frequently joined their society, and softened the rigours of his shameful imprisonment by entering into literary and philosophical discussions with his quondam preceptor. Mr. Harriot resided during many years of his life at Sion college, where he died of a cancerous ulcer in his lip, in 1621, when he was in the sixty-first year of his age.

Our author was the subject of universal esteem on account of his learning and excellent character. When he was but a young man, he was styled by Hakluyt, "*Juvenis in disciplinis mathematicis excellens;*" and by Camden, "*Mathematicus insignis.*" By George Chapman he is spoken of as his "worthy and most learned friend, whose judgment and knowledge," says he, "I know to be incomparable, yea, to be admired as well for his most blameless life, as the wise disposition and improvement of his time;" and Dr. Richard Corbet, afterwards bishop of Oxford, in his poem to sir Thomas Aylesbury, speaks of

— deep Harriot's mine,
In which there is no dross, but all refine.

Anthony Wood says that he was in religion a deist, and that eminent divines of those times considered the manner of his death to be a judgment upon him for undervaluing and rejecting the authority of the Scriptures. But this assertion is not supported by any concurrent testimony, and is irreconcilable with the author's language in his writings, and the praise bestowed upon him by orthodox and distinguished characters. Be the fact what it may,

he was doubtless one of the first mathematicians of the age in which he lived, and will always be remembered as the inventor of the present improved method of algebraical calculation. This was published from our author's MSS. in the year 1361, in folio, by Mr. Warner, under the title of "*Artis Analyticæ Praxis ad Æquationes Algebraicas nova expedita, & generali Methodo resolvendas, &c.*" The improvements in this work were adopted by Des Cartes, and for a considerable time imposed upon the French nation as his own invention; but the theft was detected and exposed by Dr. Wallis, in his History of Algebra, where the reader will find our author's invention accurately specified. The plagiarism has since been more completely proved by Dr. Zach, astronomer to the duke of Saxe-Gotha, in the Astronomical Ephemeris of the Academy of Sciences at Berlin for the year 1788, from some valuable and curious MSS. of Harriot's, which were discovered in 1784 at Petworth in Sussex, the seat of the earl of Egremont, a descendant from the generous earl of Northumberland, who was Harriot's patron. But these MSS. not only prove most satisfactorily that Harriot is entitled to the praise of invention as an analyst, but shew that he was not less eminent as an astronomer and geometrician. So curious is the information on this point which Dr. Zach's account of these MSS. conveys, that justice to the memory of Harriot requires its insertion in all future memoirs of his life and writings. We shall quote Dr. Zach's own narrative.

—"It has not yet been known that Harriot was an eminent astronomer, both theoretical and practical, which first appears by these MSS.; among which, the most remarkable are 199 observations of the sun's spots, with their drawings, calculations, and determinations of the sun's rotation about his axis. There is the greatest probability that Harriot was the first discoverer of these spots, even before either Galileo or Scheiner. The earliest intelligence which we have of the first discovered solar spots is of one Joh. Fabricius Phrysius, who in the year 1611 published at Wittemberg a small treatise entitled '*De Maculis in Sole observatis & apparente eorum cum Sole Conversione Narratio.*' Galileo, who is commonly accounted the first discoverer of the solar spots, published his book, '*Istoria e Dimostrazione intorne alle Machie Solare & loro accidenti,*' at Rome in the year 1613. His first observation in this work is dated June 2, 1612. Angelo de Filiis, the editor of Galileo's work, who

wrote the dedication and preface to it, mentions, p. 3, that Galileo had not only discovered these spots, in the month of April, 1611, at Rome, in the Quirinal Garden, but had shewn them several months before (*molti mesi innanzi*) to his friends in Florence; and that the observations of the disguised Apelles (the Jesuit Scheiner, a pretender to this first discovery) were not later than the month of October in the same year; by which the epoch of this discovery was fixed to the beginning of the year 1611. But a passage in the first letter of Galileo's works, p. 11, gives a more precise term to this discovery. Galileo there says in plain terms, that he had observed the spots in the sun eighteen months before. The date of this letter is May 24, 1612; which brings the true epoch of this discovery to the month of November, 1610. However, Galileo's first produced observations are only from June 2, 1612, and those of father Scheiner in the month of October in the same year. But now it appears from Harriot's MSS. that his first observations of these spots are of December 8, 1610. It is not likely that Harriot could have this notice from Galileo, for I do not find this mathematician's name ever quoted in Harriot's papers: but I find him quoting, B. I. ch. 2. of Joseph a Costa's 'Natural and Moral History of the West Indies;' in which he relates, that in Peru there are spots to be seen, in the sun which are not seen in Europe; and hence it is probable that Harriot took the hint of looking for such spots. Besides, it is not unlikely that, living with so munificent a patron, Harriot got from Holland the new-invented telescopes much sooner than they could reach Galileo, who at that time lived at Venice. Harriot's very careful and exact observations of these spots, shew also that he was in possession of the best and most improved telescopes of that time; for it appears he had some with magnifying powers of ten, twenty, and thirty times. At least there are no earlier observations of the solar spots extant than his; they run from December 8, 1610, till January 18, 1613. I compared the corresponding ones with those observed by Galileo, between which I found an exact agreement. Had Harriot had any notion about Galileo's discoveries, he certainly would have also known something about the phases of Venus and Mercury, and especially about the singular shape of Saturn, first discovered by Galileo; but I find not a word in all his papers concerning the particular figure of that planet.

"I found likewise among the papers of Harriot a large set of observations on the satellites of Jupiter, with drawings of them,

their position, and calculations of their revolutions and periods. His first observation of those discovered satellites I find to be of January 16, 1610; and they go till February 6, 1612. Galileo pretends to have discovered them January 7, 1610; so that it is not improbable that Harriot was likewise the first discoverer of those attendants of Jupiter. Among his other observations of the moon, of eclipses, of the planet Mars, of solstices, of refraction, of the declination of the needle, &c. there are remarkable ones of the comet of 1607, and the latter comet (for there were two) of 1618. They were all observed with a cross-staff, by measuring their distances from fixed stars; whence these observations are the more valuable, as comets had before been but grossly observed. Kepler himself observed the comet of 1607 only with the naked eye, pointing out its place by a coarse estimation, without the aid of an instrument; and the elements of their orbits could, in defect of better observations, be only calculated by them. The observations of the comet of the year 1607 are of the more importance, even now for modern astronomy, as this is the same comet that fulfilled Dr. Halley's prediction of its return in the year 1759. That prediction was only grounded upon the elements afforded him by these coarse observations; for which reason he only assigned the term of its return to the space of a year. The very intricate calculations of the perturbations of this comet, afterwards made by M. Clairault, reduced the limits to a month's space. But a greater light may be now thrown upon this matter by the more accurate observations on this comet by Mr. Harriot. In the month of October, 1785, when I conversed upon the subject of Harriot's papers, and especially on this comet, with the celebrated mathematician M. de la Grange, director of the Royal Academy of Sciences at Berlin, he then suggested to me an idea, which, if brought into execution, will clear up an important point in astronomy. It is well known to astronomers how difficult it is to determine the mass, or quantity of matter, in the planet Saturn; and how little satisfactory the notions of it are that have hitherto been formed. The whole theory of the perturbations of comets depending upon this uncertain datum, several attempts and trials have been made towards a more exact determination of it by the most eminent geometricians of this age, and particularly by le Grange himself; but never having been satisfied with the few and uncertain data heretofore obtained for the resolution of this problem, he thought that Harriot's observations on the

comet of 1607, and the modern ones of the same comet in 1759, would suggest a way of resolving the problem *à posteriori*—that of determining by them the elements of its ellipses. The retardation of the comet compared to its period, may clearly be laid to the account of the attraction and perturbation it has suffered in the region of Jupiter and Saturn; and as the part of it belonging to Jupiter is very well known, the remainder must be the share which is due to Saturn; whence the mass of the latter may be inferred. In consequence of this consideration, I have already begun to reduce most of Harriot's observations of this comet, in order to calculate by them the true elements of its orbit on an elliptical hypothesis, to complete M. de la Grange's idea upon this matter. I forbear to mention here any more of Harriot's analytical papers, which I found in a very great number. They contain several elegant solutions of quadratic, cubic, and biquadratic equations; with some other solutions and *loci geometrica*, that shew his eminent qualifications, and will serve to vindicate them against the attacks of several French writers, who refuse him the justice due to his skill and accomplishments, merely to save Des Cartes's honour, who yet, by some impartial men of his own nation, was accused of public plagiarism."

We are given to understand, that Mr. Harriot's papers above mentioned have been presented to the university of Oxford, on the condition of their printing them; and that they have been put into the hands of an ingenious member of that learned body, to arrange and prepare them for the press. Wood, and most of Harriot's succeeding biographers, make mention of a manuscript of his, entitled "*Ephemeris Chyrometrica*," stating that it is preserved in Sion college library; but Dr. Zach, who had access to that library and its MSS. and was in hopes of finding something more of Harriot's, since most of his observations are dated from Sion college, could not find any thing from Harriot himself, though he met with some papers written by his friends. *Biog. Brit. Martin's Biog. Phil. Suppl. Encyc. Brit. Hutton's Math. Dict.*—M.

HARRIS, JAMES, a learned and ingenious writer, was the son of a gentleman of the same name at Salisbury, and of lady Elizabeth Ashley, sister of the author of the *Characteristics*. He was born at Salisbury in 1709, and received his early education at the grammar-school of that city. At the age of sixteen he entered as a gentleman commoner of Wadham college, Oxford. After finishing his academical studies, he took chambers in Lincoln's-inn, though with

no intention of studying the law. The death of his father put him in possession of an independent fortune in his twenty-fourth year, on which event he retired to his native place, and devoted himself to the study of his favourite authors of Greek and Roman antiquity. He gave to the world the first fruit of his lucubrations in 1744, in a volume containing three treatises, "*On Art; on Music and Painting; and on Happiness*;" which displayed as well a great extent of reading, as a closeness of thinking, well fitted to the illustration of abstract and speculative topics. In 1745 he married the daughter of John Clarke, esq. of Sandford, Somersetshire, by whom he had five children, of whom three grew to maturity and survived him. Although this connection would naturally increase his domestic and social avocations, it did not interrupt the pursuits of his literary leisure; for in 1751 he published the most celebrated of his works, "*Hermes, or a Philosophical Enquiry concerning Universal Grammar*." This was received with great applause by the learned, and placed the author, in the general opinion, in the first rank of profound and erudite dialecticians. Mr. Harris was no less a votary of the fine arts than of science: he was particularly sensible to the charms of music; and under his auspices the annual music festival of Salisbury became highly flourishing. He made various selections of the compositions of Italian and German masters for its use, to which he adapted suitable words. Besides these public celebrations, he assisted at private performances; and his own house was a centre whence elegant taste and refined manners diffused themselves through the neighbourhood.

This course of life was interrupted in 1761, when he was chosen representative in parliament for the borough of Christ-church; and, in the following year, he was enlisted among the supporters of the ministry, by an appointment to the office of one of the lords of the Admiralty, which, in 1763, was exchanged for the place of a lord of the Treasury. It does not appear that he distinguished himself as a speaker in parliament, though we are told that he occasionally took a share in debates. He was no violent party-man; and was probably contented with performing, in a decent manner, those public duties, which connections, rather than inclination, imposed upon him. He went out of place with his friends in 1765; but in 1774 he became secretary and comptroller to the queen; an office which, we are told, he highly valued, and which he held till his death; as he also did his parliamentary seat for Christ-church. His leisure hours in the country were still

much occupied in literary pursuits; and in 1775 he published "Philosophical Arrangements," a part of a plan which he had formed for the illustration of the peripatetic logic. His concluding work, entitled "Philological Inquiries," was written in 1780. At this period his health was much impaired, and a constitution, never robust, was evidently breaking. A tranquil dissolution terminated his life on December 22, 1780. He was interred in the cathedral of Salisbury, where a monument with a Latin inscription has been erected to his memory. The private character of Mr. Harris is painted in the most pleasing colours by his son, lord Malmesbury; and there is every reason to believe that filial piety has, in this instance, only given expression to the general sentiment. He seems with uncommon felicity to have combined the social and domestic with the literary dispositions; and to have exhibited the philosophy of the schools softened and adorned by the amenity of polite life. His character as a writer is so identified with the credit of the Grecian learning and philosophy, that it must share the same fate. Those to whom the names of Aristotle, and the other ancient dialecticians, are still the highest authorities, will continue to prize the efforts of Harris, Monbodo, and others, to revive and elucidate their doctrines; while those who have formed themselves upon later models of thinking and reasoning, will probably consider such exertions as laborious trifling. The reputation of "Hermes," which long reigned undisputed in our universities and academies, has received a rude shock from the acute enquiries respecting language introduced by Mr. Horne Tooke; and it is undeniable, that the ignorance of Harris in the oriental and northern tongues, and his prejudices in favour of the Greeks, led him to take a circumscribed and partial view of his subject. In his other writings, learning does not always appear free from pedantry, nor an attachment to method, from dryness and affectation. Yet his sound erudition and ingenuity will probably long secure him a place among the English classics. His works have been published collectively by his only son the earl of Malmesbury, in two volumes quarto, 1801, from whose prefixed memoirs of the writer, the substance of the preceding account is borrowed.—A.

HARRIS, WILLIAM, a writer in political biography, was born at Salisbury about 1720. He was educated for a dissenting minister at Mr. Grove's academy in Taunton, and first settled in that capacity at St. Loo in Cornwall.

Thence he removed to Wells, where he resided some years. Upon his marriage with a young lady of Honiton in Devonshire, he settled at that town, and preached to a small congregation at Luppit in its neighbourhood. His first publication was a short account of Hugh Peters in 1751, principally taken from that person's Dying Advice to his daughter. It was followed by "An Historical and Critical Account of the Life and Writings of James I." octavo, 1754; the same "of Charles I." octavo, 1758; "of Oliver Cromwell," octavo, 1762; and "of Charles II." two volumes octavo, 1766. These are all professed to be written "in the manner of Bayle," that is, with pages of two or three lines of text, and all the rest notes. A worse mode of writing certainly cannot be proposed for a narrative work; and they mistake Bayle exceedingly, who suppose that he adopted it for any other reason, than because it gave him an opportunity of bringing in his opinions upon all kinds of subjects, which, indeed, was the main scope of his Biographical Dictionary. The works of Mr. Harris are rendered by it extremely tedious and unpleasant to read; their style, moreover, is heavy and void of elegance. Yet his industry has accumulated a quantity of valuable matter, and he appears sincerely desirous of stating facts with truth and fairness. His own reflections display a firm attachment to the principles of liberty. He was patronised by that warm friend of freedom, Mr. Hollis, who liberally procured him the materials requisite for his compositions. The degree of D.D. was conferred upon him by the university of Glasgow in 1765. Dr. Harris wrote, besides his historical works, many fugitive pieces in the public papers in support of liberty and good morals. An anonymous answer to an Essay on Establishments in Religion, by Mr. Rotherham, is supposed to have been his production. He died at Honiton in 1770. *Monthly Magazine*, vol. X.—A.

HARRISON, JOHN, a most ingenious and accurate English mechanic, the celebrated inventor and maker of the famous *time-keeper*, for ascertaining the longitude at sea, and also of the compound, or, as it is commonly called, the *gridiron pendulum*, was born at Foulby, near Pontefract, in Yorkshire, in the year 1693. The vigor of his natural abilities, if not even strengthened by the want of education, which confined his attention to few objects, at least amply compensated the deficiencies of it; as fully appeared from the astonishing progress which he made in that branch of science to which he devoted himself. His father was a

carpenter, in which occupation, as soon as he was able, the son assisted; occasionally also, according to the miscellaneous practice of country artists, surveying land, and repairing clocks and watches. From his childhood he appears to have been attached to any machinery moving by wheels; for when he lay sick of the small-pox, about the sixth year of his age, his principal amusement consisted in contemplating the movement of a watch, which was placed open upon his pillow. In the year 1700 he removed with his father to Barrow, near Barton-upon-Humber, in Lincolnshire, where, though his opportunities of acquiring knowledge were but few, he eagerly improved every incident from which he could collect information. Frequently he would employ the whole, or great part, of the night in writing or drawing; and he always acknowledged his obligations to a clergyman who officiated every Sunday in his neighbourhood, for lending him a M.S. copy of professor Saunderson's Lectures, which, with all the diagrams, he carefully and neatly transcribed. By the force of his native genius, however, he surmounted the disadvantages of his situation, and in the year 1726 had constructed two clocks, mostly of wood, in which he applied the escapement and compound pendulum of his own invention. These pieces of workmanship surpassed every thing of the kind then made, scarcely erring a second in a month. About this time it is probable that the act of the 14th of queen Anne, offering a large reward for discovering the longitude, attracted Mr. Harrison's attention; and, as he lived in a sea-port, he was induced to consider how he might improve the construction of one of his clocks, so as that it should not be subject to any of the irregularities occasioned by the difference of climates, and the motions of a ship. After having maturely digested his plan, and made drawings of a machine for determining the longitude at sea, in the year 1728 he came up to London, with the hope of being enabled to execute one by the board of longitude. Upon application to Dr. Halley, the astronomer-royal, he referred him to Mr. George Graham, who, discovering that he possessed uncommon merit, advised him to construct his machine before he applied to the board of longitude. With this advice he complied, and having returned home, completed his machine, which answered his expectations in a trial during very bad weather upon the river Humber.

In the year 1735 Mr. Harrison came to London again, with his first machine, which was examined by several members of the Royal So-

ciety, who subscribed a certificate that the principles of it for measuring time promised a very great and sufficient degree of exactness. In consequence of this certificate, at the recommendation of sir Charles Wager, it was put on board a man-of-war in 1736, and sent with Mr. Harrison on a voyage to Lisbon and back again, to make trial of its properties. In this short voyage he corrected the dead reckoning nearly a degree and a half; a success which proved the means of his receiving both public and private encouragement. In the year 1737 the commissioners of the longitude presented him with 500*l.* and recommended it to him to proceed in rendering his piece still more perfect. Thus encouraged, in 1739 he completed his second machine, of a construction much more simple than the former, and which answered much better. This farther proof of his talents, though it was never tried at sea, recommended Mr. Harrison still more strongly to the patronage of his friends and the public. In the year 1749 he produced his third machine, which was still less complicated than the second, and superior in accuracy, as erring only three or four seconds in a week. This machine he considered to be the *ne plus ultra* of his art, and was now honoured by being presented with the Royal Society's annual gold prize-medal. Some time after this, while endeavouring to improve pocket-watches, Mr. Harrison found the principles which he applied so greatly to exceed his expectations, that he was encouraged to make a fourth time-keeper, in the form of a pocket-watch, about six inches in diameter, which he finished in the year 1759. Of the accuracy of this piece trial was made during two voyages which his son took with it, the one to Jamaica, and the other to Barbadoes; in both of which it corrected the longitude within the nearest limits required by the act of queen Anne. Mr. Harrison being thus authorised to claim the reward of twenty thousand pounds assigned by parliament, received a moiety of that sum in the year 1765, and the remainder at a subsequent period, though not before he had made repeated applications for it. This delay in issuing to him the full reward, originated in the anxiety of the commissioners of the longitude to do justice to the public, at the same time that they encouraged merit in an individual; by obtaining from the inventor a full and clear discovery of the principles on which his time-piece was constructed, and by having it satisfactorily ascertained that they were such as rendered it of general use, by enabling other artificers, with reasonable skill, in reasonable

time, and at a reasonable expence, to make similar machines. Including the sums advanced at different times for his encouragement, Mr. Harrison received almost twenty-four thousand pounds from the board of longitude, besides some hundreds from the East-India company, &c.

The four machines above mentioned were delivered up to the board of longitude. The three former were not of any use, as all the advantages gained by making them, were comprehended in the last: being worthy, however, of preservation, as mechanical curiosities, in which might be traced the gradations of ingenuity executed with the most delicate workmanship, they were deposited in the royal observatory at Greenwich. The fourth machine, which is emphatically distinguished by the name of the *time-keeper*, was copied by Mr. Kendal; and that duplicate, during a three-years' circumnavigation of the globe in the southern hemisphere by captain Cook, answered as well as the original. Mr. Harrison employed the latter part of his life in making a fifth improved time-keeper, on the same principles with the preceding one; which, after a ten-weeks' trial, in 1772, at the king's private observatory at Richmond, was found to have erred no more than four seconds and a half. Within a few years of his death Mr. Harrison's constitution visibly declined, and after he had reached his seventy-seventh year he became subject to frequent fits of the gout, a disorder that never attacked him before that period. He died at London in 1776, when he had nearly completed the eighty-third year of his age. Mr. Harrison's close and unremitted attention to the pursuit of his favourite object, disqualified him, as might be expected, from being a man of the world. His knowledge was chiefly confined to mechanics, on which he could converse with clearness, precision, and modesty, though he found it difficult to deliver his meaning in writing, in which he adhered to a peculiar and uncouth phraseology. This is sufficiently apparent from his "Description concerning such Mechanism as will afford a nice or true Mensuration of Time, &c." 1775, octavo. This small work includes also an account of his new musical scale, or mechanical division of the octave, according to the proportion which the radius and diameter of a circle have respectively to the circumference. In his youth he had been the leader of a distinguished band of church-singers: he had a delicate musical ear; and his experiments on sound, with a curious monochord of his own improvement, are reported to have been no less accurate than those in which he was engaged for the mensuration

of time. *Annual Regist. for 1777. Eur. Mag. Oct. 1783. Hutton's Math. Dict.—M.*

HARTLEY, DAVID, an eminent English physician, and profound moral and metaphysical writer, was the son of a respectable clergyman at Armley, near Leeds, in the county of York, and was born in the year 1705. He received the rudiments of learning at a private school; whence he was sent, when he was fifteen years of age, to Jesus college, in the university of Cambridge. In that society he was admitted to his degrees in arts, and was elected one of its fellows. Being originally intended for the church, his thoughts and studies were for some time directed towards that object: but upon a closer consideration of the terms of clerical conformity, serious and insurmountable scruples arose in his mind against subscription to the thirty-nine articles of religion. Finding, therefore, that he could not enter into the service of the national establishment without doing violence to his conscience, he relinquished all thoughts of the clerical profession; but he still continued to the end of his life in communion with the church of England, approving of its practical doctrines, and conforming to its public worship. He now determined to apply his talents and studies to the medical profession; "in which," says the author of a sketch of his life and character, "he soon became equally and in the first degree eminent for skill, integrity, and charitable compassion. His mind was formed to benevolence and universal philanthropy. He exercised the healing art with anxious and equal fidelity to the poor and to the rich. He visited, with affectionate sympathy, the humblest recesses of poverty and sickness, as well as the stately beds of pampered distemper and premature decrepitude. His manners were gentle; his countenance affable; his eloquence moral and pathetic, not harsh or importunate; yet he was not unmindful that bodily sickness softens the mind to moral sensibilities, which afforded frequent opportunities to him of exercising mental charities to afflicted minds, whilst he employed the powers of medical science to the restoration of bodily health." He first began to practise physic at Newark, in Nottinghamshire; whence he removed to Bury St. Edmund's, in Suffolk. After this he settled for some time in London; and finally went to live at Bath, where he spent the remainder of his days.

Dr. Hartley's studies were not confined to the subjects more immediately connected with the medical profession, but comprehended most of the important branches of natural and moral

science; and in his indefatigable pursuit of them he was animated by the concurrence and intimacy of some of the most respectable and learned men of his age. In moral and religious philosophy, in metaphysics, in divinity and ecclesiastical history, Dr. Law, Dr. Butler, Dr. Warburton, afterwards bishops of Carlisle, Durham, and Gloucester, and Dr. Jortin, were his intimate friends and fellow labourers. Dr. Hales, and Dr. Smith, master of Trinity college, in Cambridge, with other members of the Royal Society, were his companions in the science of optics, statics, and other branches of natural philosophy. To the highly-respected character of Dr. Hoadly, bishop of Winchester, he was much attached, for the liberality of his opinions, both in church and state, and for the freedom of his religious sentiments. He was also intimate with Mr. Hawkins Brown, the author of an elegant Latin poem *De Animi Immortalitate*, Dr. Byrom, Mr. Hook the Roman historian, the celebrated poet Mr. Pope, &c. It was in the society and friendly intercourse of such men, that Dr. Hartley arranged and brought to a conclusion that grand metaphysical work, on which his fame with posterity securely rests. His genius was penetrating and active; his industry indefatigable; his philosophical observations and attentions unremitting. From his earliest youth he was devoted to the sciences; particularly to logic and mathematics. He studied mathematics, together with natural and experimental philosophy, under the celebrated professor Saunderson. He was an enthusiastical admirer and disciple of sir Isaac Newton in every branch of literature and philosophy, natural and experimental, mathematical, historical, and religious, which that immortal man diffused throughout the world. His first principles of logic and metaphysics he received from the works of that good and great philosopher Locke. The first rudiments of his own work he took from sir Isaac Newton and Mr. Locke: from the former the doctrine of vibrations, as instrumental to sensation and motion, and the principle of association originally from the latter, farther explained in a dissertation by the rev. Mr. Gay, prefixed to archdeacon Law's translation of archbishop King's origin of evil. Mr. Gay having asserted the possibility of deducing all our intellectual pleasures and pains from association, this put Dr. Hartley upon considering the power of association. From enquiring into the power of association he was led to examine both its consequences, in respect to morality and religion, and its physical cause. By degrees many disquisitions foreign to the doctrine

of association, or at least not immediately connected with it, intermixed themselves. After collecting together all his separate papers on these subjects, digesting them in such order as they seemed naturally to suggest, and adding such things as were necessary to make the whole appear more complete and systematical, he presented his work to the public in the year 1749, under the title of "Observations on Man, his Frame, his Duty, and his Expectations, in two Parts," forming two volumes octavo.

The first part of this work consists of four chapters, each of which is divided into subordinate sections. The first chapter treats of the general laws, according to which the sensations and motions are performed, and our ideas generated; which it resolves into the doctrines of vibrations and association, endeavouring to trace out their mutual relation, as cause and effect. The doctrine of vibrations, and its use for explaining the sensations, are comprised by the author under the following propositions:— that the white medullary substance of the brain, spinal marrow, and the nerves proceeding from them, is the immediate instrument of sensation and motion; that this white medullary substance of the brain is also the immediate instrument, by which ideas are presented to the mind; or, in other words, whatever changes are made in this substance, corresponding changes are made in our ideas, and *vice versa*: that the sensations remain in the mind for a short time after the sensible objects are removed: that external objects impressed upon the senses occasion, first in the nerves on which they are impressed, and then in the brain, vibrations of the small, and, as one may say, infinitesimal medullary particles: that these vibrations are excited, propagated, and kept up, partly by the æther, *i. e.* by a very subtle and elastic fluid, and partly by the uniformity, continuity, softness, and active powers of the medullary substance of the brain, spinal marrow, and nerves: and that the phænomena of sensible pleasure and pain, and also of sleep, appear to be very suitable to the doctrine of vibrations. Hence the author proceeds to treat of ideas, their generation and associations, and of the agreement of the doctrine of vibrations with the phænomena of ideas; and of muscular motion, and its two kinds, automatic and voluntary; and of the use of the doctrines of vibrations and association, for explaining these respectively. The second chapter contains the application of the doctrines of vibrations and association to each of the sensations and motions in particular. In the third chapter we are presented with a parti-

cular application of the foregoing theory to the phenomena of ideas, or of understanding, affection, memory, and imagination. The fourth chapter treats of the rise and gradual increase of the pleasures and pains of imagination, ambition, self-interest, sympathy, theopathy, and the moral sense; and endeavours to shew how far those are agreeable to the foregoing theory. A short conclusion follows these chapters, containing some remarks on the mechanism of the human mind. The most difficult and intricate part of this theory is the doctrine of vibrations; which the author endeavours to establish and illustrate by much laborious and ingenious reasoning, as well as anatomical disquisitions. Able physiologists, however, have contended that his hypothesis is untenable, because built on false assumptions; and among others the learned Haller. That celebrated anatomist maintains, that it attributes properties to the nerves and to the medullary substance of the brain, &c. totally incompatible with the nature of those substances; that the nerves are not irritable, and that no art can produce vibrations in them; and that the medullary substance of the brain, &c. from its being soft, pulpy, and unelastic, is entirely unfitted for being put into a vibratory state. To these considerations he has added a variety of arguments, which the reader may find in the place referred to at the end of this article, and which will assist him in forming his judgment respecting the probable truth or falsehood of the doctrine of vibrations.

The second part of Dr. Hartley's work contains his system of moral and religious knowledge, and is intended to shew, that though the doctrines of association and mechanism do make some alterations in the method of reasoning in religion, yet they are far from lessening either the evidences for it, the comfort and joy of religious persons, or the fears of irreligious ones. This part consists, like the preceding, of four chapters and a conclusion. The first chapter is employed in deducing, upon the foundation of the author's observations on the frame and connection of the body and mind, and upon the other phenomena of nature, the evidences for the being and attributes of God, and the general truths of natural religion. In the second chapter, laying down all these as a new foundation, the author deduces the evidences for revealed religion. The third chapter is employed on an enquiry into the rule of life, and the particular applications of it, which result from the frame of our natures, the dictates of natural religion, and the precepts of

the Scriptures taken together, compared with, and casting light upon, each other. The fourth chapter is devoted to an enquiry into the genuine doctrines of natural and revealed religion thus illustrated, and concerning the expectations of mankind, here and hereafter, in consequence of their observance or violation of the rule of life. The conclusion consists of admonitory remarks on the principles and manners of the times, intending to assist in stemming the torrent of vice and impiety, and to protract the life of the body politic. Such are the contents of a work which, whatever may be the ultimate opinion respecting the author's physiological system, will ever be considered as a performance of the first-rate importance and value, by the advocates for the doctrines of philosophical necessity and the mechanism of the human mind, and by those who maintain that all mankind will finally be rendered happy, and that the punishments of a future state, by being remedial, will contribute to that desirable event. The most valuable edition of it was published in 1791, in quarto, with notes and additions to the second part, translated from the German of the rev. Herman Andrew Pistorius, rector of Poseritz in the island of Rugen, and a sketch of the life and character of the author, by his son David Hartley. Dr. Hartley lived about nine years after the publication of this work, during which time no thoughts appear to have occurred from his own reflections, or from the suggestions of others, by which he was induced to make any alteration in it; and he left behind him no additional paper on the subject whatsoever. He died at Bath in 1757, at the age of fifty-two years. We cannot better conclude this article, than by the insertion of the latter part of his son's tribute of pious affection to his memory.

"The philosophical character of Dr. Hartley is delineated in his works. The features of his private and personal character were of the same complexion. It may with peculiar propriety be said of him, that the mind was the man. His thoughts were not immersed in worldly pursuits or contentions, and therefore his life was not eventful or turbulent, but placid and undisturbed by passion or violent ambition. From his earliest youth his mental ambition was preoccupied by pursuits of science. His hours of amusement were likewise bestowed upon objects of taste and sentiment. Music, poetry, and history, were his favourite recreations. His imagination was fertile and correct, his language and expression fluent and forcible. His natural temper was gay, cheerful, and sociable. He was addicted to no vice in any part of his life,

neither to pride, nor to sensuality, nor intemperance, nor ostentation, nor envy, nor to any sordid self-interest; but his heart was replete with every contrary virtue. The virtuous principles which are instilled in his works, were the invariable and decided principles of his life and conduct. His person was of the middle size and well proportioned. His complexion fair, his features regular and handsome, his countenance open, ingenuous, and animated. He was peculiarly neat in his person and attire. He was an early riser, and punctual in the employments of the day; methodical in the order and disposition of his library, papers, and writings, as the companions of his thoughts, but without any pedantry, either in these habits, or in any other part of his character. His behaviour was polite, easy, and graceful; but that which made his address peculiarly engaging, was the benevolence of heart from which that politeness flowed. He never conversed with a fellow-creature without feeling a wish to do him good. He considered the moral end of our creation to consist in the performance of the duties of life attached to each particular station, to which all other considerations ought to be inferior and subordinate, and consequently that the rule of life consists in training and adapting our faculties, through the means of moral habits and associations, to that end. In this he was the faithful disciple of his own theory, and by the observance of it he avoided the tumult of wordly vanities and their disquietudes, and preserved his mind in serenity and vigour, to perform the duties of life with fidelity, and without distraction. His whole character was eminently and uniformly marked by sincerity of heart, simplicity of manners, and manly innocence of mind."

Dr. Hartley is said to have written in defence of inoculation for the small-pox, against the objections of Dr. Warren, of Bury St. Edmund's; and some papers of his are to be met with in the Philosophical Transactions. Haller informs us, that several letters from him, in correspondence with Morand, were inserted in a "Collection" printed at Paris in 1740, 12mo. He was principally instrumental in procuring for Mrs. Stephens the five thousand pounds granted by parliament, for discovering the composition of her medicine for the stone. In 1738 he published "Observations made on ten Persons who have taken the Medicament of Mrs. Stephens," octavo; which were followed in 1739, with his "View of the present Evidence for and against Mrs. Stephens's Medicine as a Solvent for the Stone, containing one Hundred and fifty-five Cases, with some Experi-

ments and Observations," octavo; and a Supplement to the "View of the present Evidence, &c." octavo. His own case is the 123d in the above-mentioned View; but notwithstanding any temporary relief which he might receive from the medicine, he is said to have died of the stone, after having taken above two hundred pounds weight of soap, which is the principal ingredient in its composition. In the Gentleman's Magazine for February, 1746, Dr. Hartley published, with his name, "Directions for preparing and administering Mrs. Stephens's Medicine in a solid Form." *Sketch of the Life of Dr. Hartley prefixed to the edition of his "Observations," printed in 1791. Annual Register, 1775. Haller's Elementa Physiologiae, vol. IV. sect. viii. Art. Conjecturae, §. iv.—M.*

HARTMAN, JOHN-ADOLPHUS, a learned German professor of philosophy and history in the eighteenth century, was born at Munster, in the year 1680. As his parents were of the catholic persuasion, he was educated in their principles, and entered when young into the Society of Jesus. In the year 1715 he renounced the papal communion, and united himself to the Calvinists at Cassel; soon after which he was appointed professor of philosophy, and of poetry. In the year 1722 he was created professor of history and eloquence at Marburg, at which place he died in the year 1744. The most esteemed of his works are, "Historia Hassiaca," in three volumes; "Vitæ Pontificum Romanorum Victoris III. Urbani II. Paschalis II. Gelasii II. Calisti II. Honorii II.;" "The State of the Sciences in Hesse;" and "Præcepta Eloquentiæ Rationalis," &c. Besides his larger works, he published more than eighty academic dissertations. *Nouv. Dict. Hist.—M.*

HARTMAN, GEORGE, a German mathematician who flourished in the sixteenth century. In the year 1540 he invented what is called the artillery-staff, *Baculus bombardicus*, for the use of engineers. He was also the author of a "Treatise on Perspective," of which Pasquier du Hamel published an improved edition at Paris, in 1556, quarto. *Moreri.—M.*

HARTSOEKER, NICHOLAS, an eminent Dutch mathematician and natural philosopher in the seventeenth and the beginning of the eighteenth century, was born at Gouda in Holland, in the year 1656. His father, who was a remonstrant minister, intended to educate him to his own profession; but young Hartsoeker's early inclination led him to the study of the works of nature, and his principal pleasure consisted in contemplating the stars and planets, and in consulting all the almanacs which he

could meet with. Being informed, when he was about thirteen or fourteen years of age, that it was impossible to understand such subjects without some knowledge of the mathematics, and finding his father utterly averse to encourage his engaging in that branch of learning, he carefully saved as much as he could from the little money allowed him for his recreations, in order to be able to acquire it, if possible, by his own means. When he thought himself rich enough, he privately applied to a teacher of the mathematics, who promised to be expeditious in introducing him to an acquaintance with that science. Our young student's savings, however, were but just sufficient to procure him six months' instruction: but, to make the most of so short a period, he used to sit up whole nights at his books, making no other use of his bed-clothes than that of covering the windows of his chamber, lest the family should discover what he was about. His master had some iron basins, in which he used to grind, with tolerable exactness, optic glasses of six feet focus; and young Hartsoeker soon caught the method of performing the operation as well as his master. Happening one day, merely by way of amusement, to present a small glass thread to the flame of a candle, and observing that the end of it contracted a globular form, he immediately recollected that a glass globe always magnified the objects placed in its focus; and having seen microscopes at M. Leeuwenhoeck's, and observed their construction, he made one himself with the little globe which he had accidentally formed, and had the satisfaction to find upon trial that it was a good one. Mr. Hartsoeker, who was now about eighteen years old, having, among other objects which came in his way, examined the human semen with his new instrument, was surprised to find it full of little animals, which had not hitherto been observed by any naturalists. Conceiving, however, that they had originated in some disorder, he for the present thought no further of his discovery. In obedience to his father our young philosopher devoted some years to the study of the belles-lettres, the Greek language, philosophy, and anatomy, under the ablest professors at Leyden and Amsterdam. His masters in philosophy being all Cartesians, who defended Des Cartes as strenuously as the schoolmen did Aristotle, Hartsoeker espoused the same cause: but he afterwards thought it proper to alter his opinion. While he was at Amsterdam, in the year 1677, whence he intended to proceed to France, in order to finish his studies, he resumed his microscopical observations, and finding the appear-

ance of the human semen to be still the same, he communicated his discovery to his mathematical tutor, and another friend, who verified it. They then extended their researches to the semen of dogs, cocks, and pigeons, and found animalcules in every one of them. When they shewed this phenomenon, they at first concealed the nature of the liquor in which it appeared, pretending that it was human spittle; but when M. Huygens, who had made a tour to the Hague for the benefit of his health, expressed his desire of seeing it, M. Hartsoeker, glad of the opportunity of becoming acquainted with so great a man, went from Amsterdam to wait upon him, and acquainted him what the liquor which contained the animalcules really was.

M. Huygens was so well pleased with M. Hartsoeker, that he took him as his companion on his return to Paris in 1678. Soon afterwards their friendship had nearly terminated, in consequence of M. Huygens having announced in the *Journal des Savans*, that he had made some curious discoveries by means of a newly invented microscope, and principally that of the animalcules, without making the least mention of M. Hartsoeker. This circumstance fired the latter with resentment, and induced him openly to lay claim to his right as the inventor of the instrument in question, and the first observer of the animalcules discoverable by it. He was also persuaded by some enemies of M. Huygens, as he was not himself sufficiently master of the French language, to accept of their aid in attacking that philosopher through the medium of the *Journal des Savans*. The publisher of that work, however, communicated the memoir sent to him for insertion to M. Huygens, who, after remonstrating with M. Hartsoeker for suffering himself to become leagued with the envious and malignant, sent such an account of the new discoveries to the *Journal*, as did ample justice to our author's claims, and rendered him ashamed of the hostility against his friend into which he had been seduced. M. Hartsoeker, having observed that the telescopical glasses of the observatory at Paris were too small, however excellent in other respects, made one larger, which he carried to M. Cassini, who upon trial pronounced it to be good for nothing. The same judgment was passed by him on a second effort of our author's labour; but a third was declared to be tolerable. The perseverance which he had displayed occasioned M. Cassini to foretel, that this young man, if he went on as he had set out, would do great things. Encouraged by the favourable opinion of that eminent man, M. Hartsoeker soon made good glasses of all sizes, and, at length, one of six hundred feet focus,

which, on account of its rarity, he never would part with.

In the latter end of the year 1679 M. Hartsoeker returned to Holland, where he entered into the marriage state; and in 1684 he came to Paris a second time, accompanied by his wife, and continued there for twelve years before he again revisited his native country. While he was at that city he published, in 1694, "An Essay on Dioptrics," quarto, containing a perspicuous demonstration of the whole theory of that science, as far as it is conversant about spherical glasses, together with the first principles of natural philosophy, accompanied with some singular notions and fanciful hypotheses relative to the elements of natural bodies, primitive animals, &c. This work procured M. Hartsoeker the esteem of many men of learning, particularly father Mallebranche and the Marquis de l'Hospital. Encouraged by the success of his Dioptrics, in 1696 our author published his "Principles of Natural Philosophy," quarto, in which he explains at large the system he had before given in miniature, adding to it his own sentiments and those of many others on some subjects which he had not before introduced. After M. Hartsoeker's return into Holland, on the revival of the Royal Academy of Sciences at Paris, in 1699, he was nominated a foreign associate, and soon afterwards was chosen a member of the Royal Society at Berlin. When in the course of his travels the czar Peter I. had arrived at Amsterdam, and desired the magistrates of that city to recommend to him a person well qualified to assist him in his mathematical and philosophical studies, M. Hartsoeker was the person whom they pitched upon; and so acceptable did he prove to that monarch, that he would willingly have carried his tutor with him into his own dominions. The length of the journey, however, and the vast difference between the Russian manners and those of the people among whom he had hitherto lived, determined him to decline the proposals which the czar made to him. The magistrates of Amsterdam, as an acknowledgment of the honour which he had done to their choice on this occasion, and as a compliment for the preference which he had shewn for his native country, erected a small observatory for him on one of the bastions of that city. In the year 1704, after three years' solicitation by the elector palatine John William, he repaired to the court of that prince, by whom he was appointed his first mathematician, and honorary professor of philosophy in the university of Heidelberg. In the years 1607 and 1608 he published, in two

volumes quarto, the lectures which he had given to the elector palatine, under the title of "Physical Conjectures:" a work in the same taste with the pieces already mentioned, and in many parts borrowed from them.

Mr. Hartsoeker, after the publication of these volumes, set out on a visit to the learned in other parts of Germany, and at Hesse-Cassel was tempted by liberal offers to enter into the service of the landgrave, but without effect. At Hanover he met with a gracious reception from the elector, afterwards George I. of England, and from the electoral princess, to whom he was presented by M. Leibnitz. Upon his return to the court of the elector palatine, that prince, who had heard of the burning-glass constructed by M. Tschirnhausen, applied to our author to make one of the same kind; upon which he caused three to be cast in the glass-house at Newburg, and having soon finished them, was presented by the elector with the largest, which was three feet and five inches Rhinland measure in diameter, with a focus of nine feet. In the year 1710 he published a volume entitled "Eclaircissements sur les Conjectures Physiques," containing answers to objections to his "Physical Conjectures," most of which he attributes to M. Leibnitz; and two years afterwards another volume, by way of sequel to it, which in 1722 was followed by a collection of several separate pieces on the same subjects. In these works he attacked, with an unbecoming virulence, several names of the highest respectability in the republic of letters; neither Newton, nor Leibnitz, nor Huygens, nor the other members of the Academy of Sciences at Paris, escaping his animadversions. In the second of these volumes he maintains the doctrine of plastic souls, which is not unlike Dr. Cudworth's system, excepting that it attributes intelligence to its plastic natures. But M. Hartsoeker, not content with attributing these intelligent plastic souls to men and animals, endeavours to revive the exploded notions of the ancient philosophy, and gives them to plants, and even to the celestial bodies. Upon the death of the elector palatine in 1716, Mr. Hartsoeker quitted the palatine court, and was again invited into the service of the landgrave of Hesse; but he preferred a more independent life, and removed to Utrecht, where he undertook a course of natural philosophy. He died in that city in 1725, when he was about sixty-nine years of age. M. Fontenelle says of him, that he was lively, facetious, obliging, and of an easy temper which false friends often abused; which qualities are the

best apology for the excesses into which a spirit of criticism, too often apt to degenerate into ill-nature, has hurried him in many of his works. After his death, in 1730, his "Course of Natural Philosophy" was published at the Hague, in quarto, accompanied with several separate treatises in physics, and a critical extract of the most curious and useful observations from the Letters of Leeuwenhoeck. *Moreri. Martin's Phil. Brit.*—M.

HARTZEIN, JOSEPH, a learned German Jesuit who flourished in the eighteenth century, was descended from a patrician family at Cologne, and born in that city in the year 1694. After having taught the belles-lettres in the seminaries of his order, he went to Milan, to study theology, and filled the chair of professor of the Greek and Hebrew languages in that city. From Milan he went to Rome, and the other principal cities of Italy, where he contracted an intimacy with the men most eminent for their talents and learning, and particularly with Muratori. Upon his return to his native place, he discharged the duties of confessor, preacher, and professor of philosophy and theology; and during ten years officiated as interpreter of the Scriptures, publishing annually dissertations which were very favourably received by the learned world. Father Schannat, a learned ecclesiastic, and author of "Historia Episcopatus Wormatiensis," having formed the design of publishing "A Collection of the Councils of the Church of Germany," and having procured materials for that work, from the fourth to the thirteenth century, was cut off by death before he was enabled to digest them into proper order for being sent to the press, and to accompany them with the necessary illustrative remarks. This laborious task father Hartzein was persuaded to undertake, and published the first four volumes at Cologne, in folio. He had also prepared the fifth volume for publication, when his labours were terminated by a stroke of apoplexy, in the year 1763. This work was afterwards continued by father Herman Scholl, of the same society with our author, who published the fifth, sixth, seventh, and eighth, volumes, but fell a sacrifice to his exertions in 1768. The finishing hand was given to it by father Giles Neissen, who published the ninth and the tenth volumes, and added an index to the whole, in 1774. At the commencement of the fifth volume we are presented with a list of the other labours of father Hartzein, of which the principal are, "Summa Historiæ omnis ab Exordio Rerum ad Annum a Christo Nato," 1718, 18mo; "De Initio Metropoleos Colo-

niæ, &c. Disquisitio," 1732, quarto; "Inscriptionis Herfellensis Urbis Romanæ," 1745, octavo; "Bibliotheca Scriptorum Colonien-sium," 1747, folio; "Dissertationes X. Historico-criticæ in Sacram Scripturam," folio. *Nouv. Dict. Hist.*—M.

HARVEY, WILLIAM, a physician and anatomist, who has merited a place in the first class of discoverers, was the eldest son of a person of good family and reputable condition at Folkstone in Kent, where he was born April 1, 1578. He received his grammar-education at a school in Canterbury, and in 1593 was admitted a pensioner of Gonville and Caius college, Cambridge. After spending five or six years in academical studies, he went abroad for professional improvement, visited France and Germany, and fixed himself at the university of Padua, then in the height of its reputation for medical studies. He attended the lectures of Hieron. Fabricius in anatomy, of Casserius in surgery, and of Minadous in the practice of medicine. He took his doctor's degree at this place in 1602, and then returning to England, repeated his graduation at Cambridge, and settled in the practice of his profession in London. In 1604 he married the daughter of Lancelot Browne, M.D. by whom he had no issue. In due time he became a fellow of the college of physicians, and was elected physician to St. Bartholomew's hospital. His appointment to read the college lectures of anatomy and surgery in 1615, was the incident immediately productive of the most memorable circumstance of his life—the publication of his grand discovery of the circulation of the blood. With respect to the date of this event, the index of his MS. "De Anatomia universa," containing the propositions on which the doctrine is founded, refers them to April, 1616; but the year 1619 is usually represented as the time of his first open disclosure of his opinions on this head. There has been much controversy concerning Harvey's real share in this fundamental discovery; and after his antagonists had attempted to overthrow his doctrine (a certain proof that it was to them a novelty), they used all their efforts to deprive him of the merit of it, by ascribing the knowledge of the circulation to many preceding writers. The true state of the case is, according to Haller, that the lesser circulation, through the lungs, was previously known to several; that of the greater, there are slight notices in the works of Cæsalpinus; but that no one before Harvey had demonstrated the truth by convincing experiments and reasonings, and that the general opinion on this part of the animal

economy remained as erroneous as before till his investigations. Though he himself attributed his first glimpse of the truth to the view of the valves of the veins as exhibited by his master Fabricius, yet that great anatomist had not drawn any such inference from his own discoveries.

Harvey displayed a true philosophical patience in forbearing to impart his notions to the world, till they had been thoroughly matured and confirmed by his private discussions. It was not till 1628 that he published at Frankfort (as a place proper for dissemination through Europe on account of its fairs) his celebrated work entitled "*Exercitatio Anatomica de Motu Cordis & Sanguinis in Animalibus*." This is one of the most admirable examples of a series of argument deduced from observation and experiment that ever appeared upon any subject, and to the unprejudiced had all the force of mathematical demonstration. It excited the attention of the anatomists and physiologists of every European school, was warmly attacked both on the ground of authority and experiment, and was defended, as well by himself, in a second and third exertion, as by coadjutors. As this was a dispute in which no particular interests opposed the final reception of the truth, Harvey had the satisfaction of living to see his doctrine fully established, and all respectable opposition withdrawn. He had in the meantime been gradually rising in a professional capacity, and was appointed physician-extraordinary to king James, and physician in ordinary to Charles I. He does not appear, however, to have occupied the highest rank as a medical practitioner. Perhaps his experimental researches took him out of the common road to popular eminence: and they seem to have exposed him to the prejudice so commonly prevailing against an innovator; for we find him complaining to a friend, that his practice considerably declined after the publication of his discovery. He was, however, recompensed by the favourable regard of his sovereign; for Charles, who had a taste for the curiosities of science as well as of art, used frequently, with his courtiers, to attend upon Harvey's experiments and dissections; and he essentially aided his enquiries by furnishing him with a number of females of the stag-species in different stages of pregnancy, which enabled him to make many nice observations on generation. He likewise testified his esteem for our physician by nominating him to attend the young duke of Lenox on his travels; and it is probable that he accompanied the king himself in his journey to Scotland in 1633, for he has given

from his own view a most elegant and lively description of that great resort of sea-fowl, the Bass-island. At the breaking out of the civil war, he remained attached both by office and affection to the royal person, and, after the battle of Edge-hill, went with the rest of the household to Oxford. He was there incorporated doctor of physic; and in 1645 was created, by the king's mandate, warden of Merton college, in the room of Dr. Nathaniel Brent, who had taken the covenant and left the university. During these troubles, Harvey's house in London was pillaged, with the total loss of his papers, containing a number of observations in anatomy and natural history, particularly respecting the generation of insects. Of this irretrievable loss he has complained in his works in terms which, though mild and modest, shew how severely he felt it. After the surrender of Oxford to the parliament, Dr. Brent was restored to his mastership of Merton, and Harvey retired to a private life, at London, Lambeth, or at the house of one of his brothers at Richmond. In 1651, Dr. George Ent (see his life) waited upon him in his country retreat, and by his solicitations obtained from him the papers on animal generation which were the fruit of many years of his life, but which his modesty and aversion to engage in new controversies had induced him hitherto to suppress. They were published under the title of "*Exercitationes de Generatione Animalium; quibus accedunt quædam de partu, de membranis ac humoribus, de conceptione, &c.*" quarto; and they form the second immortal work of this great man. The exertions are seventy in number, of which a great part relate to the hen and chick, and describe the progress of conception in the egg. There are also many valuable remarks on quadrupeds, chiefly derived from his observations on deer. His general inference is the universal prevalence of oval generation. Some of his theoretical notions on this great mystery of nature are singular and apparently whimsical; but the descriptive and experimental part of his work is of the highest authority, and made a great accession to anatomical knowledge. His merits were testified by his brethren of the college in a very honourable manner in 1652, by a vote that his marble bust should be placed in their hall, with a suitable inscription recording his discoveries. This compliment he returned by presenting the college with the gift of a handsome convocation room, and a museum filled with choice books and chirurgical instruments. In 1654, on the resignation of the presidency by Dr. Prujean, Harvey was unani-

mously nominated by the college to succeed him; but he excused himself on account of his age and infirmities. Such, however, was his attachment to that body, that in 1656 he made over his paternal estate of fifty-six pounds in perpetuity for its use, directing that an annual festival should be instituted, at which an oration should be pronounced to commemorate the benefactors of the college; and appointing a stipend for the orator, and for the keeper of the library and museum. This attention to preserve harmony and social friendship among his brethren, cannot but give an amiable idea of his disposition. The old age of Harvey was grievously afflicted with infirmities, and especially with frequent attacks of the gout, which were so excruciating as almost to overcome his patience, and to ruffle his temper. He lived, however, to complete his eightieth year, and expired on June 3, 1658, with a tranquillity and self-possession which seem sufficiently to refute the calumny that he shortened his days by a poisonous drug. If, indeed, the severity of his pains should have induced him to take an over-dose of some narcotic, he must be a rigid casuist who would vehemently censure him. His remains were attended to some distance from the city by all the fellows of the college in their way to Hempsted in Essex, where they were interred.

Dr. Harvey seems to have possessed a true philosophical indifference both to fame and wealth, which preserved him from all spirit of rivalry or hostility in his career. He spoke modestly of his own merits, and candidly of those of others; and generally treated his controversial antagonists with temperate and civil language, often very different from their own. He was easy and unassuming in conversation, cheerful and unreserved. His researches led him to entertain the most profound veneration for the great Creator, to whose immediate agency he ascribes the most wonderful of nature's operations. He wrote in a remarkably perspicuous Latin style, which is flowing and even eloquent where the subject allows of ornament. Of his remaining writings there have been printed only an account of the dissection of Thomas Parr, famous for his longevity, and some epistles to foreign physicians. He had either planned or written some others, which were lost in the plunder of his house. The editions of his treatises on the circulation and on generation are very numerous. The London college of physicians very properly honoured his memory by a splendid edition of all his works in quarto, 1766, to which a Latin life of the author was prefixed,

elegantly written by Dr. Laurence. *Life of Dr. Harvey prefixed to his Works. Aikin's Biog. Memoirs of Medicine in Gr. Brit. Haller's Bibl. Anat.—A.*

HARWOOD, EDWARD, an English protestant dissenting divine, and good classical scholar, was born at a village in Lancashire in the year 1729. He was instructed in grammar learning by able masters, first at Darwen, and afterwards at Blackburn, in the same county; and when he was properly qualified to enter on academic studies, was placed in one of the institutions for educating dissenting ministers, which were supported by Mr. Coward's funds. In this seminary he continued five years, which he speaks of as the only blank in his life; declaring that what systems of ethics and divinity he learned, he afterwards took pains entirely to unlearn. Upon quitting this academy he taught a boarding-school at Peckham in the vicinity of London, and preached occasionally in different pulpits in that city. While he continued in this employment, he studiously improved his acquaintance with the Greek and Roman classics, and was honoured with the friendly attentions of Dr. Benson and Dr. Lardner, two of the most learned ministers among the protestant dissenters, and men highly respected in the republic of letters. In the year 1754 Mr. Harwood removed to Congleton in Cheshire, where he undertook the care of a grammar-school, and preached for some years, on alternate Sundays, to two small societies in that neighbourhood. In the year 1765 he accepted of an invitation to become pastor of a small congregation at Bristol, with whom he continued about five years, and then found it necessary to take his leave of that city. According to his own account, he was compelled to this step, on account of the odium which he had incurred, in consequence of having published a second edition of a treatise "On the Supremacy of the Father," written by one Williams, and the calumnies propagated against him in the Bristol paper, of his being an Arian, a Socinian, a Deist, and worse than a Deist; which excited such prejudices against him that his salary diminished every year, and the last year, though he had a numerous family, it fell considerably. But there was another circumstance which contributed to lessen the number of his supporters, and consequently to diminish his salary, and that was a charge which was preferred against him of immoralities; from which he was not able so satisfactorily to exculpate himself, as to warrant the expectation of further employment in the profession to which he had been educated. While he was at

Bristol, he informs us, that he read carefully the Greek fathers of the first three centuries; and during this period, if we are not mistaken, he obtained the degree of doctor of divinity from one of our northern universities. Upon Dr. Harwood's quitting Bristol he came to London, where he made an unsuccessful application for a place then vacant in the British Museum; but he says that his disappointment was happy rather than otherwise, since he soon afterwards obtained a situation that was more profitable. This was, we believe, in the line of private tuition; by means of which, together with other literary engagements, he was enabled to procure a sufficient maintenance for himself and family. He died in 1794, when about sixty-five years of age, after having suffered much during a confinement of fourteen years, in consequence of a paralytic attack, which deprived him of the use of his left side. Dr. Harwood was the author of various works, possessing different degrees of merit; of which the principal were, "An Introduction to the Study of the New Testament," 1767, octavo; a new "Translation of the New Testament," 1768, in two volumes octavo; "Five Dissertations on the Athanasian Doctrine, the Socinian Scheme, the Person of Christ, &c." 1772, octavo; "The Life and Character of Jesus Christ delineated," 1773, octavo; "A View of the various Editions of the Greek and Roman Classics," 1775, octavo; an edition of "The New Testament in Greek, with Notes in English," 1776, in two volumes octavo; "Sermons," 1776, octavo; "The Melancholy Doctrine of Predestination exposed, and the delightful Truth of Universal Redemption represented," 1778, octavo; "The great Duty and Delight of Contentment," 1783, octavo, &c. Of the above-mentioned performances, that which contributes most to the author's reputation as a scholar, is his "View of the various Editions of the Greek and Roman Classics," which, though an imperfect, is a valuable work, and has not only undergone repeated impressions in this country, but has also been translated into several foreign languages. Of late different proposals have been laid before the public for enlarged and improved editions of it. *Gent. Mag. Nov. 1793. Aug. 1801. Private Information.*—M.

HASE, THEODORE, a learned German protestant divine and professor, was born at Bremen, in the year 1682. After having received an excellent education under his father, who was a minister and professor of theology in the university of Bremen, he was sent in

1702 to the university of Marburg, where he pursued his studies for two years; after which he spent three years more under the instructions of the most celebrated professors in different German and Dutch universities. In the year 1707 he was appointed professor of the belles-lettres at the university of Hanau; but in the following year was recalled to his native city, where he received the appointments of minister of the church of St. Mary, and professor of the Hebrew language in the university. In the year 1712 he was honoured with the diploma of doctor of divinity by the university of Frankfurt on the Oder; and in 1718 was chosen a member of the Royal Society of Berlin. His last promotion was to the theological chair in 1723, which he filled with great reputation till his death in 1731, when he was about forty-nine years of age. He left behind him a collection of critical "Dissertations," which were published after his death, in one volume octavo, and are replete with erudition. The author was connected with M. Lampe in conducting a literary journal, which at its commencement was entitled "Bibliotheca Historico-philologico-historica," and was afterwards continued under the title of "Musæum Historico-philologico-theologicum." *Moreri. Nouv. Dict. Hist.*—M.

HASENMULLER, DANIEL, an able German Oriental scholar in the seventeenth century, was born at Eutin, a town in Holstein, in the year 1651. His education in grammar learning he received at his native town, and when he was fifteen years of age was sent to prosecute his academical studies at Lubeck. In 1670 he removed to Kiel, where for five years he sedulously applied himself to the study of the Oriental languages under the instructions of the learned Matthias Wasmuth. In 1675 he went for farther improvement to the university of Leipsic, where in 1677 he was admitted to the degree of M.A.; returning afterwards to Kiel, he was appointed to the professorship of the Greek language in that university in 1683, to which was added in 1688, after the death of Wasmuth, the chair of Hebrew and the Oriental languages. He filled both these posts till his death, which prematurely took place in 1691, soon after he had completed his fortieth year. His works are, "Dissertatio de Linguis Orientalibus," 1677, octavo; "Henrici Opitii Synasmus Facilitati & Integritati suæ restitutus," 1678, quarto; "Biblia parva Græca, in quibus dicta insigniora omnia ex Versione Septuagintavirali secundum Ordinem Librorum biblicorum observatum in bibliis parvis Opitianis cum Cura

exhibentur," 1686, 12mo; "Michaelis Pselli de Operatione Dæmonum Dialogus; Gilbertus Gaulminus primus Græcè edidit, & cum Notis illustravit, &c." 1688, 12mo; "Janua Hebraismi, aperta, cujus Parte 1. Præcepta Grammaticæ breviter, sed solidè traduntur. 2. Vocabularium sic satis plenum exhibetur. 3. Textus Biblici continentur. 4. Difficiliora omnia accuratè resolvuntur. 5. Institutio Accentuationis succinctè & clarè, cum duplici Accentuatione Dealogicâ proponitur," 1691. *Moreri.*—M.

HASSAN, eldest son of Ali, by Fatima, daughter of Mahomet, was born in the third year of the Hegira, A.D. 625. On the murder of Ali at Cufa, A.D. 660, Hassan was, without opposition, advanced to the caliphate, though the mildness of his temper ill fitted him for the turbulent scenes in which he was likely to be engaged. A hasty treaty between Ali and Moawiyah had produced a temporary calm, which promised to be of short duration. The latter had kept a powerful army on foot, and now refused to acknowledge Hassan, and prepared to march into Irak. The new caliph was compelled by his party to anticipate the attack, and sent Kais, at the head of 12,000 men, into Syria. Hassan soon after joined him in person; but a mutiny which took place among his troops so intimidated him, that he took refuge in the castle of Al Madayen. The governor of that fortress was strongly solicited by his nephew to put Hassan to death, or deliver him up to his competitor; but refused to commit such an act of treachery. Hassan, however, thoroughly disgusted with the cares and dangers of empire, and shocked at the blood already shed in an action between Kais and the opposite party, determined upon abdicating his office. His brother, Hosein, in vain opposed his design: a treaty was entered upon with Moawiyah, and Hassan resigned the caliphate to him, upon the condition of receiving the money in the treasury at Cufa, and a landed revenue in Persia, and his rival's abstaining from reproachful reflections upon his father in his presence. At a general assembly of the people of Cufa in the Great Mosque, Hassan declared his resignation, which he attributed to his desire of sparing mussalman blood, and then retired with his brother to Medina. The Cufians could not be persuaded to deliver him a treasure which they asserted to be their own; but Moawiyah made him amends by liberal appointments. Hassan expended the greater part of his revenue in alms; and it is said, that such was his charity and disregard to worldly goods,

that he twice stript himself of all he possessed, and thrice divided half his substance to the poor. Among the instances of his mild and munificent disposition, the following is one of the most striking. A slave having, by accident, spilt upon him a dish of boiling-hot broth, fell on his knees, and repeated from the Koran, "Paradise is for those who govern their anger,"—"I am not angry," said Hassan: the slave went on, "and for those who pardon offences;"—"I pardon you:" the slave finished the verse, "for God loveth those who return good for evil:"—"Then," said Hassan, "I give you your liberty and four hundred drachms." It is not surprising that a man of such a temper should avoid engaging in war; accordingly, when, upon a rebellion of the Kharegites, Moawiyah desired him to raise an army and assist in quelling them, Hassan declined it, saying, that if he had been fond of employing arms, he should have used them against him.

Hassan passed about eight years in a private condition, greatly respected by the Arabians for his virtues, and venerated for his resemblance to his grandfather Mahomet, who had shewn particular fondness for him when a child. He was at length seized with a disorder which he attributed to poison; but when his brother, Hosein, urged him to mention the person whom he suspected of the crime, he refused to disclose it. "O brother!" said he, "the life of this world is made up of nights that vanish away. Let him alone till he and I meet before the tribunal of God." The suspicion, however, fell upon his wife Jaadah, who was supposed to be suborned to the deed by Moawiyah, or his son Yezid; and the reason alleged is, that Moawiyah had promised not to nominate a successor while Hassan lived. He died A.D. 661, leaving, by his different wives, fifteen sons and five daughters. *Mod. Univers. Hist. Marigny's Hist. of the Arabians.*—A.

HASSE, JOHN ADOLPHUS, an eminent musical composer, was born at Bergendorff in Lower Saxony, towards the beginning of the eighteenth century. He composed his first opera at eighteen years of age; and about 1725 went to Naples, where he studied under Porpora and Scarlatti, and was looked upon as a rising genius. He composed some operas there, and also at Venice; and in 1730 he married the celebrated singer, signora Faustina. Returning to Germany, he was made maestro di capella to Augustus king of Poland and elector of Saxony. He resided a long time at Dresden, where he had the entire management of musical affairs,

and rendered the orchestra one of the most complete in Europe. He set a great number of operas, particularly some of Metastasio's, which spread his fame all over the musical world. The Italians, who called him *Il Sassone*, were desirous of adopting him as their own, and Algarotti has celebrated his powers in a poetical epistle addressed to Augustus III. of Poland. He composed for many German courts; and about 1769 settled at Vienna, where Dr. Burney found him in 1772. At that time the musical amateurs were divided into two parties, at the head of one of which were Metastasio and Hasse; of the other, Calsabigi and Gluck. The former adhered to the ancient form of the musical drama; and Hasse was particularly noted as the most natural, elegant, and judicious composer of vocal music living, equally a friend to poetry and to the voice, which last he regarded as the first object of attention in a theatre. In comparing the two rivals, Dr. Burney entitles Gluck the Michael-Angelo of composers, and Hasse, the Raphael; and observes, that the latter succeeds better in expressing whatever is graceful, elegant, and tender, than what is boisterous and violent. The number of his opera-compositions exceeded a hundred. In the latter part of life he removed to Venice, where he died in 1784.

Burney's Musical Tour, and History of Music.—A.

HASSELQUIST, FREDERIC, a traveller and naturalist, born in 1722 at Tornwalle in East-Gothland, Sweden, was the son of a minister, who, dying early, left his family in distressed circumstances. Frederic was sent to school by an uncle, and became himself a teacher of the younger children for a scanty maintenance. In 1741 he went to the university of Upsal, still depending upon his industry as a private tutor. He pursued the study of physic, and obtained the aid of a royal stipend. The spirit of research into the objects of nature excited by Linnæus, was, at this time, beginning to be active; and an observation of that great man, that we were still very ignorant of the natural history of Palestine, inspired Hasselquist with an ardent desire of visiting that country. The indigence which is so peculiarly the lot of learning in Sweden, threw obstacles in his way, which nothing but the most persevering zeal could surmount. He went to Stockholm, and saved a little money by giving botanical lectures. He obtained a few inadequate contributions from the friends to his design; and being offered a free passage to Smyrna by the Levant Company, he commenced his voyage in August,

1749. He resided some time in Smyrna, made a tour towards the inland parts of Natolia, and then sailed to Alexandria. After a survey of the chief places in Lower Egypt, he visited the Holy Land, whence he took a voyage to Cyprus, Rhodes, and Chio. In these countries he attended, with unremitting assiduity, to the purpose of his travels, and occasionally sent to Sweden such proofs of the value of his observations, as procured him fresh subscriptions. At length, exhausted with fatigue, and a victim to the unhealthiness of the climate, he died near Smyrna in 1752, before he had completed his thirty-second year. His large collection of natural curiosities was seized for a debt of 350*l.* which he had contracted, and it was not without the liberality of the queen, Louisa-Ulrica, that they could be redeemed. They arrived safe in Sweden, together with his MSS. which were put into the hands of Linnæus to methodise, and were published by him, in the Swedish language, in 1757, in one volume octavo. They have been translated into several languages, and were published in English in 1766, with the title of "Voyages and Travels in the Levant." Without any marks of extraordinary genius, or any skill in literary composition, this work of Hasselquist is highly valuable, from the fidelity and exactness of its narration, and the many curious observations it contains. These relate partly to the manners of the people, but chiefly to natural history and medicine. The plants described are not very numerous, but rare. The zoological remarks are interesting; and many facts in the work are elucidatory of various passages in Scripture. *Hasselquist's Travels, and Biographical Account prefixed.* Halleri Bibl. Botan.—A.

HAVERCAMP, SIEGBERT, a meritorious Dutch critic and philologist, particularly distinguished for his knowledge of the medallic science, was born about the year 1683. He was many years preacher in a small village, called Stad aan't Haringvliet, in the island of Overflacke, between Holland and Zeeland; after which he was invited to be professor of history, the Greek language, and rhetoric, at Leyden, where he died in 1742, at the age of fifty-nine. Havercamp's learning and industry were displayed by the following editions of ancient authors, and original works: "S. F. Tertulliani Apologeticus," *Lugd. Bat.* 1718, octavo. "Dissertatio de Numismate Alexandri Magni, quo quatuor summa Orbis Terrarum Imperia continentur, & de Nummis contorniatis," *ibid.* 1722, quarto. An edition of "The Sicilia Numismatica of Paruta, cum Commentario," *ibid.* 1733, three

volumes folio. "T. Lucretii Cari de Rerum Natura, cum Notis Variorum," 1725, two volumes quarto.—The completest and most splendid of all the editions of this poet, except that of the late Gilbert Wakefield. "Josephi Opera omnia Græce & Latine," 1726, two volumes folio. "Eutropii Breviarium Historiæ Romanæ," *Lugd. Bat.* 1729, octavo. "Thesaurus Morellianus, sive Familiarum Romanarum Numismata omnia," *Amstelod.* 1734, two volumes large folio. "Sylloge Scriptorum, qui de Linguae Græcæ vera & recta Pronuntiatione Commentarios reliquerunt," *Lugd. Batav.* 1736—1740, two volumes octavo. "Les Médailles du Duc de Croy," *Amst.* 1738, quarto. "Introductio in Historiam patriam," *Lugd. Bat.* 1739, octavo. "Introductio in Antiquitates Romanas: & Antiquitatum Græcarum præcipue Atticarum Descriptio brevis," *ibid.* 1740, octavo, &c. "A General History of the Affairs of Asia, Africa, and Europe, since the End of the fabulous Ages" (in Dutch), 1736, 1737, 1739, three parts folio. "Dionysius Periegetes, &c. Græce & Lat. cum Aristophanis Pluto," *ibid.* 1736, octavo. "Orosii adversus Paganos Historiarum Libri VII," *ibid.* 1738, quarto. "Museum Wildianum," *Amstel.* 1741, octavo. "Nummophylacium Reginæ Christianæ," *Hagæ Comit.* 1742, folio.—This elegant work contains the rarest coins of the Roman emperors of the first, second, and third size, which were collected by Christina queen of Sweden, at a very great expence; many of them were before totally unknown: they were engraved from the originals with great beauty and correctness by Bartolo, an eminent engraver, and a Latin explanation was added by Haverkamp. "C. Crispi Salustii quæ exstant," *Amstelod.* 1742, two parts, octavo; "Censorinus de Die natali," *Lugd. Bat.* 1743, octavo. Haverkamp had a considerable share also in "J. Poleni Supplementa nova utriusque Thesauri Romanarum Græcarumque Antiquitatum," *Venet.* 1737, folio; and in the large Thesaurus Italiæ, published by Peter van der Aa, at Amsterdam, between 1704 and 1723. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

HAUTE-FEUILLE, JOHN, a French ecclesiastic, chiefly noted for his great skill in mechanics, was born at Orleans, in the year 1647. He was the son of a baker in that city; but having by the brightness of his parts recommended himself to the notice of the duchess de Bouillon, that lady determined to bestow on him the advantages of a liberal education. After he had gone through the requisite pre-

paratory studies, he embraced the ecclesiastical life, and through the interest of his patroness was presented to several benefices. He had also the honour of accompanying her in her travels through Italy, England, and other countries, and upon her death had an annuity for life left him in her will. His favourite study was that of mechanics, in which he in general made a considerable progress; but he had a particular taste for clock-work, in which art he made several discoveries that were of singular use. It was he who seems to have found out the secret of moderating the vibration of the balance in watches by means of a small steel-spring, which has since been made use of. This discovery was communicated by him to the members of the Royal Academy of Sciences, in 1674; and the watches into which it is introduced are called, by way of eminence, *pendulum watches*: not that they have real pendulums, but because that they nearly approach to the justness of pendulums. This happy invention was perfected by M. Huygens: but as that gentleman claimed the merit of the original discovery, and had obtained from Lewis XIV. a patent for the construction of watches with spiral springs, the abbé Haute-feuille opposed the registering of that privilege, and published a piece on the subject against M. Huygens, in 1675. He afterwards published a variety of other treatises, most of which are short, but curious, and abound in useful observations, and ingenious hints. He died at Orleans in 1724, when he was about seventy-seven years of age. Among other works, he was the author of "The Perpetual Pendulum," 1678, quarto; "New Inventions," 1717, quarto; "The Art of Breathing under Water, and the Means of preserving a Flame confined within a small Space," 1681, quarto; "Reflections on certain Machines for raising Water," 1682; "An Opinion on the different Sentiments of Father Mallebranche and M. de Regis, relating to the Appearance of the Moon when seen in the Horizon," 1694; "The Magnetic Balance," 1702, quarto; "A Placet to the King on the Longitude," 1709, folio; "A Letter on the Secret of the Longitudes," 1719; "A New System of the Flux and Reflux of the Sea," 1719; "The Means of making sensible Experiments that prove the Motion of the Earth," 1720, &c. *Moreri. Hutton's Math. Dict.*—M.

HAWKE, EDWARD, lord, a gallant and successful English admiral, was the son of Edward Hawke, esq. barrister at law. He was educated for the navy, and passed regularly through all the subordinate stations, till in 1734 he be-

came a post-captain. He distinguished himself in 1744 in the incomplete engagement between admirals Matthews and Lestock and the combined fleets of France and Spain off Toulon. On that occasion a Spanish ship of the line (the only enemy's vessel which yielded) struck to him; and he broke the line of battle to succour two English ships, for which act he incurred the suspension of his commission, but it was honourably restored to him. He was made a rear-admiral of the white in 1747; and in October of that year, having been sent with a squadron of fourteen ships of the line to intercept a French West-India fleet, he fell in with it under a convoy of nine men-of-war of the line, out of which, after a well-fought action, he captured seven. His success was rewarded with the knighthood of the Bath, and promotion to the vice admiralty of the blue. On the renewal of the war in 1755, after the failure of admiral Byng in the Mediterranean, sir Edward Hawke was sent thither with a powerful fleet, but came too late to save Minorca. He, however, blocked up the enemy's fleet in Toulon, and restored the English superiority in that sea. When an expedition, in 1757, was determined upon against Rochefort, the chief command of the fleet was given to him; and the inglorious issue of the attempt, which involved some other commanders in popular disgrace, was never imputed to him. In the same year he sailed again to the bay of Biscay, and dispersed a French fleet and transports designed for North America, so as to defeat their intended enterprise. In 1759 sir Edward during the whole summer blocked up the harbour of Brest, where the French fleet under admiral Conflans lay, with a large equipment of transports intended for the invasion of England or Ireland. In the beginning of November a storm drove him into Torbay, and in the mean time the French fleet got to sea. Hawke immediately returned to the coast of Brittany, and on November 20th came in sight of the enemy. The weather was tempestuous, the coast full of rocks and shoals, and Conflans kept as near as possible to the shore. The English admiral, however, resolved to pursue, and, notwithstanding the danger of running aground, ordered his master to lay him close to Conflans's ship. An engagement ensued, in which the approach of night alone saved the French from total destruction. The result was, that the French admiral-ship and another were burnt, two were sunk, and one taken, all of the line; and seven more were obliged to take shelter in the mouth of a shallow river. The meditated invasion was

entirely defeated, and the French navy received a blow from which it never recovered during the remainder of the war. The gallantry of the English admiral was rewarded with a considerable pension, and parliamentary thanks, and his name stood the first of his profession in popular fame. He afterwards kept the sea for many months in Quiberon-bay, but the weakness of the enemy prevented any opportunity of gaining fresh laurels. He was raised to the post of vice-admiral of Great Britain in 1765, and in 1770 was placed at the head of the Admiralty. In 1776 he was created a peer of England, by the style of baron Hawke of Towton in Yorkshire. He died in 1781. *Smollet's Hist. Engl. Ann. Reg. Gent. Mag.*—A.

HAWKESWORTH, JOHN, LL.D. an elegant and ingenious writer, was born in 1715, or, according to another account, in 1719. His parents were dissenters, probably in humble life. It has been asserted that he was brought up to a mechanical employment, but sir J. Hawkins says that he was in his youth a hired clerk to an attorney—a situation scarcely superior to the former. By some means, however, he fitted himself for the profession of a man of letters; and about 1744 was Dr. Johnson's successor in the office of compiler of the parliamentary debates for the Gentleman's Magazine. To that publication he contributed during some successive years several pieces of poetry, some of them under the signature *H. Greville*. We find him, between his thirtieth and fortieth year, residing at Bromley in Kent, where his wife kept a boarding-school for young ladies. In 1752 he began to publish a set of periodical papers under the title of "The Adventurer," which were continued to the one hundred and fortieth number, and then collected into four volumes 12mo. Of these, one half, or seventy numbers, were of his own composition. He had for his coadjutors Johnson, Bathurst, and Warton, and there were a few other occasional contributors. The "Adventurer" was favourably received by the public, and merited its success by the purity of its morals, the elegance of its critical disquisition, and the acquaintance it displayed with life and manners. The papers of Hawkesworth resemble in style the Ramblers of Johnson, though with somewhat less pomp of diction. Those among them which have been most admired, consist of eastern tales, and of stories in domestic life; in the former of which he exhibits a fine imagination, and in the latter a considerable knowledge of the human heart. Both of them convey the most instructive lessons of conduct. Archbishop

Herring so much approved the moral and religious tenor of these papers, that he conferred upon their author the degree of doctor of civil law. From some circumstance, this acquisition of dignity lost Dr. Hawkesworth the friendship of Johnson (who had not then obtained a similar honour), and they appear never again to have associated together. That Hawkesworth was weakly elated by his new title, appears from the intention with which it inspired him of assuming the profession of a civilian and practising in the ecclesiastical courts; but after some preparatory studies, the opposition he met with obliged him to desist from his purpose. In 1756, at the desire of Garrick, he altered for the stage Dryden's comedy of *Amphytrion*. His oratorio of "*Zimri*," performed at Covent-garden in 1760, displayed no mean talents for poetical composition; and his "*Edgar and Emmeline*," a dramatic entertainment, called "a Fairy Tale," brought out at Drury-lane in 1761, was a very elegant fancy-piece. In the same year he published "*Almorán and Hamet*," an Oriental tale, two volumes 12mo. which possesses much merit as a romance of the serious and dignified class. He was the editor about this time of a collection of the works of dean Swift, to which he prefixed a life of that extraordinary person. The mention made of this performance by Dr. Johnson in his *Lives of the English Poets* is too valuable a biographical record of our author to be omitted:—"An account of Dr. Swift has been already collected with great diligence and acuteness by Dr. Hawkesworth, according to a scheme which I laid before him in the intimacy of our friendship. I cannot, therefore, be expected to say much of a life, concerning which I had long since communicated my thoughts to a man capable of dignifying his narration with so much elegance of language and force of sentiment." In 1766 Dr. Hawkesworth was the editor of three volumes of "*Letters of Dr. Swift and several of his Friends*," published from the Originals, with Notes explanatory and historical." A "*Translation of Telemachus*," quarto, 1768, exhibited to great advantage the beauties of Hawkesworth's style, which was peculiarly adapted to represent the rich description and sentimental glow of the admired original; and he was allowed to have left all former translators of this work far behind him. The reputation he had now acquired as a writer obtained for him, in 1772, the lucrative and distinguished task of compiling into one narrative an account of all the voyages of discovery made by command of his present majesty, to that period of his reign. This work was published in three volumes

quarto, magnificently adorned with charts, maps, views, &c. and comprising the materials of the journals kept by commodore Byron, captains Wallis and Carteret, and lieutenant Cook, in their respective voyages to the Southern hemisphere and Pacific ocean. Dr. Hawkesworth received the very munificent reward of six thousand pounds; and his execution of the task obtained the praise of lively and elegant narration, and of sufficient fidelity as to matters of fact. Yet the author by profession, the speculatist and philosopher, too much appeared amidst the simple relations of sea officers and navigators; and the colouring of his style produced a similar effect in the writing, with that of the Grecian figures of Cipriani and other artists in the engravings. Some moral and religious objections were likewise made to his performance. He had indulged in some descriptions of the licentious manners of the South-sea islanders which were thought too inflammatory; and he had made some unnecessary attacks upon the popular doctrine of a particular providence. Some nautical omissions were also severely censured; and, upon the whole, the criticisms he underwent gave him vexations, which more than counterbalanced the satisfaction arising from his profits. The latter were enjoyed a very short time; for the year in which this work appeared was the last of his life, which closed on November 16, 1773, at Bromley. The chagrin he underwent, together with indulgence in his mode of living, is supposed to have shortened his days. Dr. Hawkesworth was a man of irritable passions and exquisite sensibility, but friendly, social, and humane. His conversation is represented as having been highly agreeable, and his manners to have been those of the scholar and gentleman united. *Gent. Mag. Annual Register. Monthly Review.*—A.

HAWKINS, sir JOHN, an eminent seaman in the reign of Elizabeth, descended from a good family in Devonshire, and son of captain William Hawkins, a successful naval commander, was born at Plymouth about 1520. He passed his youth in several voyages to Spain, Portugal, and the Canaries, by which he acquired a fund of knowledge both maritime and commercial. In 1562 his enlarged views of trade suggested to him a plan which appears to have been the commencement of the Guinea slave-trade by English adventurers. By the assistance of several merchants he fitted out a small squadron, with which he sailed to the coast of Guinea, where having, partly by money but chiefly by force, obtained a cargo of three hundred blacks, he carried them to Hispaniola, and there disposed of them in a contraband traffic.

This success induced him to repeat the voyage in 1564 with a larger force; and notwithstanding some loss of men in his kidnapping attempts on the coast, of which, it is said, "he made very light, that others might not take it to heart," it turned out a very profitable expedition. Whatever may now be thought of the morality of these exploits, they seem to have conducted highly to his reputation in that *age of honour and heroism*; and he bore their badge in a crest of arms granted to him by patent, consisting of a "demy-moor in his proper colour, bound with a cord"—a worthy symbol of the trade he had opened to his country! He prepared for a third expedition, which took place in 1567, with two ships of the queen's, and four belonging to private owners. After having, by purchase and force, procured five hundred negroes, he sailed to Spanish America; and the governor of Rio de la Hacha refusing to trade with him, he landed and took the town, but apparently by collusion, since a friendly commerce took place between the English and Spaniards. It is to be observed, that at this time no open war subsisted between the two nations; but the English claimed a right of free trade in virtue of treaties with Charles V. which the Spaniards refused to admit. Hawkins disposed of the remainder of his slaves at Carthagena, and on his return was driven by stress of weather into the harbour of St. Juan de Ulloa at the bottom of the bay of Mexico. He entered without asking leave, and it is mentioned as an instance of his forbearance, that he did not seize twelve rich merchantmen in the port, but contented himself with taking hostages for a supply of necessaries. Meantime a Spanish fleet came in sight, which, after some negotiations, was suffered by Hawkins to enter the port without opposition. The viceroy, who was on board, gave the English assurances of friendship, till he had made preparations for a general attack upon them. In the action, notwithstanding all the brave exertions of Hawkins and his men, such was their inferiority of force, that only one ship and a bark escaped of the whole squadron, and all the English who had landed were cut off. In his retreat, Hawkins was obliged for want of provisions to put on shore at a creek in the bay, half of his remaining crew. With the rest, after undergoing great hardships, he reached home in January, 1568. This ill success probably damped his ardour for maritime enterprise, which he resigned to younger men, several of whom had been bred under himself, particularly his kinsman, the renowned Drake. He usefully served his country in the

office of treasurer of the navy, to which he was appointed in 1573. In 1574 he was near losing his life by a wound from an enthusiastical assassin, who mistook him for vice-chamberlain Hatton. He was consulted on all important occasions relative to the naval operations against the Spaniards; and in 1588, when all the force of the nation was brought out to confront the dreaded armada, he served as rear-admiral on board the Victory. For his conduct on this emergency he received the honour of knighthood, and the commendations of the queen. In 1590 he had the command of a squadron which, in conjunction with another under sir Martin Frobisher, was sent to infest the coasts of Spain, and intercept the plate-fleet. They continued several months at sea without taking a ship, and failed in an attempt upon the island of Fayal; yet their cruise proved very distressful to the Spanish commerce, and maintained the English naval superiority. The concluding service of sir John Hawkins was in 1695, when, in consequence of the proposal of himself and sir Francis Drake to annoy the enemy in his most vulnerable part, the West Indies, he was appointed to the command of a squadron of men-of-war, which joined a larger number of private ships under Drake. The two commanders unfortunately differed in opinion (see the life of Drake), and Hawkins was obliged to give way. Their attempt on the Canaries proved unsuccessful; and the time lost there, and afterwards at Dominica, rendered the success of the remaining project, of carrying off a plate-ship from Porto Rico, so little probable, that Hawkins fell ill through vexation, and died on November 21, 1595, when arrived just in sight of the latter island. He left the character of a judicious and able seamen, well acquainted with every part of his profession, brave, but rather cool and steady than enterprising, rude in behaviour, somewhat crafty and avaricious, and more beloved by the common men than by his equals. He sat twice in parliament for Plymouth, and once for another place. He was the founder of an hospital at Chatham for poor and diseased sailors. *Biog. Britan.—A.*

HAWKINS, sir RICHARD, son of the preceding, was bred to a maritime life; and in 1582, being then very young, had the command of a vessel in an expedition to the West Indies under his uncle, William Hawkins. He commanded a queen's ship named the Swallow at the action with the Spanish armada, and distinguished himself on the occasion. He afterwards cruised with his father and Frobisher on the Spanish coast; and upon his return, en-

gaged in a design of a very extensive voyage into the South-sea. Upon this expedition he sailed in June, 1593, with three vessels of his own, and proceeded to the coast of Brazil. He burned one of his smaller vessels, and was deserted by the other; so that he sailed through the straits of Magellan alone. He coasted along the western side of South America, wishing to avoid causing any alarm to the Spaniards till he had arrived at Callao; but from this purpose he was compelled by the impatience of his crew to be making prizes. A little success of this kind drew upon him a Spanish squadron, to which, after a gallant resistance, he was obliged to surrender. Hawkins received several wounds in the action, from which he recovered under the good treatment of the enemy. After a confinement of upwards of two years in Peru and the adjacent provinces, he was sent back to Europe and liberated. Nothing is known concerning him after his return to England, to his death in 1622, which happened from an apoplectic fit, as he was attending the privy-council. At this time he had in the press a work, which soon after appeared, under the title of "The Observations of Sir Richard Hawkins, Knight, in his Voyage to the South-Sea, A.D. 1593," folio, London, 1622. This is a performance of value, containing many nautical remarks, particularly respecting the passage of the straits of Magellan; and some observations on the sea-scurvy, and the method of preserving the health of the sailors, which are well worthy of notice. He dwells much on the advantage of keeping the ship clean, employing fumigations, and encouraging exercise and cleanliness as much as possible among the men; and he recommends the substitution of fresh to salt provisions, whenever practicable, and an abundant use of oranges, lemons, and other acid fruits. *Biog. Britan.*—A.

HAWKINS, sir JOHN, an industrious writer and useful magistrate, was born in 1719, in London, where his father followed the profession of a builder and surveyor. He was educated with a view of adopting the same profession, but the design was changed for that of bringing him up to the law, and he was articled as clerk to an attorney. As his official employ was chiefly confined to copying, he endeavoured by early rising to acquire mental improvement; and such was his assiduity, that at the expiration of his clerkship, he had obtained a fund of legal knowledge, together with a considerable acquaintance with polite literature. In due time, he was admitted an attorney; and it is probable that he did not neglect his business, though a taste for music induced him to become

a member of a madrigal society, and of the Academy of Ancient Music. As he also possessed a poetical talent, which he had exercised in periodical publications, he wrote in 1742 the words of two sets of cantatas, the music to which was furnished by Mr. Stanley, and which were published and well received. He thus attained a degree of celebrity which introduced him to some valuable acquaintance, and forwarded his professional success. In 1749 he had the honour of being invited to become a member of a tavern-club instituted by Samuel Johnson, then only rising into literary eminence, and the connection thus formed between them was dissolved only by death. By his marriage in 1753 with a daughter of Peter Storer, esq. he obtained a handsome fortune, which was greatly augmented on the death of her brother in 1759. Upon that event he quitted the business of an attorney, and lived as an independent gentleman. He was put into the commission of the peace for the county of Middlesex, and became a very active magistrate. Among his tastes was a great fondness for the amusement of angling, which put him upon editing the "Complete Angler" of Walton, one of the classics of this art. His edition of this work, with notes, and a life of the author prefixed, appeared in 1760, and was so well received, that it has been several times republished. On the establishment of the celebrated society called the Literary Club in 1763, he, with Johnson and Reynolds, was among the first members. We shall not enter into any minute particulars of his magisterial conduct. It may suffice in general to say, that he was assiduous, sensible, and intelligent, in the discharge of his duty, much disposed to the support of civil authority, highly loyal, and perhaps, in his detestation of faction, somewhat forgetful of those popular rights which are essential to the preservation of freedom. He obtained credit by a publication of "Observations on the Highways," with the draught of a bill for their repair, which has served as the model of all the acts since passed for that purpose. In 1765 his reputation in his office caused him to be chosen chairman to the quarter sessions; and in 1772 he received the honour of knighthood. He contributed some notes (signed with his initials) to the edition of Shakespear by Johnson and Steevens, printed in 1773 and in 1778. His great literary labour during several years of this period was the preparation of a history of music, which he brought to a conclusion in 1776. In that year appeared his "General History of the Science and Practice of Music," in five volumes quarto, dedicated to his majesty. When all

deductions are made from the merit of this work, on account of its defects and redundancies, its trifling and gossiping narrations, and the antiquated taste of its author (which have been exposed with acrimony beyond the occasion), it will probably retain the character of abounding in curious and original information, and serving as a repository of things not elsewhere to be met with. To its biographical matter we are bound to acknowledge our obligations.

Dr. Johnson, with no great congeniality of mind, yet respected the knowledge and integrity of sir John Hawkins, and when attacked by his last illness, requested him to accept the office of his executor. Sir John with difficulty overcame his reluctance to make his will, and assisted in framing it; and after his death, undertook to write his Life and publish his works collectively. A fire which destroyed his valuable library gave an interruption to his literary occupations, but without disturbing his equanimity; and 1787 his "Life and Works of Dr. Johnson," in eleven volumes octavo, made its appearance. The Life, which occupies one large volume, is a garrulous miscellany of anecdote, often wandering far from its professed subject. Its very free exposure of the frailties of his deceased friend subjected the author to much censure from some who revered his memory, but it contains facts which cannot be neglected by those who wish to form an impartial judgment of Dr. Johnson's character. The style of this, as of sir John's other writings, is dry, stiff, and unanimated with a particle of fancy or sentiment. After this concluding labour, he chiefly employed himself in preparing for that termination of his own life which he perceived approaching, and which took place in May, 1789. *Gent. Mag. Monthly Review.*—A.

HAY, WILLIAM, a gentleman known by various writings, was born in 1695, at Glynbourn in Sussex, the seat of his father, who died soon after his birth, and left him heir of a moderate estate. After a school education in the country, he was sent to Oxford, where he remained till his twentieth year, when he removed to the Temple for the study of the law. He quitted that situation on account of ill health, and made a tour first in his own country, and then on the continent. A weak constitution, accompanying a diminutive and distorted frame of body, caused him to pass several years of his youth in rural retirement, amusing himself with books, and the exercise of his pen. In 1728 he published "An Essay on Civil Govern-

ment," which proved him to have thought largely and liberally on that important topic. His poem, entitled "Mount Caburn," published in 1730, celebrated in not inelegant verse the beauties of a noted spot in his neighbourhood, with the various historical events of the scenes it commands. He entered into the married state in 1731, with a daughter of Thomas Pelham, esq. of Catsfield, by whom he had three sons, who arrived to manhood, and who received some of their most valuable education under their parent's eye. He engaged in public life not long after his marriage, and was chosen member of parliament for the borough of Seaford, which town he continued to represent as long as he lived. He attached himself to the whig party, and supported the ministry of sir Robert Walpole, who rewarded his services, in 1738, with the place of a commissioner in the Victualing-office. When this became incompatible with a parliamentary seat, he obtained the appointment of keeper of the records in the Tower. He was a very assiduous attendant in the house of commons, and preserved independence enough openly to dissent from measures which he disapproved. He besides served his country with diligence and respectability in the office of a magistrate, and was, for several years, chairman of the quarter-sessions for the eastern division of Sussex. He continued, occasionally, to make his appearance from the press; and published, in 1735, "Remarks on the Laws relating to the Poor;" of which a second edition, enlarged, was printed in 1751. He enlisted himself among the defenders of revealed religion in 1753, by his "Religio Philosophi," a work containing many solid and valuable observations, with some notions, perhaps, of the fanciful kind. His "Essay on Deformity," in 1754, was the most popular of his writings, and, probably, will alone perpetuate his name. It is an ingenious collection of thoughts upon the bodily misfortune under which he himself laboured, which he treats in a strain of cheerful good-humoured philosophy, proving how well his mind was disciplined to bear and improve the mortifying circumstances annexed to his condition. From his "Case," subjoined, it appears that his patience was also tried by that painful disorder, the stone, his relief from which, by Mrs. Stephens's medicines, he here communicates to the public. Two more poetical publications, a "Translation of Hawkins Browne's Latin Poem on the Immortality of the Soul," and "Translations and Imitations of select Epigrams of Martial," complete the list

of his literary performances. The death of his youngest son, who had just past through Westminster-school, with the fairest hopes, was a severe trial of his resignation. He bore up against it with manly fortitude, but survived it not many months. He was taken off by an apoplectic seizure, in June, 1755, having reached, by care and temperance, the unexpected age of sixty years. The works of this amiable writer were published in a collective form, in two volumes quarto, 1794, with a few new pieces, among which is a "Charge to the Grand Jury." From the biographical account prefixed, the preceding summary of his life is taken.—A.

HAYE, JOHN DE LA, a French Franciscan friar, and voluminous scripture-expositor, was born at Paris, in the year 1593. When young he was sent into Spain, where he took the habit of a cordelier in 1611. He acquired the applause of his superiors by the diligence of his application, and the progress which he made in the different branches of learning. When he had passed through his pupilage he was selected to teach philosophy, and afterwards theology, in the seminaries belonging to his order, and rose to high reputation in these departments. Returning afterwards to France, he was honoured with the appointment of preacher in ordinary to queen Anne of Austria. He died at Paris in 1661, in the sixty-ninth year of his age. That he possessed great industry, is sufficiently apparent from the massy productions of which he was the editor. In 1643 he published at Paris, "*Biblia magna, Commentariorum literalium Gagnæi Estii, Menochii, Tirhni, & aliorum, illustrata*," in five volumes folio. This is a compilation of considerable merit and utility, as it supplies biblical scholars with the comments of authors who, if they do not sustain the highest rank as critics, yet, according to the testimony of father Simon, adhere closely to the texts, avoiding frivolous digressions, and possessing sufficient judgment to make a good choice of the best interpretations of the sacred writings. But father de la Haye was not satisfied with having presented to the public a collection of commentaries on scripture in five volumes only. He therefore set about a similar undertaking of much greater magnitude; and in the year 1660 produced his "*Biblia maxima, cum Annotationibus diversorum*," in nineteen volumes folio. Of this work father Simon says, that the editor seems, in compiling it, to have studied rather the gratification of his own vanity, than the benefit of his readers. He prides himself on its vast bulk, in which it greatly exceeds the Polyglots of

Spain, England, or France; and on its containing, in addition to the versions to be found in all those Bibles, translations in the Sclavonic, Gothic, Italian, Spanish, and French languages. He also boasts, that his work frequently contains twenty or thirty translations of the same verse. He would have done better, however, if he had been more studious to avoid unnecessary repetitions, and the frequent recurrence of the same sense in synonymous terms, and if he had been more careful to exclude from his work ridiculous and impertinent comments. But, notwithstanding its faults, father Simon bestows considerable praise on the method which father de la Haye has followed in this collection; in which he first points out the different ways of explaining the scriptures, then compares them with each other and passes his judgment upon them, and finally introduces the several literal explanations of the best authors. And he adds, that had our compiler adhered closely to this method, his work would have been the most perfect and useful of all the catholic collections upon the Bible. For the titles of some other works of which father de la Haye was the editor, we refer to the first of our subjoined authorities. The subject of the preceding article ought not to be confounded with JOHN DE LA HAYE, a Jesuit, who died in 1614, aged seventy-four, and who was the author of a "*Harmony of the Evangelists*," in two volumes folio, and other works. *Moreri. Nouv. Dict. Hist. Simon's Crit. Hist. Old Test. book iii. ch. xi. Dict. Bibl. Hist. & Crit.*—M.

HAYER, JOHN-NICHOLAS-HUBERT, a pious French friar, known by his writings in favour of religion, was born at Sar-Louis, in Lorraine, in the year 1718. He embraced the monastic life in that reformed branch of the Franciscan order to which was given the name of Recollets, and by his talents and learning recommended himself to the posts of professor of philosophy and of theology among his fraternity. He died at Paris in 1780, when about sixty-two years of age. He frequently stood forth the champion of revealed religion, in opposition to modern unbelievers. For some years he was connected with M. Soret in publishing a periodical work under the title of "*La Religion Vengée*," or "*Religion Vindicated*," which drew on both authors a torrent of abuse, and, notwithstanding its acknowledged merit and utility, was obliged to be discontinued for want of public support. The principal of father Hayer's other productions were, "*A Treatise on the Existence of God*," 12mo; "*On the Immateriality and Immortality of the Soul*," 1757, in three vo-

lumes 12mo; "The Temporal Utility of the Christian Religion," 1774, 12mo; "The Charlatanery of Unbelievers;" "The Rule of Faith defended against the Calumnies of the Protestants," 1761, in three volumes 12mo; "The Ministry of the Church of Rome truly Apostolical," 1765, 12mo; &c. *Nouv. Dict. Hist.*—M.

HAYES, CHARLES, an ingenious English mathematician and chronologist in the eighteenth century, whose modesty prevented him from giving his name to the greater part of his productions, was born in the year 1678, but in what place we are not informed. He appears to have received a liberal education, and to have entered early into the service of the Royal African Company. In their employment he took a voyage to Africa, where he spent some time, and afterwards rose to the chief management of their affairs at home. But whatever business he was engaged in, he devoted a considerable part of his time to literary and scientific studies. In the year 1704 he published a "Treatise of Fluxions," in folio, which delivers the elements of that science in an easy and familiar manner, and is said to be the first work on the subject published in the English language. This is the only work to which he ever gave his name; and it is not certain whether it was sent into the world before or after his voyage to Africa. In 1710 he published "A New and Easy Method to find out the Longitude, from observing the Altitudes of the Celestial Bodies," quarto: and in 1723, "The Moon, a Philosophical Dialogue;" intended to shew, that the moon is not merely a dark and opaque body, but that she possesses no inconsiderable share of native and original light. Mr. Hayes, besides an acquaintance with the Latin, Greek, and modern languages, possessed also a knowledge of the Hebrew; and he applied himself assiduously to the study of the ancient historians, at the same time that he paid a particular attention to the history contained in the sacred writings. With the hope of being able to remove difficulties which had perplexed the learned world, he laid a plan to reduce the whole into chronological form, according to what he thought to be the true order of time. The Septuagint version of the Old Testament he held in the highest estimation; and after examining the history of that version which passes under the name of Aristeas, he undertook to write a defence of that performance against the objections of the most able modern critics, who have concurred in pronouncing it to be a fabulous production. This piece he

published in 1736, under the title of "A Vindication of the History of the Septuagint," &c. octavo. The next work which he sent into the world made its appearance in 1738, and displays much learning and ingenious criticism in an endeavour to ascertain, fully and clearly, the true year of the nativity of Christ. It is entitled "A Critical Examination of the Holy Gospels according to St. Matthew and St. Luke, with regard to the History of the Birth and Infancy of our Lord Jesus Christ," octavo. In the year 1741 our author exhibited another specimen of his erudition and critical talents, by publishing "A Dissertation on the Chronology of the Septuagint: with an Appendix, shewing, that the Chaldaean and Egyptian Antiquities, hitherto esteemed fabulous, are perfectly consistent with the Computations of that most ancient Version of the Holy Scriptures:" octavo. In this work he has largely considered the ages of the patriarchs, and the variations on that head between the Hebrew, the Septuagint, and Josephus; and he has also offered, with great modesty, some conjectures in defence of the integrity both of the Hebrew and Greek texts. To this dissertation he added a supplement in 1747, containing a complete series of the kings of Argos and Athens from Inachus, and of the old emperors of China from Fohi to the birth of Christ; at the same time undertaking to shew, that the chronology of all these nations perfectly agrees with the Septuagint. The above, excepting some occasional tracts in defence of the Royal African Company, are all the English works of our learned and indefatigable author. When, in the year 1752, a period was put to the existence of the Royal African Company, Mr. Hayes rejoiced in the opportunity which that event afforded him for withdrawing into studious retirement, after he had, for a long series of years, sustained the burden of managing the affairs of the company, being chosen annually either sub-governor, or deputy governor. Having taken up his abode at Down, in Kent, in the year 1753 he commenced a laborious undertaking for a person seventy-five years of age; which was, to compile a work in Latin, under the title of "Chronographia Asiatica & Ægyptiaca ab orbe condito ad Christum natum per Annos 5500, ad Fidem Scripturorum Vetustissimorum restituta & illustrata." This work he lived to finish, but it has never been committed to the press. In 1758 our author left his house in Kent; and for the sake of his health, as well as for the opportunity of enjoying more agreeable conversation than that retired place could afford him, took cham-

bers in Gray's-Inn. In 1759 he apprised the learned world of the employment in which he had been engaged, by publishing "*Chronographiæ Asiaticæ & Ægyptiacæ Specimen*. In quo, I. Origo Chronologiæ LXX Interpretum investigatur. II. Conspectus totius Operis exhibetur," octavo. Under the first part the author attempts to shew, that both the seventy interpreters, and Josephus, took their system of chronology from several ancient writings (distinct from the sacred books of the Old Testament), which had for many ages been carefully preserved by the priests, in the library belonging to the temple of Jerusalem. The author did not long survive this publication, since he died in 1760, in the eighty-second year of his age. *Gent. Mag. for Dec. 1761. Hutton's Math. Dict.—M.*

HAYM, NICHOLAS-FRANCIS, a musician and man of letters, was a native of Rome. He came to London early in the eighteenth century, and settled as a professor of music. Associating himself with Clayton, an Englishman, and Dieupart, a Frenchman, he aided in the introduction of Italian music into England, and composed operas and other pieces. The arrival of Handel interrupted their success; and Haym employed himself in writing operas which were set by that great master. He did not, however, confine himself to musical pursuits; but, being skilled in antiquities, he formed a plan of publishing to the world such remains of antiquity as were then found in England, and were little known to the learned. This he executed with respect to coins and medals; of which he delineated with great exactness, and then etched, all that came in his way, and published them in a work entitled "*Tesoro Britanico, Parte I. overo il Museo Numario, ove si contengono le Medaglie Greche e Latine in ogni Metallo e forma, non prima publicate*," *Londr. 1719—1720*, two volumes quarto. It was published at the same time in English, and an edition in Latin was printed at Vienna in 1762. Haym likewise published an useful work to the students of Italian literature, entitled "*Notizia de' Libri rari nella Lingua Italiana*," 1726, octavo. He had a talent for poetry, and wrote two tragedies, "*Le Merope*" and "*La Demodice*." He edited a fine edition of Tasso's "*Gerusalemme Liberata*," two volumes quarto, with plates. Haym issued proposals for printing, by subscription, a general history of music, but did not live to execute it. After he abandoned the profession of music, he became a collector of pictures, in which capacity he was employed by sir Robert Walpole, Dr. Mead, and others.

This ingenious person, who seems to have possessed too many arts to thrive by any, died in 1729 or 1730. *Hawkins's Hist. of Music. Hirsching's Manual.—A.*

HAYMO, or AIMO, a German prelate, and industrious writer in the ninth century, was a disciple of the learned Alcuin, and studied under him at Tours, at the same time with Rabanus Maurus, with whom he contracted the closest intimacy. He entered into the monastic state at Fulda, or at Hersfeldt; and, according to some writers, was elected abbot of the monastery at the latter place in the year 839. Du Pin, however, has brought forwards evidence, which renders the accuracy of that statement at least very questionable. In the year 841 Haymo was promoted to the bishopric of Halberstadt in Saxony; and in 848 he assisted at the council of Mentz, in which the opinions of Godeschalc were condemned. He died in the year 853. He is to be classed among the allegorical expositors of Scripture, and is more to be commended for industry and diligence, than for genius and learning. In his name have been published comments on almost all the books both of the Old and New Testament, collected, according to the custom of his age, out of the commentaries of the fathers, whose expositions he does but copy and abridge. Mosheim observes, that a great part of the writings which are attributed to Haymo, were composed by Remigius bishop of Auxerre; and others have, in particular, ascribed to the last-mentioned prelate, the Commentary upon the Epistles of St. Paul. But Du Pin pronounces the latter to be decidedly Haymo's; and intimates no doubt of his pretensions to the other works published in his name. The curious reader may find in those authors, as quoted below, the authorities on which they have built their different opinions. The following is a list of the works attributed to Haymo, all written in the Latin language: "*A Commentary on the Psalms*," first printed in 1573; "*Commentaries on the major and minor Prophets*," first printed in 1573; "*Seven Books of a Commentary on the Apocalypse*," first printed in 1529; "*A Commentary on the Acts of the Apostles, and the Seven Canonical Epistles*," first printed in 1556; "*A Commentary on the Epistles of St. Paul*," first printed in 1598; two volumes of "*Homilies on the Evangelists*," first printed in 1532; "*An Abridgment of Ecclesiastical History, in ten Books*," first printed in 1531; a treatise "*On the Love of the celestial Country*," first printed in 1531; and a small work "*On the Body and Blood of our Lord*," inserted in the

twelfth volume of father D'Acheri's "Specilegium." *Cave's Hist. Lit. vol. II. sub sæc. Phot. Dupin. Moreri. Mosh. Hist. Eccl. Sæc. IX. Par. II. cap. ii & iii.*—M.

HAYNES, HOPTON, a learned and able English advocate for the unitarian doctrine, was born in the year 1672. We have seen no mention made of the place of his birth, or where he received his education. About the year 1696 he entered into the service of his majesty's mint, in which he continued till he rose to the office of the king's assay-master. From a memorial presented by him to the treasury in 1737, in which he requested the appointment of a deputy, as an assistant, it appears that he obtained that post in the year 1723. In the year 1748, being through age and other infirmities incapable of attending the duties of his employment, he was permitted to resign it; but with a grant of the salary for life, under his majesty's special warrant, in consideration of his long and faithful services. The situations which he had filled at the mint, led to a continual intercourse between him and sir Isaac Newton for several years, during which he acquired the esteem and confidence of that great man, which were most probably confirmed by the congeniality of their sentiments on religious topics. In the Prolegomena to Wetstein's edition of the Greek Testament it is related, that Mr. Haynes had been employed in translating into Latin two letters of sir Isaac Newton on the true reading of 1 John v. 7, 8. and 1 Tim. iii. 16. with a view, perhaps; at the time, to their being printed for the benefit of learned foreigners, though such impression did not take place. Besides his situation at the mint, Mr. Haynes discharged the duties of principal tally-writer of the exchequer for above forty years, with great diligence and fidelity. He died in 1749, when about seventy-seven years old, leaving behind him the character of having been zealously attached to the interests of civil and religious liberty, a loyal subject, an affectionate husband, a tender father, a kind master, and a sincere friend; charitable and compassionate to the poor, a complete gentleman, and a pious exemplary christian. He felt a lively concern for the cause of truth, and the honour of God, and these he endeavoured to promote, to the very utmost of his power. In early life he entertained doubts concerning the doctrine of the Trinity. "To solve my doubts," says he, "I read the Holy Scriptures, and them alone, for many years, with the greatest attention and caution; with all earnest desire of finding the truth; without any bias, prejudice, or prepos-

session. I had been bred up in great reverence for the ancient fathers, and the venerable names of Luther, Melancthon, Calvin, Cranmer, &c. I preserve still a great but cautious veneration for those excellent persons: their memories will always be sacred with me, for those glorious attempts they made to rescue the Christian religion from Romish error, idolatry, and superstition. But they can no longer impose upon me with their authority, though they may affect me with their reasonings. I will now be no Cranmerian, Lutheran, or Calvinist. Christ is my master, and the Holy Scriptures my rule and only standard of divine truth. Fathers and councils, synods and convocations, ancients and moderns, both learned and holy men, are my fellow-servants: I embrace them as helps, but I will not follow them as infallible guides: I know none such but the Holy Scriptures, &c." The result of his enquiries was a firm conviction, "that the GOD and FATHER of JESUS CHRIST is the only true GOD." The arguments on which conviction was founded he threw into the form of a regular treatise, entitled "The Scripture Account of the Attributes and Worship of God; and of the Character and Offices of Jesus Christ:" which is one of the most learned and argumentative productions, in support of the Unitarian doctrine, that has been written in the English, or any other, language. The author died while this work was in the press; but the printing of it was finished in 1750, in octavo. Owing to some management, however, which cannot now be explained, the author's intention of having his sentiments published to the world, had nearly been frustrated: for only two hundred copies of the work were printed off; and these were not exposed to sale, but dispersed privately, and with a sparing hand, among friends. From one of those copies a second impression of the work was published in 1790, with an additional preface by the rev. Theophilus Lindsey; since which time it has gone through other editions, and been very widely dispersed.

Our author had a son named SAMUEL, who was educated to the church, and, after he had taken his degree of M.A. at one of our universities, was appointed tutor to the earl of Salisbury, with whom he travelled on the continent. In 1737 that nobleman rewarded him for his services, by a presentation to the valuable rectory of Hatfield in Hertfordshire. In 1744 Mr. Haynes succeeded Dr. Snape in a canonry of Windsor; and in 1747 he was presented by his noble patron to the rectory of Clothall in Hertfordshire. He died in 1752, and is spoken

of as an amiable man, and cheerful companion. In 1740 he published "A Collection of State Papers, relating to Affairs in the Reign of King Henry VIII. King Edward VI. Queen Mary, and Queen Elizabeth, from the Year 1542 to 1570: transcribed from Original Letters and other authentic Memorials, never before published, left by William Cecil, Lord Burleigh, and now remaining at Hatfield-House, in the Library of the Right Honourable the present Earl of Salisbury:" in folio. *Preface to the Scripture Account, &c. Sequel to Lindsey's Apology. Nicholson's Anecdotes of Bowyer.*—M.

HAYWARD, sir JOHN, a writer of English history, was educated at Cambridge, probably for the profession of the law, as he took the degree of LL.D. He published in 1599 "The first Part of the Life and Reign of King Henry IV." which he dedicated to the earl of Essex, who soon after was brought to the scaffold. On account of this dedication, and of some things advanced in the work in favour of hereditary succession to the crown, queen Elizabeth was highly incensed, and caused the author to be imprisoned. She applied to Bacon to see if he could discover any passages in it which might be construed as treasonable. His reply was, that, "for treason, he found none, but for felony, very many;" which he explained by saying that Hayward had stolen many sentences from Tacitus, and translated them into English. The queen, suspecting that some more mischievous author was concerned in the work, proposed to have Hayward racked to force a discovery, which tyrannical inhumanity was prevented only by Bacon's remonstrance and dexterity. In the next reign he came into favour, and was appointed by king James, in 1610, one of the historiographers of his intended college of controversial divinity at Chelsea. At the desire of prince Henry he composed the "Lives of the three Norman Kings of England," quarto, 1613, which are rather short portraiture than pieces of history. He received the honour of knighthood in 1619; which he repaid by writing in 1624 a discourse "Of Supremacy in Affairs of Religion," in which he maintained the position that supremacy in ecclesiastical matters is a right of sovereignty. He died in 1627. After his death was published his "Life and Raigne of king Edward VI. with the Beginning of the Raigne of Queen Elizabeth," quarto, 1630. Hayward was well read in theology, and wrote several works of piety. As a historian he obtained most credit for his Life of Henry IV. which, bishop Nicholson observes, gave him "the repute of a good clean pen and smooth

style," though some judged it to be too dramatical. He imitated the ancient practice of putting speeches in the mouth of his personages, and is called by Kennet a professed speech-maker throughout his history. In his History of Edward VI. he is charged with being too pungent and satirical in his characters of some ministers of state. *Nicholson's Hist. Library. Hume's Elizabeth. Biog. Dict.*—A.

HEARNE, THOMAS, an industrious editor of books, especially of the antiquarian class, was the son of the parish-clerk of White-Waltham in Berkshire, where he was born in 1680. He received his first education under his father, who kept a writing school in the village; and at the age of thirteen was sent by a neighbouring gentleman to the grammar-school of Bray, where he was initiated in Greek and Latin. His diligence caused the same kind patron, Francis Charny, esq. to take him to his own house, where he obtained farther instruction from the learned Dodwell, that gentleman's intimate friend. In 1696 he was placed in Edmund-hall, Oxford, where he acquired from his tutors a great taste for antiquarian researches, to which from his childhood he had shewn a disposition. His skill in manuscripts occasioned him to be employed in collation by Dr. Mill and Dr. Grabe. He took his degree of B. A. and became so attached to Oxford on account of the advantages it offered to his studies, that he refused to take orders, and settle in a cure. He was so constant a frequenter of the Bodleian library, that Dr. Hudson, the keeper, took him for his coadjutor. He afterwards obtained the post of janitor, and in 1712 of second librarian, to which were added some other college offices. All these, however, he resigned through his conscientious scruples of taking the oaths to George I. These scruples had probably grown upon him in the course of his antiquarian studies; for he had in his youth written a tract in order to persuade Mr. Charny, his patron, to take the oaths, but without success. He continued to reside at the university, and assiduously to pursue his great business of editing old authors, till his death in 1735. The list of works edited by Thomas Hearne amounts to thirty-eight. Of these are some classics, such as Pliny the younger, Eutropius, Justin, and Livy; but much the greater number are Chronicles, Annals, Lives, and other works, relative to the history and antiquities of England, the publication of which has entitled him to the gratitude of those engaged in similar pursuits. He seems, however, to have been more commendable for industry than judgment; for it is said, that he scarcely ever

published an old writer without intermixing a parcel of papers which had little or no relation to the principal work; and that these farragoes are generally introduced by long rambling prefaces. The little importance of many things which he has rescued from oblivion probably occasioned the following epigram upon his labours:

P—x on't, says Time to Thomas Hearne,
Whatever I forget, you learn.

Biog. Britan.—A.

HEATH, BENJAMIN, a learned writer, was a lawyer by profession, and held the post of town-clerk of Exeter. He published, in 1740, "An Essay towards a demonstrative Proof of the Divine Existence, Unity, and Attributes; to which is premised, a short Defence of the Argument commonly called, *à priori*." This pamphlet is esteemed one of the best defences of Dr. Clarke's hypothesis. He employed much of his leisure from professional concerns in the study of the Greek language; and in 1762 published the result of his labours for twelve years upon the Greek tragedians, in a work entitled "*Notæ, sive Lectiones, ad Tragicorum Græcorum veterum, Æschyli, Sophoclis, Euripidis, quæ supersunt Dramata, deperditorumque reliquias*," quarto, printed at the Clarendon press. This was considered by scholars at home and abroad as a very valuable work in philology, and a full proof of the author's critical skill and erudition. It is not free from the acrimony which too often characterises writers of this class, and is particularly severe upon Pauw, the publisher of a new edition of Stanley's *Æschylus*. In the same year, Mr. Heath was made a doctor of civil law at Oxford, by diploma. He did not neglect our own great tragedian; for, in 1765, he published "A Revisal of Shakespeare's Text, wherein the Alterations introduced into it by the more modern Editors and Critics are particularly considered," octavo. A pamphlet which he wrote in 1763, on the excise duty on cider and perry, was published by the Devonshire committee, and was supposed to have had a great influence in procuring the repeal of that tax.—A.

HEBEDJESU, or EBEDJESU, a learned Syrian prelate of the Nestorian sect, flourished in the latter part of the thirteenth, and the beginning of the fourteenth, century. He was first made bishop of Sigara and Arabia, about the year 1285, and afterwards appointed archbishop of Nisibis, called by the Assyrians Soba. He died in the year 1318. He was the author of "A Catalogue of Chaldee Ecclesiastical Writ-

ings," frequently referred to by Oriental scholars, in which we are presented with a list of the books of Scripture which were generally received by the Syrian Christians in his time. Of this work Abraham Ecchellensis published an edition in the year 1653, with deviations from the original, for which he has been severely, but not unjustly, censured by Isaac Beausobre. The best edition of it was given to the public by the learned Dr. Joseph Asseman, in the third volume of his "*Bibl. Orient.*"

With the preceding many writers, among whom is the generally accurate Bayle, have confounded another HEBEDJESU, or ABDJESU, or ABDISSI, a Syrian prelate, of the Nestorian sect, who flourished in the sixteenth century. He was a native of Gezir, or Gezzira, a town on an island in the Tygris, and was educated a monk, of the order of St. Pachomus. During the pontificate of pope Julius III. he went to Rome, where he is said to have abjured Nestorianism, and to have embraced the catholic doctrines. After his return to his native country, he was chosen patriarch of Musal, or Mosul, in Assyria; on which occasion he made a second voyage to Rome, where he received the *pallium* from Pius IV. in the year 1562. He is said to have been a man of eminent abilities and learning, who had the dexterity to bring over a great number of the Nestorians to the church of Rome; but after his death they appear to have returned in general to their old communion. *Lardner's Cred. Pt. II. vol. IX. ch. ciii. Bayle. Moreri.*—M.

HEBENSTREIT, JOHN ERNEST, M.D. professor of medicine at Leipsic, was born at Neustadt, on the Orla, in the year 1703. After studying some time at Jena, he repaired to Leipsic, where he took the degree of master of arts in 1728. Soon after, he obtained the degree of doctor; and in 1731, in company with some philosophical friends, undertook a voyage to Africa at the command of Frederick Augustus II. king of Poland, and elector of Saxony. Having explored the neighbourhood of Tripoli and Tunis, travelled through part of the desert between these two towns, and examined the ruins of Carthage, he was obliged to return in consequence of the king's death in the year 1733. From this expedition he brought back with him a great many curious animals, with an immense collection of plants, herbs, shells, and other curiosities. The animals were placed in the menagerie at Dresden, and part of the curiosities were sent to the king's collection. Hebenstreit was patronised by Augustus III. in the same manner as he had been

by his father, and soon after his return from Africa was appointed public professor of medicine at Leipsic, where he died in the year 1757 of a malignant fever, which after the battle of Rosbach proved fatal to many of the physicians of that city. Hebenstreit possessed an extensive knowledge of philosophy, medicine, both ancient and modern, natural history, botany, and anatomy. He had a ready talent for Latin poetry, and was well acquainted with the Greek language. He was deeply versed in the study of nature, and to him Leipsic is in part indebted for a valuable collection of curiosities. As a botanist, he published "A Defence of the Method of Rivinus," and proposed methods of his own in two works—"Definitiones Plantarum," 1731, quarto; and "De Methodo Plantarum ex Fructu optima," 1740, quarto. His other principal writings are: "De Usu Partium, Carmen, seu Physiologia Metrica," Lips. 1739, octavo; "Pathologia Metrica, sive de Morbis Carmen," *ibid.* 1740, octavo; *Museum Richterianum, continens Fossilia, Animalia, Vegetabilia, Marina, illustrata Iconibus & Commentariis D. I. E. Hebenstreit. Accedit (L. F. Christii) de Gemmis sculptis antiquis Liber singularis,* *ibid.* 1743, folio, cum tab.; "Anthropologia forensis," *ibid.* 1751, octavo; *Exegesis Nominum Græcorum quæ Morbos definiunt,* 1751, quarto; "De Homine sano & ægroto Carmen," *ibid.* 1758, quarto; "Tentamen Philos. Medicum super Aetii Amydeni Synopsis Medicorum veterum," 1757, quarto. *Paleologia Therapiæ,* edidit Godf. Gruner, Halæ, 1779, octavo. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*

—J.

HEBERDEN, WILLIAM, a physician of distinguished worth and learning, was born at London in 1710. He received the rudiments of literature in his native city, and in 1724 was sent to Cambridge and entered of St. John's college. After a residence of six years, he was elected fellow of his college, and thenceforth attached himself to the study of medicine, partly at Cambridge, and partly at London. He took the degree of M. D. and practised as a physician during ten years at Cambridge, at the same time giving annual lectures in the materia medica to the students in the university. His professional skill and the suavity of his manners had rendered him so greatly esteemed, that his removal to London in 1748 was a subject of general regret to the town and university. He had already been admitted into the Royal College of Physicians, and he was soon after made a fellow of the Royal Society. For a pe-

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riod of thirty years he possessed a large share of medical employment in the metropolis, which he conducted with singular honour and liberality, and with a constant attention to the improvement of the healing art. It was in consequence of his suggestion, in the year 1766, that the College of Physicians engaged in the publication entitled "Medical Transactions," of which three volumes have appeared, containing many valuable communications. Among these, the papers of Dr. Heberden himself are prominent in number and value, and attracted much notice from the faculty. Others were communicated by him to the Royal Society, and are printed in its Transactions. On the approach of age he relaxed from the fatigues of practice, passing the summer months in a country retreat at Windsor.

His foreign reputation caused him in 1776 to be chosen an associate of the newly-constituted Royal Society of Medicine at Paris. In 1782 he closed his professional services by compiling the records of his long experience into a volume of Commentaries, written in elegant Latin, and laid up in manuscript, not to be given to the public till after his death—an injunction probably proceeding from an aversion to being involved in any controversial discussions. For several years afterwards, he enjoyed the rewards of a virtuous and temperate life in a desirable old age, cheered by domestic enjoyments, and scientific and literary pursuits. He sunk calmly under the load of years in 1801, after completing the ninetieth year of his age, and was buried in the parish-church at Windsor, where a small tablet is erected to his memory.

Few men have maintained a more uniformly estimable and amiable character through life than Dr. Heberden. His temper was marked by mildness, candour, and modesty; his conduct, by strict integrity, and superiority to all unworthy arts of advancement. He was a munificent patron of letters and science, among the votaries of which he made no distinction of sect or party. His company was made up of most of the learned men of the age in which he lived; and his conversation was distinguished by cheerfulness, liberality, and good sense.

As a medical writer, Dr. Heberden is distinguished by great accuracy of observation, as might be expected from one who always took notes in the sick chamber, which he afterwards carefully revised and transcribed. He thought freely for himself; and though far from being hasty to oppose common opinions, he did not hesitate to do so, when those opinions were con-

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tradicted by facts which he had himself witnessed. He was cautious in his practice, and estimated the powers of medicine with great moderation. Of his papers in the Medical Transactions, the most novel in its subject is that which gives the description of a fatal disorder of the thorax entitled by him Angina Pectoris. He first called the attention of physicians to it as an idiopathic disease; and the numerous cases of it which have since been produced, display its frequency and importance. The principal matter of his detached papers is incorporated into his posthumous work, which was published by his son Dr. William Heberden junior, in 1802, under the title of "Gulielmi Heberden Commentarii de Morborum Historia & Curatione," octavo; an English copy of it from the author's own manuscript was published at the same time. This work contains a hundred and two articles, disposed in alphabetical order, probably for the purpose of avoiding any thing like theoretic system. These faithful records of experience, related with perfect candour, and pure from the least admixture of hypothesis, may be consulted with great advantage by practitioners, who will value them the more, the farther they are themselves advanced in the art of observation. Although little is added to the stock of medical fact, yet much is done in several points towards establishing the surest comparative results of different attempts in the cure of disease. *Life prefixed to his Commentaries, and private Communications.*—A.

HECHT, CHRISTIAN, a learned German protestant divine, was born at Hall in Saxony, about the year 1696. He became minister of Essen in East-Friesland, where he died in 1748, leaving behind him various works, which are held in estimation on account of the erudition and curious research which they display. Among these are, "Commentatio Philologico-Critico-Exegetica, de Secta Scribarum;" "Antiquitas Haræorum inter Judæos in Poloniæ & Turcici Imp. Regionibus florentis Sectæ, &c." and numerous treatises in the German language. *Nouv. Dict. Hist.*—M.

HECHT, GODFREY, a learned German writer, principally in biography and antiquities, was born at Juterback, a town on the borders of Saxony and Lusatia, in the latter part of the seventeenth century. He received his academical education at the university of Wittemberg, where classical literature, history, and antiquities, appear to have been his favourite subjects of study. In the year 1711 he was appointed rector of the college at Luccaw, in

Lower-Lusatia, where, to the great regret of the learned world, he died at an early age, in the year 1721. He was the author of "Programma de Judæis impulsore Chresto Romæ tumultuantibus," 1712; "De Dignitate & Præstantia Critices," 1713; "De Rei Heraldicæ inter Germanos, Speciatim Saxonas, Auspiciis," 1717; "De Epigrammatum in Oratione civili usu," 1718; "De Henrici Guelfi Boiaris & Saxonis Ducis insignibus Gentiliis, unde Leonis tulit Elogium, Commentarius," 1715, quarto; "Germania Sacra & Literaria," 1717, octavo; "Vita Joannis Tezelii," 1717, octavo; and various other biographical pieces, as well as learned dissertations in the Latin language, which were either separately published, or printed in the "Miscellanea Lipsiensia;" the subjects of which may be seen in *Moreri*.—M.

HECQUET, PHILIP, a celebrated French physician, was born at Abbeville in 1661. He came to Paris at the age of seventeen, where he studied philosophy and theology, to which last science he always retained an attachment which greatly influenced his writings and character. At length he determined upon the medical profession, in which he graduated at Rheims in 1684, and then settled in his native city. After some time he quitted this situation for the metropolis, where, in 1688, he was made physician to the religious foundation of Port-Royal. He there entered into all the austerities of the place, and devoted himself chiefly to the care of the poor. On the death of mad. de Vertus, the superior, he removed to Paris, and was aggregated to the faculty there, receiving the doctor's cap in 1697. He was made a professor in the schools, and the branch of materia medica was assigned to him. He rose to high reputation in the practice of his profession, which was probably rather favoured than impeded by the religious severity of his manners, and some of those singularities which are generally supposed to mark extraordinary talents. He was a declared enemy to all luxury of the table, and a patron of abstinence and vegetable diet. His fondness for the use of the lancet and diluents was exposed in Le Sage's *Sangrado*, yet he was much in fashion, especially among those of the Jansenist party. When he was called to a patient of a free life, one of his first cares was to awake him to a sense of religion; and many conversions in these circumstances are ascribed to him. He was appointed physician to the hospital of la Charité, the duty of which he performed with all the zeal of principle. In 1712 he was made dean of the faculty, in which office he introduced a new dispensatory or code of phar-

macy. In 1727 increasing infirmities induced him to retire to the precinct of the Carmelite nuns in the suburb of St. Jacques, where he practised all the austerities of the community, seldom tasting flesh, and entirely renouncing wine. He still gave his advice to the poor, of whom he was the friend and father. He died in 1737, at the age of seventy-six, and was buried in the church of the Carmelites. His tomb is distinguished by a Latin epitaph composed by Rollin. Hecquet was a man of great reading, and a voluminous writer. His medical principles were those of the mechanical school, and his works are full of reasonings expressed in language far from explicit. He engaged warmly in controversy, particularly in the disputes then so prevalent concerning general and partial bleeding, and on the use of chemical remedies, which he opposed. One of his opinions was, that all diseases proceeded from increase or diminution of tone, without any interference of cacochymy. He was a great advocate for the doctrine of mechanical trituration in the stomach as the agent in digestion, and rejected chemical solvents and ferments. One of his principal publications was "*Médecine, Chirurgie, & Pharmacie des Pauvres*," 1740, three volumes, 1749, four volumes, 12mo. It is unnecessary to copy the titles of works no longer read, and many of them of a temporary nature. To the author's credit it should be mentioned, that although so much attached to the Jansenists, he wrote against the fanatical convulsionaries of St. Medard, and proved that there was nothing preternatural in their exhibitions. *Moreri. Halleri Bibl. Med. Pract.*—A.

HEDENGER, JOHN-REINHARD, a learned German Lutheran divine, and scripture critic, was born at Stutgard in the year 1684. He accompanied two princes of Wirtemberg on their travels, in the capacity of chaplain, and on his return to his native country was appointed professor of civil and canon law in the university of Giessen. Afterwards he was nominated preacher to the court, and consistorial counsellor. He died in 1764. Among other works, he was the author of "*Critical Remarks on the Psalms*," and "*on the New Testament*;" and editor of an impression of "*The Bible*," with corrections of the version in common use, the merits of which, as will be imagined, have been variously estimated in the learned world. *Novo. Dict. Hist.*—M.

HEDERICH, BENJAMIN, a learned and industrious schoolmaster, whose name is well known in all seminaries where classical learning is cultivated, was born in 1675 at Giethen, a

town in Misnia, and lost his father at a very early age. Having studied five years at the school of Grimma, where he laid a solid foundation for his future improvement, he was sent to the university of Leipsic, and then to Wittenberg, where he resided two years. He was then employed as a private tutor, in which situation he continued more than six years, and being allowed free access to the library of the university, he improved himself in the different branches of knowledge till he was invited to be teacher in the school of a monastery near Magdebourg. Here he remained till the year 1705, at which period he was appointed, without solicitation, to be rector of the school of Grossenhagen, where he spent the remainder of his life, assiduously employed in instructing his pupils, and in the composition of useful works, the greater part of which relate to education. He died of an apoplexy in the year 1748. The most important of his works are: "*Notitia Auctorum Antiqua & Media*," *Wittenberg*, 1714, octavo; "*Progymnasmata Linguae Graecae*," *ibid.* 1717, octavo; "*Progymnasmata Linguae Latinae*," *ibid.* 1745; "*Fasti consulares Romani*," *ibid.* 1713, octavo; "*Reales Schul-Lexicon*," a dictionary of every thing that relates to geography, chronology, history, antiquities, &c. *Leipsic*, 1731, quarto; "*Lexicon manuale Graecum*," *ibid.* 1722, octavo; "*Grundliches Mythologisches Lexicon*," a Mythological Dictionary, *ibid.* 1724, octavo; "*Lexicon Manuale Latino-Germanicum*," *ibid.* 1739, tom. II. Hederich's Greek Lexicon, first published at Leipsic in 1722, has been several times republished in this country, with many additions, by Young, Patrick, and Morell. It was also much improved by Ernesti, and published at Leipsic in 1767. Ernesti says, that Hederich was a good man and very laborious, but neither a profound scholar in Greek, nor well qualified to compile a lexicon for the illustration of Greek authors. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

HEDIO, JASPER, an eminent German Lutheran divine, and one of the earliest preachers of Protestantism, was descended from respectable parents, and born at Etlingen, in the marquisate of Baden, towards the latter end of the fifteenth century. He pursued his academical studies at Friburg, in the Brisgaw, where he was admitted to the degree of M.A.; after which he attended a course of theological lectures at Basil, where he was created doctor of divinity in the year 1520. At that time Luther's opinions were rapidly spreading in Germany, and were embraced by Hedio. Being afterwards ap-

pointed preacher at the principal church in Mentz, he gave offence to some of his hearers by the plainness and honest freedom of his pulpit addresses, and drew on himself the persecution of the monks, by boldly exposing their usurpations and abuses. These circumstances occasioned his withdrawing from Mentz, in the year 1523, and retiring to Strasburg, where he proved an able coadjutor to Wolfgang Capito and Martin Bucer, in propagating the doctrines of the Reformation. In this city, notwithstanding the protection afforded him by the senate, he had to encounter with much obloquy and ill-treatment from the bigotted adherents to the church of Rome; which did not deter him, however, from preaching openly against masses, indulgences, auricular confession, monkery, &c. and from attacking them through the medium of the press, as well as in the pulpit. In the year 1543, Herman count de Wied, archbishop and elector of Cologne, having become a proselyte to the doctrines of the reformers, and being desirous of introducing them into his diocese in the room of the popish system, sent for Bucer and Hedio to assist him in that work. But the canons of his cathedral, finding that their dignity and wealth were in danger, appealed to the emperor, who took them under his protection, and enjoined them to proceed with rigour against all who revolted from the established church. In consequence of the imperial interference our reformers were exposed to no small danger, and with much difficulty escaped to Strasburg. In that city Hedio spent the remainder of his life, active in the discharge of the pastoral duties, the champion of Protestantism in the schools, and devoting his private hours to the preparation of his numerous literary productions. He died in the year 1552. He was the author of "Commentaries" upon the gospels, and the epistles, partly written by himself, and partly compiled from others; "Historica Synopsis," bringing down the Universal History of Sabellicus from 1504 to 1538; "Chronicon Abbatis Urspergensis," corrected, with a continuation from the year 1230 to 1537; "Chronicon Germanicum;" and translations into German of the histories of Josephus, Eusebius, and Hegesippus, St. Chrysostom's Homilies, the Memoirs of Philip de Commines, and many other works, which are enumerated in *Melchior Adam de Vit. Germ. Theol.*—M.

HEDLINGER, JOHN-CHARLES, a celebrated artist and die-cutter, was born in the canton of Schweitz, in the month of March, 1691. Though destined by his father to a different department, he applied to the fine arts, and in 1700 studied

drawing at Bolenza. When he returned to the place of his nativity he resolved to be a die-cutter; but, as he could not bear the tediousness of learning the art under a regular master, he began to cut dies without any assistance, forming the tools which he employed, and soon produced such works as afforded the greatest hopes of his future eminence. He, however, experienced so many unforeseen obstacles, that he found it would be necessary to have the advice of a master; and, at his own request, his father, in 1709, placed him under the care of William Cramer, director of the mint at Sion, by whose help he made a rapid progress. At the battle of Toggenbrug, in 1712, he served among the volunteers as a lieutenant. On his return from this expedition his master considered him as sufficiently capable to cut dies for the states of Montbeillard and Porentrui. Having heard of the celebrated medallist, Ferdinand Saint Urbain, of Nancy, who died at Rome in 1720, he repaired to that artist, who proposed to carry him with him to Italy; but, as Hedlinger preferred visiting Paris, he proceeded thither in 1717, and applied, with great assiduity, to his occupation, never leaving his work, except to examine master-pieces, proper for improving his taste. In this city he acquired the friendship of Charles Roettier, medallist to the king, and of Nicholas de Launoy, who engaged him to execute some medals for his majesty; in consequence of which he was presented with a gold box. Baron Goertz having received orders from Charles XII. of Sweden, to procure a medallist, to supply the room of Arvide Carlstein, who had been a pupil of Roettier, this place was proposed to Hedlinger, who readily accepted it; and in 1718, after residing eighteen months at Paris, he proceeded to Sweden; but he refused to receive money to defray the expences of his journey till the king had seen and approved some of his works. The specimens he presented were so much in his favour, that he was appointed director of the mint. The contract he entered into, on this occasion, was only for a certain number of years; but soon after, the place was conferred on him for life, and, besides the usual salary, he was to be paid for whatever pupils he instructed. In the year 1723 he was invited to Russia to be medallist to Peter the Great; but this offer he declined, as he was resolved to continue in the service of the Swedish court, at which he still found his situation comfortable under the protection of the queen Ulrica Eleonora. As all cabinets were open to him, and as he had acquired a strong taste for

antiquities, he conceived a great desire of seeing Italy. Permission being obtained for this purpose, he left Stockholm in 1726, and continued his tour as far as Naples, where he examined every thing worthy of notice, and extended his acquaintance with eminent artists. At Rome he executed a medal of pope Benedict XIII. and made an excellent likeness, though he had only seen that pontiff occasionally; and for this service he was honoured with the cross of the order of Christ. After recovering from a severe illness he paid a visit to Venice, and thence proceeded through Germany to Copenhagen, at the last of which he remained a year and a half, and then returned to Stockholm. The first proof he gave of the improvement he had made in Italy, was a favourite medal with his own portrait, and the inscription "Lagom," a Swedish word which has the same signification as the "modus in rebus" of Horace. This word being expressed in Greek characters, and the whole medal being in the Grecian style, it afforded as much employment to the antiquaries and men of letters as the Makelos of queen Christina; and after baffling all their ingenuity, the author was obliged to put an end to their disputes, by unveiling the whole mystery. He then struck several medals relating to the Swedish commerce, manufactures, and mines, with a chronological series of the Swedish kings. The empress of Russia having requested the queen of Sweden to permit him to come to Petersburg for a limited period; he went thither in 1735, and having struck an excellent likeness of her imperial majesty, he returned, at the end of two years, loaded with favours, to Stockholm. He received similar invitations from the princess Anne of Mecklenburgh, who succeeded to the throne, and from the following empress Elizabeth, of whom he made a striking likeness from memory, recollecting her features ever since he had seen them at Petersburg. In the year 1741 he returned to his native country, where he married. After passing some years partly in Swisserland, and partly at Berlin and Stockholm, he finally settled in his own country about the beginning of 1746. In 1748 he went to Nuremberg to execute the medals distributed as prizes by the academy of Berlin, for which he received first impressions of each in gold, and was elected a member. After his return he lived some time in the enjoyment of retirement, till his happiness was interrupted by the death of his wife. He resided in an old and agreeable mansion on the borders of the lake of the four cantons; over

the door of which he had inscribed the word "Lagom," and where he was visited by his friends, who were much delighted with his conversation, and with viewing his excellent collection of medals. He laboured till the last with unimpaired faculties, a proof of which is, his medals of George II. the empress queen, and Charles XII. of Sweden, executed in his seventy-seventh year; and he had undertaken a series of medals to commemorate the principal events in the history of Swisserland, but this plan was never carried into execution. He died at Schweitz of a fit of apoplexy in the month of March, 1771, at the age of eighty. All his medals were engraven and published in Swisserland by M. Mecheln, under the title of "*Œuvres de Chevalier Hedlinger, &c.*" *Basle*, 1776, folio; to which is prefixed, an account of his life. A catalogue raisonné of his medals may be seen in the third volume of I. C. Fuesslin's *History of the Helvetic Artists*. *Adelung's Continuation of Jöcher's Gelehrte Lexicon; Helvetiens berühmte Manner, von Leonhard Meister.*—J.

HEDWIG, JOHN, a botanist of great eminence, was born in October, 1730, at Cronstadt in Transylvania, of a family originally from Saxony. He received the rudiments of learning in his native place, displaying, from his earliest years, a fondness for botanical pursuits. After his father's death, who left him a very slender provision, he passed two years at the public school of Posen, or Presburg, in Hungary. Thence he was led by the fame of the learned Gerlach to Zittau in Lusatia, where he pursued his studies for three years, assisted by the kindness of various benefactors. In 1752 he entered at the university of Leipsic, where he attended the lectures in philosophy, mathematics, and medicine, distinguishing himself by singular diligence and regularity of conduct. He attached himself particularly to the celebrated Ludwig, and, besides his ordinary business, assisted him in the regulation of his library, anatomical museum, and botanical garden. In 1756 he was admitted into the family of Bose, the botanical professor, for whom he prepared plants for demonstration, and attended patients in the public infirmary. At the same time he increased his scanty income by other employments, and thus laid a foundation for those habits of industry which were essential to the labours which afterwards rendered him famous. He took the degree of M.D. in 1759, and went to settle in the practice of the profession at Chemnitz in Saxony, at the same time

entering into the marriage state. Here he indulged his ardour for botanical pursuits as much as his other avocations permitted. It was his custom to walk out into the fields as early as five in the morning, and returning to breakfast, to pass the day in visiting patients: his afternoon and evening hours were chiefly employed in examining the plants he had collected. Having soon exhausted the larger vegetables in his vicinity, he applied himself to the accurate investigation of the grasses, and the whole family of cryptogamous plants, which at that time had experienced some neglect from botanists. He also carried on enquiries into the internal structure of vegetables; and in all these researches, without any foreign assistance, made a wonderful progress. He had the good fortune to receive from Koehler, of Dresden, an excellent compound microscope, in the application of which, to the minutest parts, he became extremely skilful. He also, at the age of forty, taught himself to draw and paint the objects which he discovered. It was on January, 1770, that he had the satisfaction of seeing a capsule of the *bryum pulvinatum* burst and shed its pollen, by which he ascertained the male organ of the moss-tribe. It was already known, from his experiments, and those of others, that the little heads called by Linnæus, *antheræ*, were the fruit or seed-vessels of the mosses. On these grounds he examined and described the flowers of all the mosses which fell in his way; of which, in 1778, he published an account in German, in the *Leipsic Miscellany of Physics and Natural History*.

Having lost his wife in 1776, and married a second in the following year, he was induced by her persuasions to remove to Leipsic in 1781. He there published his capital work, "*Fundamentum Historiæ Naturalis Muscorum Frondosorum*," quarto, Pars I. 1782; Pars II. 1783. In this performance he gave, from his own observations, an accurate history of mosses, illustrated with plates, representing their flowers, fruit, seeds, external and internal structure, with a new method of establishing their genera. Such a product of sagacious industry was received with great admiration and applause by botanists, who immediately began to turn their attention to this curious but obscure part of the vegetable system. The author afterwards obtained the prize offered by the Petersburg academy, for the detection of the flowers of the cryptogamous plants, by a dissertation entitled "*Theoria Generationis & Fructificationis Plantarum Cryptogamicarum Linnæi*," mere pro-

priis *Observationibus & Experimentis superstructa*," printed in the Petersburg Memoirs for 1784. His theory, however, was not received without opposition; and a controversy ensued with Gaertner, Necker, and others, in which Hedwig is thought fully to have established his point with respect to the mosses and most of the algæ; but doubts still exist as to the orders of filices and fungi.

With his literary reputation his medical practice now increased. In 1784 he was appointed physician to the town guards: two years afterwards he was nominated extraordinary professor of medicine in the university; and in 1789 was made ordinary professor of botany, with the superintendence of the physic garden. In this appropriate situation he continued to cultivate botanical knowledge with great ardour, and composed many valuable works. Besides his continued attention to the cryptogamous plants—of his "*Theory of the Generation and Fructification*" of which he published a corrected and augmented edition in 1798—he diligently pursued his researches into the structure of plants, and rectified the false opinions which had prevailed upon the following points: the efficacy of the medulla or pith; the preformation of the flowers; the excrements of plants; the nature of trunks; the cotyledons of seeds; the living births of plants; and hybrid germination. He also ascertained the nature, structure, rise, and increase of the vessels of vegetables, and the genuine use of the leaves. In the midst of these occupations his spirits received a great shock from the death of a favourite daughter, of a consumption, at the age of sixteen. An unusually severe winter afterwards brought on a catarrhal affection, succeeded by a nervous fever, under which he sunk on February 7, 1799, in the sixty-ninth year of his age. Dr. Hedwig was a man of great modesty and candour, benevolent, friendly, and upright; little solicitous of wealth and honours, and void of all parade in teaching and writing. He attained his eminence solely by quiet and patient industry. Several learned societies enrolled him among their members; and his name has been botanically honoured by the appellation of *Hedwigia balsamifera* given to an evergreen tree in the forests of Hispaniola. His numerous writings are chiefly in the German language, upon subjects above enumerated. A posthumous work entitled "*Species Muscorum frondosorum*," quarto, with many plates, was published at Leipsic in 1801, by Frederic Schwaegrichen. He left two sons; one an

eminent painter at Magdeburg; another, Romanus Adolphus Hedwig, M.D. residing at Leipsic, and already known by several botanical publications. *Life of Hedwig annexed to his Species Muscorum frond.*—A.

HEEM, JOHN DAVID DE, a painter of singular excellence in his particular walk, was born at Utrecht about 1604. He was brought up under his father David, also a painter; and the objects on which he employed his pencil were those of still life, such as flowers, fruits, vessels of gold and silver, glasses, musical instruments, carpets, and the like. In representing these, no one ever approached nearer to the reality; such was the freshness of his colouring, the neatness of his touch, and the delicacy of his finish. He particularly excelled in imitating the light reflected from crystal vessels on the illuminated side. His pictures were highly valued, and sold, even during his life, for astonishing prices; for although the mere copying of inanimate nature is an inferior department of the art, yet it is one of which all are judges; and perfection in it will ever command more applause than indifferent success in greater attempts. The objects he chose had likewise intrinsic beauty, and he grouped them with good taste. De Heem married young, and brought up a family of six children with credit. The troubles of Holland in 1671 drove him to Antwerp, where he died in 1674. His son *Cornelius* was a painter of merit, though not equal to his father. *D'Argenville Vies des Peintres.*—A.

HEEMSKERK, JAMES VAN, an eminent naval commander, was a native of Amsterdam, and was brought up to the sea. In 1596 he accompanied William Barenston in a voyage for discovering a north-east passage to China, but the navigators, after many hardships, were obliged to abandon their enterprise. Heemskerk was afterwards employed in the navy of Holland, and obtained great reputation for courage and ability. In 1607 he was sent as vice-admiral, with twenty-six ships of war, to cruise against the Spaniards. In the Straits of Gibraltar he met with the admiral D'Avila, with nine galleons and twelve ships of war. The Spanish admiral, confident in the superior bulk and force of his ships, laughed at the idea of an attack, till Heemskerk bore down, and commenced the engagement. The second broadside from D'Avila's ship carried off his leg, and he expired soon after, exhorting his men to perform their duty. Their efforts were so successful, that the Spanish admiral was killed, his

son made prisoner, and many of their ships burnt or sunk. The body of Heemskerk was brought home, and buried at the public expence in the old church of Amsterdam, where a sumptuous monument was erected to his memory. *Grotii Annal. Moreri. Hist. de la Hollande.*—A.

HEEMSKERK, MARTIN, a painter termed the *Dutch Raphael*, was born in 1499 at the village in Holland, whence he takes his name. His father, James Van Veen, a farmer, discovering in him an early propensity to drawing, put him to a master of that art, but soon withdrew him in order to assist in his farm. Martin, however, took an opportunity to run away, and put himself first with John Lucas of Leyden, and then with John Schorel at Haerlem. He made a rapid progress under this master, and setting up for himself, acquired a great reputation. His ambition to excel, caused him to visit Italy, and he abode three years at Rome, copying the remains of antiquity, and the best productions of modern artists. Returning to Holland, he fixed first at Delft, and then at Haerlem, where he married. During the siege of that city by the Spaniards in 1572, he retired to Amsterdam; but he incurred the loss of many of his works in the pillage of Haerlem, whence they are become rare. He died in 1574, without children; and his epitaph is to be seen in the great church of that city. He had erected a mausoleum to his father in the church-yard of Heemskerk; and by his will he bequeathed a yearly sum for portions to the young women of the village, upon the condition that, on the wedding day, they should come and dance round his tomb. It is said that the custom is still preserved, and that a cross on the monument has not been permitted by the inhabitants to be destroyed, notwithstanding the change of religion.

Martin Heemskerk possessed a ready invention, and practised in every department in the art. His designs are correct, and his composition good, but he marked the muscles too strongly, and had a heavy and dry manner, void of grace and elevation. His works are chiefly in the churches and public buildings of Holland. Many of his designs have been engraved.

Of EGBERT HEEMSKERK *the old*, a very eminent painter of humorous pieces and scenes in low life, it is remarkable that no biographical record of any kind exists. EGBERT HEEMSKERK *the young*, a painter of a similar class, but particularly fond of representing scenes of incantation,

devils, witches, &c. was born at Haerlem in 1645, and died in 1704. *D'Argenville. Pilkington's Dict.*—A.

HEERBRAND, JAMES, a learned German Lutheran divine and theological professor in the sixteenth century, was born at Nuremberg in the year 1521. He was instructed in classical learning at Ulm, whence he was sent, in 1538, to the university of Wittemberg, where he was placed under the tuition of Luther and Melancthon. In that seminary he applied to his studies with unremitting assiduity for five years, and took the degree of M.A.; after which he returned home, with honourable testimonials to his uncommon diligence and proficiency. Having passed his examination for the ministry with great applause, in the year 1544, he was appointed a deacon at Tubingen; where he sedulously devoted the time which he could spare from his official engagements, to the improvement of his acquaintance with theological and critical learning. When in the year 1548 the imperial edict was issued, which enjoined the observance of the *Interim*, he was one of the protestant ministers who refused to receive that system; in consequence of which he was deprived of his post of deacon, and rendered incapable of exercising the ministerial function. He now applied himself to the acquisition of the Hebrew language, which chiefly occupied his attention till the year 1550, when, upon the accession of prince Christopher to the dukedom, he was reinstated in his office of deacon, and was also appointed pastor of Herrenberg. In the same year he was honoured with the diploma of doctor of divinity by the university of Tubingen. In the following year he was nominated one of the deputation of protestant ministers who were to attend the council of Trent, and repaired to that city at the same time with the ambassadors of the duke of Wirtemberg. When the change of affairs in Germany had superseded the object of his mission, he returned home, and for upwards of four years diligently studied the writings of the Greek and Latin fathers. In the year 1556 he was prevailed upon, by Charles marquis of Baden, to remove to Pfortzeim, where he was employed in superintending the establishment of the Lutheran religion and discipline throughout the dominions of that prince; but was soon induced to return to Tubingen, to fill the chair of theological professor in that university. He was afterwards appointed pastor of Tubingen, and superintendant of the churches in the district of that city; and honoured with the

titles of counsellor to the duke, and chancellor of the university. He discharged the duties of his different appointments with exemplary diligence, and great reputation, until his growing infirmities obliged him to relinquish his labours in the year 1598. He died in 1600, when in the seventy-ninth year of his age. Besides his "*Compendium Theologiæ*," which was his principal work, he left behind him numerous "*Dissertations*," "*Sermons*," practical pieces, controversial treatises, &c. in the Latin and German languages. *Melchior Adam de Vit. Germ. Theol.*—M.

HEGESIPPUS, an ecclesiastical historian in the second century, is supposed to have been born towards its commencement. He was a Jew by birth, and originally educated in the religion of his fathers; but afterwards he became a convert to the Christian faith. He came to Rome while Anicetus was bishop, most probably in 168, and continued there till Eleutherius was chosen to that office, in 177. According to the chronicle of Alexandria, he died under the reign of the emperor Commodus, about the year 180. He was the first author of an ecclesiastical history from the death of Christ to the time in which he lived, which, Eusebius says, contained a faithful relation of the apostolic preaching, written in a very simple style. St. Jerome speaks of it, as furnishing the reader with a great variety of useful matter, conveyed in a plain and simple style, in imitation of the manner of those whose lives it describes. Of the five books of which this work consisted, there now remain only some fragments preserved in Eusebius's Ecclesiastical History, and one more in Photius's Codex. Their principal value arises from the testimony which may be deduced, from scriptural passages quoted in them, in favour of the genuineness of the books of the New Testament. To Hegesippus, likewise, has been ascribed "*A History of the Wars of the Jews, and the Destruction of Jerusalem*," which has been often published, and particularly at Cologne in 1559, with the notes of Gualterus. It is also inserted in the "*Biblioth. Patr.*" In Du Pin and Moreri, however, the reader may meet with sufficient evidence to satisfy him, that the author of this work must have lived at a much later period than the time of Hegesippus, and that his imperfect compilation must have been written at least after the reign of Constantine the Great. *Eusebii Hist. Eccl. lib. iv. cap. viii and xxii. Du Pin. Moreri. Lardner's Cred. Part II. vol. I. book i. ch. xiv.*—M.

HEIDANUS, ABRAHAM, professor of divinity at Leyden, was born at Frankenthal, in the palatinate, in the year 1597. His father being called to the exercise of the ministry at Amsterdam in 1608, the subject of this article was placed under the tuition of an Englishman, called Matthew Slade, who was then rector of the college in that city. When properly qualified for the university, he was placed in the Walloon college, at Leyden, where he distinguished himself by his proficiency in the different branches of academic learning, and particularly in theology. When he had finished his course of studies in the university, he preached with great applause in several French and Dutch churches; and then spent two years in travelling for farther improvement, through Germany, Switzerland, France, and England. Soon after his return home he was set apart to the work of the ministry, and exercised his function at Naerden, until the year 1627, when he accepted of a call from the consistory of Leyden. In this situation he attracted much notice by the excellence of his pulpit talents, while he secured general respect and esteem by his learning and abilities, and the amiable qualities of his mind. About the year 1647, the province of Gelderland, having determined on the establishment of an university at Harderwic, offered him the divinity professorship, upon very advantageous terms. This offer he was induced to decline, in consequence of having equivalent advantages secured to him by the church of Leyden, to whom his services were highly acceptable; and he was soon afterwards confirmed in his resolution of continuing in that city, by receiving from the curators of that university the appointment to the theological chair. The duties of that office he discharged for many years, with great success and reputation; but was in his old age deposed from it, because he had too much moderation to sanction the severe measures of the bigotted Gomarists against the Remonstrants, and had renounced the peripatetic system of philosophising for that of Des Cartes. With that philosopher he had contracted a close friendship; which proved the occasion of exposing him to much obloquy, and of raising him many enemies among the zealots for the school of Aristotle, in which number were the curators of the university. In the year 1676 the curators published a decree, forbidding the professors to discuss at all certain propositions, some theological, and others philosophical, which they specified to the number of twenty; and prohibiting at the same time any discussion of the metaphysics of Des Cartes. On this de-

cree Heidanus animadverted with freedom and spirit, and published his remarks in the Dutch language. So highly were the curators offended at the appearance of these remarks, that they degraded the author from his post of professor. He died at Leyden, in 1678, after he had completed the eighty-first year of his age. He was the author of "*Corpus Theologiæ Christianæ in quindecim Locos digestum*," in two volumes quarto, which was published in 1686 by M. Crucius the author's grandson; a treatise "*De Origine Erroris*," quarto; "*An Examination of the Catechism of the Remonstrants*;" "*The Cause of God maintained against the Pelagians, and Semi-Pelagians*;" "*Orations*," &c. *Bayle. Moreri.*—M.

HEIDEGGER, JOHN-HENRY, a learned Swiss Protestant divine and theological professor in the seventeenth century, was born at Ursivellen, near Zurich, in the year 1633. After studying at the university in Zurich, he visited different seminaries in Germany, and attended a course of theology at Marburg. From that place he removed to Heidelberg, where he studied the Oriental languages under the very learned John-Henry Hottinger, and was admitted to the degree of doctor of philosophy. Not long afterwards he was appointed professor-extraordinary of the Hebrew language in that university, and also professor of philosophy. In the year 1659 he accepted of the chair of theology and ecclesiastical history in the college of Steinfurt, in Westphalia, which he resigned in 1665, and returned to Zurich. In that university he filled the post of professor of moral philosophy, till the year 1667, when he was appointed professor of divinity. In the year 1675, when the opinions of Amyraut on the subject of the divine decrees had made a considerable progress in all the reformed churches of Europe, the Helvetic divines became alarmed for the fate of the genuine Calvinistic doctrine, and employed the pen of professor Heidegger to draw up a formulary of faith in opposition to the tenets of the French professor. To this production the magistrates were, without much difficulty, engaged to give the stamp of their authority; and to add to it the other articles of faith received in the Helvetic church, under the peculiar denomination of the *Form of Concord*. But, like all similar expedients for producing orthodoxy and uniformity of opinion, instead of answering the purpose for which it was imposed, it proved an abundant source of division and discord, till it was afterwards wisely suffered to fall into disuse throughout the universities and consistories of the Swiss cantons.

Professor Heidegger died at Zurich in 1698, when he was about sixty-five years old. He was the author of "De Historia sacra Patriarcharum Exercitationes selectæ," in two volumes quarto; "Medulla Theologiæ Christianæ," 1696, in two volumes quarto; "Historia Papatus," 1685, quarto; "Tumulus Tridentini concilii," 1690, quarto; "Mysterium Babylonis," in two volumes quarto; "In viam Concordiæ ecclesiasticæ Protestantium manuductio;" "De Peregrinationibus religiosis," 1670, octavo; "Exercitationes Biblicæ," with dissertations, and the life of the author prefixed, published in 1700; "Labores Exegetici in Josuam, Matth. Ep. Sancti Pauli ad Rom. Corinth. & Heb.;" "Corpus Theologiæ Christianæ," published in 1700, in folio; "Quæstionum Miscellanearum ex jucundissimis Physicorum viretis delibata Decas," 1654; "De ratione Studio-rum opuscula Aurea," 1670, 12mo; together with "Theses," "Dissertations," controversial treatises, &c. *Moreri. Mosh. Hist. Eccl. Sæc. XVII. sec. ii. par. ii. cap. ii.—M.*

HEIN, PETER, a celebrated Dutch admiral, rose from a low origin to a distinguished rank in the navy of his country. In 1623 he was vice-admiral under Jacob Willekens in the East Indies, and three years afterwards had the chief command of the same fleet. In that year he defeated the Spanish fleet off the coast of Brazil, and took several vessels, with a rich booty. In 1628 he was appointed to the command of a fleet of thirty-one ships fitted out by the Dutch East-India company for the purpose of intercepting the Spanish plate-fleet. He fell in with it on September 8th, and the Spaniards, to save themselves, ran into Matanza-bay in the island of Cuba. There, Hein on the next day made himself master of the whole fleet, with its rich lading, amounting in value to more than 11,600,000 florins. For this important service he was raised to the rank of admiral of Holland. In the following year, commanding a squadron on the coast of Flanders, he had an engagement on August 20th with some ships from Dunkirk, of which he took three, but fell in the action. He was interred with great solemnity at Delft, where a splendid monument was erected to his memory. *Moreri. Hist. de la Hollande.—A.*

HEINECIUS, JOHN GOLTIEB, LL.D. an elegant writer on jurisprudence, was born at Eisenberg, in the principality of Altenburg, in 1681. He studied theology at the university of Leipsic, and repaired to his brother at Goslar, where he exercised himself in preaching; but having a strong attachment to jurisprudence,

and his brother being appointed pastor of St. Ulrich's church at Halle, he accompanied him thither, and applied to that branch of study, improving himself at the same time in philosophy and the belles-lettres. In 1708 he became adjunct, and in 1713 professor of philosophy; soon after which he obtained the degree of doctor of laws. In 1720 he was promoted to be public professor of law with the title of counsellor of state. In this situation he remained three years, when having become well known by his writings, he was invited by the states of West Friesland to be public professor of law at Franeker, to which he removed in 1724. At the end of three years he was recalled by his Prussian majesty to Frankfort on the Oder; and this change was the more agreeable to him as he found himself much incommoded by the raw sea air of Franeker, which had occasioned the death of his wife. He removed to Franckfort in the autumn of 1727, and entered on his office as professor of moral philosophy and logic. He now considered himself settled for life, and under that idea purchased a house in order that he might be more conveniently accommodated; but, in compliance with a request made by the king, he removed, though much against his will, to Halle, where he arrived in the month of May, 1733, and where he died of a mortification in the foot in 1741, at the age of sixty. Heinecius may be classed among those writers who possessed the happy talent of enlivening and embellishing the dry uniformity of jurisprudence with the flowers of polite literature. He was a man of great diligence as well as erudition; and his works, on account of the excellence of the style and the extensive knowledge of antiquities displayed in them, were received with great approbation. The principal of them are the following: "Syn-tagma Antiquitatum Jurisprudentiam illustrantium, secundum Ordinem Institutionum Justiniani digestum," *Halæ*, 1718, octavo; "Fundamenta Stili cultioris," *ibid.* 1719, octavo; "Elementa Juris civilis, secundum Ordinem Institutionum," *Amstelod.* 1725, octavo; "Commentarius ad Legem Juliam & Papiam Pop-pæam," *ibid.* 1725, quarto; "Elementa Juris civilis, secundum Ordinem Pandectarum," *ibid.* 1728, octavo; "Elementa Philosophiæ rationalis & moralis, quibus præmissa Historia Philosophica," *ibid.* 1729, octavo; "Historia Juris civilis Romani ac Germanici," *Halæ*, 1733, octavo; "Elementa Juris Naturæ & Gentium," *ibid.* 1738, octavo;—of this work there is an English translation by G. Turnbull, LL.D. *London*, 1742, octavo; "Jurisprudentia Re-

mana & Attica," vol. III. *Lugd. Bat.* 1738—1741, folio; "Elementa Juris cambialis," *Amst.* 1743, octavo (translated into Dutch). *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

HEINECIUS, JOHN MICHAEL, doctor of theology, counsellor of the consistory to his Prussian majesty, and brother of the preceding, was born at Eisenberg, in the year 1674. He received the early part of his education at the public school of that place, and in 1693 repaired to Jena, where he took the degree of master of arts in 1696. The same year he removed to Franckfort on the Mayne to study the Oriental languages under the celebrated Ludolph, in whose house he resided, and by whose advice he went afterwards to Giessen to attend the lectures of Mai and Hedinger. He then made a tour to Holland and the Netherlands, where he inspected the different libraries, and formed an acquaintance with various men of letters, and in particular with the celebrated Papebroch. He next paid a visit to Hamburgh and Helmstadt, and in 1699 received an unexpected invitation to be deacon of the church of St. Peter and St. Paul at Goslar. Here he continued his studies with great assiduity, and obtained great reputation by several learned works. After nine years' residence at Goslar he was appointed, in 1709, pastor of St. Ulrich's church at Halle, and in 1711 of the Lady's church. In the latter part of his life he was much tormented with hypochondriacal complaints, produced by intense study, in consequence of which he resigned his pastoral charge, and died in the month of September, 1722. His works are: "Antiquitates Goslariensium & vicinarum Regionum Lib. VI." *Francf.* 1707, folio; "Diatriba genealogica de Domus Prussico-Brandenburgicæ ex Stirpe Carolina Originibus," *Quedlinb.* 1707, folio; "De Veteribus Germanorum aliarumque Nationum Sigillis eorumque Usu & Præstantia, Syntagma historicum, cum Sigillorum Iconibus," *Leips.* 1709, folio; "Dissertatio de Absolutione Mortuorum excommunicatorum seu tympanicorum in Ecclesia Græca," *Helmst.* 1709, quarto; *Eigentliche und Wahrhaftige Abbildung der Alten und neuen Griechischen Kirche, &c.*—A View of the Ancient and Modern Greek Church, &c." *Leipsic,* 1711, quarto, with plates; "De Ministris Cæsarum gentilium Christianis," *Halæ Magdeb.* 1712, quarto. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

HEINSIUS, DANIEL, an eminent scholar, critic, and poet, was born in 1580, at Ghent, of a family which had borne the principal offices

in that city. On account of the troubles at that time prevailing in the Low-countries, his father, who was attached to the principles of the Reformation, took his family first to England and then to Holland, where he settled at the Hague, at which place Daniel commenced his education. Thence removing with his father to Zeeland, he pursued the study of the languages and philosophy. He began to make Latin verses before he understood the rules of prosody; and it was with difficulty his masters could so far moderate the vivacity of his genius, as to keep him in a regular track. At the age of ten he composed an elegy of considerable merit on the death of a young girl, his playfellow, and several well-turned epigrams were the product of that period and the two subsequent years. At the age of fourteen he was sent to study the law at Franeker, but his attention was there chiefly turned to Greek literature, in which he made a rapid progress. On his removal to the university of Leyden he pursued similar objects; but the principal advantage he there enjoyed was the free conversation and instruction of Joseph Scaliger, who conceived a high opinion of his capacity, and gave him every encouragement. He was not less in favour with that elegant scholar, Janus Dousa. At the age of twenty he began to read public lectures at Leyden on the Latin and Greek authors. He was afterwards appointed professor of politics and history, and made secretary and librarian to the university. In 1619 he was secretary to the states of Holland at the synod of Dort. His great reputation procured for him the title of counsellor to Gustavus Adolphus, and of knight of St. Mark at Venice. Pope Urban VIII. made him great offers if he would settle at Rome, but he preferred remaining at Leyden, where he died in 1655. Daniel Heinsius rendered himself eminent in various capacities. As a critic and commentator he published notes on Silius Italicus, and the New Testament, and edited Horace, Seneca's Tragedies, Hesiod, Maximus Tyrius, Theocritus, Andronicus on Aristotle's Ethics, Theophrastus, Clemens Alexandrinus, and others. His translations from the Greek are accounted somewhat too diffuse and florid. Of his original productions, his Latin poems were the most celebrated, and were considered as placing him among the best composers of modern Latin verse. They consist of elegies, miscellanies, and two tragedies, one of which, entitled "Herodes Infanticida," was thought worthy of being made a subject of controversy among the learned. His Greek poems were also much esteemed.

More than ten editions of his Latin and Greek poems were printed at Leyden and Amsterdam. He also wrote verses in his native tongue. He pronounced Latin orations on various occasions, which were published together at Leyden; and composed certain Menippæan satires, and other pieces. *Baillet. Freberi Theatr. Moreri.*—A.

HEINSIUS, NICHOLAS, son of the preceding, who united literary eminence with the political character, was born at Leyden in 1620. He had the advantage of being initiated in polite learning under his father, and at the age of seventeen was already connected with some of the most distinguished scholars of his time. In his twenty-first year he visited England for the purpose of collating MSS. in the university libraries. He spent several succeeding years in his travels into Flanders, Germany, France, and Italy, in which last country he made a long stay, occupying himself in searching the libraries of all the principal cities, and making collections of medals and inscriptions. Here he published his Latin elegies under the title of "Italics," which contain the praises of that country, not without satirical remarks on his own. He refused, however, the offer of a professor's chair at Bologna, with the condition of turning Roman-catholic. In 1649, hearing that queen Christina spoke highly of his poems, he took a voyage to Sweden, where he was well received. He returned the next year, and made a new journey through France and Italy, for the purpose of purchasing manuscripts and medals for Christina. He revisited Sweden in 1653, where the abdication of that queen threw him into difficulties respecting the money he had advanced on her account, of which he could not obtain payment. In this conjuncture he received a nomination from the United States to the post of their resident at the court of Sweden, with a handsome salary. The death of his father in 1655 recalled him to Holland, and in the next year he was appointed secretary to the city of Amsterdam. This post, however, he resigned, on being cast in a suit with a young woman who claimed a promise of marriage from him, under the faith of which she had borne him two children. He accepted a second appointment to the residentship of Sweden, which he held for some years; and on his return, was sent, in 1669, as envoy-extraordinary to Muscovy. He resided in that country two years, and afterwards executed some public commissions in Germany. In 1675 he retired first to Utrecht, and then to Vienna, and spent the remainder of his life in literary leisure. He died at the Hague in 1681, and was interred in

his father's tomb at Leyden. Nicholas Heinsius has the reputation of great excellence in Latin poetry. His poems were many times printed: the best edition is that of Amsterdam, 1666, 12mo. His elegies, and his panegyric on queen Christina, are thought his best works. As a critic, he was the editor of two editions of Claudian, three of Ovid, and of Prudentius and Velleius Paterculus, with notes. After his death were published his notes upon Valerius Flaccus, Silius Italicus, Petronius, Phædrus, Q. Curtius, Tibullus, and Tacitus. An edition of Virgil at Amsterdam, in 1746, contained his notes on that author, then first published. His Latin letters, written with much purity, were published by Burman in his collection of "Epist. Viror. Erudit. Illustr.;" and others, written to the learned Magliabecchi, appeared in 1745, published by Targioni. His life was written by Burman. *Baillet. Moreri.*—A.

HEISS, JOHN, lord of Kogenheim, resident for the elector palatine at the court of France, is known by a "History of the German Empire," first published at Paris in 1684, two volumes quarto; and reprinted with augmentations by M. Vogel in 1731, three volumes quarto. It has been charged with want of fidelity, and with the insertion of a number of anecdotes unsupported by any authority, and not to be met with elsewhere. It is, however, not unfrequently referred to, as authority. Heiss died at Paris in 1688. *Moreri. Nouv. Dict. Hist.*—A.

HEISTER, LAURENCE, an eminent physician, surgeon, and anatomist, was born in 1683 at Frankfort on the Mayn. After a general education in the German universities, he studied anatomy and surgery at Amsterdam, in 1706, under Ruysch and Rau. In the following year he went to serve as a surgeon in the Dutch camp in Brabant; and when it broke up for the winter, he pursued his medical studies at Leyden under Boerhaave and other eminent professors, and took his doctor's degree. He returned to camp in 1708; and in 1709 was appointed physician-general to the Dutch military hospital. In consequence of these opportunities he acquired great experience, both in medical and chirurgical practice. In 1710 he was made professor of anatomy and surgery at Altdorf, and became very celebrated by his lectures and writings. In 1720 he removed to the university of Helmstadt, and passed there the remainder of his life. The czar, Peter, gave him an invitation to Russia, but he could not be persuaded to quit Germany, where he enjoyed the

esteem of several sovereigns. He died in 1758. Heister was a man of singular industry, and wrote a vast number of books, to several of which he supplied figures delineated with his own hand. He had also a mechanical turn, which he employed in the invention of various chirurgical instruments. His principal fame, indeed, was in this branch of the healing art. In anatomy he was the author of a number of detached essays and observations; but is particularly known by his "*Compendium Anatomicum*," first printed in 1717, and many times reprinted with successive additions, and translated into various modern languages. It contains a general view of the whole subject, disposed in a tabular form, with a subjoined account of the author's own discoveries, illustrated by figures. This work took the place of that of Verheyen, which had hitherto been chiefly used in the schools, and was generally adopted as the manual of students. In surgery he was an extremely copious author. It will suffice, however, to notice his principal work, "*Institutions of Surgery*," published first in German, in 1718; translated into Latin by Frobesius, under the title of "*Institutiones Chirurgiæ*," *Amst.* 1739, quarto, and many times edited in those languages, and in most of the European tongues. It is a work valuable for the copiousness of its matter, which renders it a summary of every thing at that time received into chirurgical practice. It also contains many improvements of the author's own; and it served as the standing guide in the art, till its place was supplied by more modern systems. In medicine, his principal works are, "*Observationes Medico-miscellaneæ, theoreticæ & practicæ*," quarto; "*De Medicinæ mechanicæ præstantia*," quarto; and "*Compendium Institutionum & Fundamentorum Medicinæ*," quarto. After his death, was published, a "*Collection of Medical, Chirurgical, and Anatomical Observations*," two volumes quarto. *Heister's Preface to his Surgery. Nouv. Dict. Hist. Halleri Bibl. Anat. Chirurg. & Med. Pract.—A.*

HELENA, mother of Constantine the Great, was probably the daughter of an innkeeper of Drepanum in Bithynia; for the comparatively recent tradition which makes her the daughter of a British prince, though fondly received by some antiquaries of this country, seems to be entirely fictitious. She attracted the notice of Constantius Chlorus on one of his journeys; and their commerce, whether commencing with marriage or not, seems undoubtedly to have terminated in that union. It was a condition

of the adoption of Constantius by Maximian in 292, that he should divorce his low-born wife, and take a spouse of imperial blood. From this time Helena lived in obscurity till the death of her husband, and the accession of her son Constantine, who treated her with great respect. Upon his conversion to Christianity she followed his example, and became extremely zealous for her new faith. She had the title of Augusta and empress at court, and in the armies, and the entire disposal of a large revenue. She had the influence to keep from all public employments the three half-brothers of Constantine; a conduct which the emperor Julian stigmatises as proceeding from the unjust artifice of a stepmother, while her encomiasts have imputed it to prudence and wise policy. When her grandson Crispus had fallen a sacrifice to the arts of his step-mother Fausta, (see CONSTANTINE), she resolved to avenge the crime, and discovered to her son the infidelity of that empress, which caused her destruction. About 326 she paid a visit to the holy places of Jerusalem, and this was the epoch of that memorable event of ecclesiastical history, called the *invention* of the true cross. Having caused a temple of Venus built over the supposed site of the holy sepulchre to be demolished, a cavern was discovered in which were deposited three crosses, supposed to be those on which Christ and the two thieves suffered. Some seasonable miracles detected the genuine cross; and Helena, transported with joy at the possession of such a treasure, had it cut into two parts, the largest of which she left with Macarius bishop of Jerusalem, and sent the other to her son. Though Eusebius in his Ecclesiastical History is silent concerning this great event, it is recorded by so many other writers of grave authority, that the catholic church has made no scruple of commemorating it by a religious service. Helena remained in Palestine, and built a church, consecrated to the Son of God, at Bethlehem, and another on the mount of Olives. She also bestowed her liberalities upon the poor, and the religious communities, and then made a progress through the principal churches of the East, every-where signalling her piety and munificence. She died at the age of eighty in 328, and was interred in the imperial mausoleum at Rome. Her son honoured her memory by giving the name of Helenopolis to her native place, Drepanum. She is canonised as a saint by the Roman-catholic church. *Gibbon. Crevier.—A.*

HELIODORUS, a native of Emesa in Phœnicia, flourished under the emperors Tho-

dosius and Arcadius, at the close of the fourth century. In his youth he composed a romance in the Greek language, entitled "*Æthiopica*," and relating the loves of Theagenes and Chariclea. It is an ingenious and pleasing composition, and has served as a model for subsequent works of a similar kind. A manuscript of this piece was saved by a soldier at the sack of Buda, and was printed at Basil in 1534. A translation of it was made by a Polish knight; and an edition of both, with the learned notes of Bourdelot, was printed at Paris in 1619, octavo. The author was afterwards made bishop of Tricca in Thessaly. Nicephorus relates, that a synod having put it to his choice whether he would burn his romance or renounce his bishopric, he preferred the latter, and was in consequence deposed; but as no other writer mentions the circumstance, the fact is doubted. There is nothing in the work offensive to morals or decorum. *Bayle. Moreri.*—A.

HELIODORUS OF LARISSA, a Greek mathematician, concerning whose life and time we have no other information, than that he wrote soon after the reign of the emperor Tiberius. He was the author of a treatise on optics, of which a fragment was published at Florence, in Greek and Latin, 1573, quarto, and an Italian translation of the same by Ignatius Danti, with his edition of Euclid's Optics. The same piece was inserted by the learned Dr. Thomas Gale, in his "*Opuscula Mythologica*." The most complete edition of "*Heliodorus's Optics*" was published at Paris, in Greek and Latin, in 1657, quarto, with illustrative notes by Erasmus Bartholin. Among the MSS. of Isaac Vossius was a "*Treatise on Weights and Measures*," supposed to be written by the same author. *Fabricii Bibl. Græc. vol. VI. lib. v. cap. vi.*—M.

HELIOGABALUS, or ELAGABALUS, Roman emperor, was the son of Soæmias, who was daughter of Julia Mæsa, the sister of Julia empress of Severus, and mother of Caracalla. Soæmias had been married to Varius Marcellus, who left her a widow with an infant son. She retired with her mother to Emesa in the reign of Macrinus, and procured for her son, then named Bassianus, the office of high-priest of the sun, to which a temple of extraordinary fame and grandeur was raised in that city. The beauty of the youth, his imperial connections, and a report favoured by his grandmother that he was really the natural son of Caracalla, so ingratiated him with the soldiers quartered at Emesa, that they were induced by profuse largesses to

proclaim him emperor, A.D. 218, when he was in the fifteenth, or, according to another computation, the seventeenth, year of his age. He first assumed the venerable name of Antoninus; and being received into the camp of the revolters, he prepared, under the direction of a freedman and eunuch, for resistance to the expected attack of Macrinus. A body of troops sent against him was gained over to his party. The emperor advanced with the rest of his forces, and a battle ensued, in which Macrinus was defeated and driven to an ignominious flight. In this action the young Antoninus displayed a vigour of which he never gave another instance. The death of his rival soon followed, and the empire of Rome was without opposition conveyed to an effeminate Syrian youth, who had nothing Roman belonging to him. He notified his election to the senate in terms of moderation, but did not wait for the confirmation of that body to assume the imperial powers. Numerous executions of the friends and servants of Macrinus stained the beginning of his reign. He spent his first winter in Nicomedia, where he killed with his own hand Gannys his preceptor, to whose exertions he had been principally indebted for his victory. The most luxurious effeminacy was joined to this ferocity, and his garb and equipage were those of an eastern despot. A superstitious devotion to the god whose priest he had been, led him to assume the name by which he was worshipped, that of Heliogabalus, or more properly (from a Phœnician root) Elagabalus. He brought this deity, whose visible form was a black stone, with him to Rome, and placed him in a temple on the Palatine mount, which he made the centre of all that was sacred in the state religion. He procured for him the goddess Astarte, or the moon, as a consort, from Carthage, and signalled his mad idolatry by every possible extravagance. The senate was insulted by the introduction of the emperor's mother and grandmother, the latter of whom, who was not destitute of political talents, gave her opinion in her place as a member of the body, and had her name prefixed to its decrees. As for Heliogabalus, he seemed to have no other ambition than to surpass in folly, debauchery, and prodigality, the worst of his predecessors. Scarcely any of them went so far in violating every sentiment of decency, and sinking the human character to the lowest pitch of degradation. The particulars of his monstrous vices and extravagances are unfit for sober narration. What, indeed, can be told of an emperor who assumed the female habit and

manners, and publicly entertained lovers, one of whom was invested with the title of husband? In gluttony he exceeded Vitellius himself, and the revenues of the empire were insufficient to supply his capricious tastes. His favourites were men of the lowest rank and most infamous character; and a dancer, a charioteer, and barber, are named among his confidential ministers. All orders of the state were filled with indignation at subjection to such a master; and even the soldiers, who cherished the memory of Caracalla, could not endure the ignominy of this successor. His grandmother Mœsa, sensible that such a reign could not be lasting, prevailed upon the emperor to adopt her other grandson, his cousin Alexander, the son of Mamæa. Failing in his attempt to ruin the morals of this prince, he viewed him with hatred, and plotted his destruction. But the attempt turned against himself. The pretorians in a mutiny obliged Heliogabalus to be reconciled with his cousin; and when, renewing his evil designs, he again laid snares for his life, they took to their arms a second time, and massacred the emperor and his mother. His favourites were sacrificed to their rage, and his body was dragged through the city and thrown into the Tyber. The senate branded his name with infamy, and endeavoured to abolish all memory of such a monster. He perished in the year 222, after a reign of three years and nine months. *Crevier. Gibbon.—A.*

HELLOT, JOHN, an eminent French chemist, was born in 1686. He was destined to the ecclesiastical profession; but the casual perusal of a book of chemistry determined him to the pursuit of that science. He was engaged from 1718 to 1732 in the compilation of the "Gazette de France." He translated by order of the government, and enriched with his own remarks, the treatise "On the Fusion of Ores, and on Foundries," by Schlutter, printed at Paris in 1750, two volumes quarto. He wrote "L'Art de la Teinture des Laines & Etoffes de Laines," 12mo, 1750, which is reckoned one of the best works upon dyeing, and is the first in which chemical principles are applied to the theory of that art. He furnished several articles to the *Memoirs of the Academy of Sciences*, of which he was a member, as likewise of the Royal Society of London. He obtained reputation by some other works, and died, generally esteemed, at Paris in 1766. *Necrolog. Fr. Nouv. Dict. Hist.—A.*

HELMONT, JOHN-BAPTIST VAN, a distinguished leader in the chemical school of medicine, was born of a noble family at Brussels in

1577. He was brought up to physic, and studied at Lovain and other places with so much ardour, that at an early age he had carefully read the works of Hippocrates, Galen, and the other ancient physicians of the Greek and Arabian schools. He read public lectures upon surgery at Lovain in his seventeenth year, and was created doctor of physic in the same university in 1599. He is said first to have been impressed with the inefficiency of the scholastic method of curing diseases, by his inability of curing himself of a slight itch, which readily yielded to brimstone. Upon this, he threw aside his books, quitted his native country, and commenced a course of rambling, which he continued for ten years. During this period he acquired some practical knowledge of chemistry and the empirical use of certain chemical remedies. In 1609 he married a rich and noble wife, with whom he retired to Vilforde, where he occupied himself in the experimental pursuit of the science of which he was become a devotee. He also practised physic, though only, it is said, gratuitously, and he has boasted of the thousands whom every year he cured. He was, however, less successful in his own family; for he lost two sons of the plague, and was unable to free his eldest daughter from a leprosy. His first publication was a work on the Spa waters, printed at Liege in 1624. In this he is the first author who takes notice of their volatile spirit, to which he gave the name of *gas*, now become a generical term, and derived from the German *gheist*, ghost or spirit. He continued to publish a variety of works, by which he acquired a great reputation. The electoral bishop of Cologne, who was fond of chemical enquiries, highly esteemed him; and he received from the emperor Rodolph and two other emperors, invitations to the court of Vienna, which he declined accepting. He died in 1644, in his sixty-eighth year. Van Helmont was a man of an acute genius, sharp-sighted in detecting the errors of others, and addicted to form hypotheses of his own, which he supported, as usual, by partial selections of facts. He was bold in affirmation, credulous, fond of extraordinary narrations when they favoured his own opinions, and extravagant in his praises of nostrums and specifics. He employed new and indefinite terms, and his ideas were by no means clear and precise. In chemistry he made considerable additions to the stock of known facts, and opened the way to new discoveries. In medicine he contributed powerfully to overthrow the Galenical doctrine of humours and qualities, which he attacked by

many strong and sensible arguments. He may be regarded as one of the first who attended to the living principle in bodies, which he designated by the name of *archæus*, as an ens distinct from body and soul, and the intelligent ruler of the animal frame. To its various affections he attributed morbid motions in general, supposing its rage or fervour to be excited in order to expel noxious matter. Much of his doctrine on this subject has been softened down in the schools to the *vis medicatrix*. His theory of ferments was in great part adopted by Sylvius and his followers. The works of Helmont were first published collectively by his son, 1648, quarto, *Elzev.*; and many subsequent editions were made in various places. They are now only consulted as curiosities; but, with much error and jargon, they contain many shrewd remarks and curious speculations.

His son, FRANCIS-MERCURIUS, a physician and able chemist, published some works with notions still more mystical and paradoxical than those of his father. *Boerhaave's Chemistry by Shaw. Halleri Bibl. Med. Pract.—A.*

HELOISE. As the principal circumstances relative to this celebrated female have already been given in the life of her lover and husband Abelard, we shall in this article confine ourselves to a brief sketch of her history, with the addition of such matters as concern her individually. She is supposed to have been born about the year 1101 or 1102, and is said by some to have been a priest's natural daughter. She was brought up by her maternal uncle, Fulbert, a canon of Paris, who gave her an education suitable to the uncommon talents for learning which she displayed. Of her beauty, her lover speaks in much more moderate terms than later biographers; it was, however, sufficient to captivate a scholar, whose abode in her uncle's house, and office of her instructor, gave him free access to her person. When his abuse of confidence had produced the effect related in his life, and Heloise, privately conveyed into Britany, had borne an illegitimate child, it was a proof of a very singular turn of sentiment in the frail fair-one, that she opposed with great energy Abelard's proposal of repairing the wrong by marrying her. The arguments she employed were of the most disinterested kind, referring to the degradation so eminent a philosopher would incur by the low cares of domestic life, and the inconsistency of wedlock with his clerical duties. As for herself, she said (and this sentiment is repeated even after she was an abbess), she should think it greater glory to be called his mistress, than the wife of an emperor.

She was however persuaded, in consequence of Abelard's promise to her uncle, to consent to a private marriage; but she still retained so much of her former sentiments, and of her regard to Abelard's interest and reputation, that when the voice of rumour had divulged the secret, she persisted, even with the most solemn asseverations, to deny the reality of the connection. By this conduct, however, her situation at her uncle's house was rendered so disagreeable, that Abelard clandestinely conveyed her to an asylum in the nunnery of Argenteuil, in which she had received the early part of her education. This measure brought on that severe revenge upon the unfortunate man which rendered him thenceforth only a nominal husband to Heloise. Resolving to bury his disgrace in a convent, he was selfish enough to insist upon her taking a similar step, and even preceding him in the irrevocable vow. She had no other call than his command. "It was not," she says, "religion which called me to the cloister: I was then in the bloom of youth; but you ordered, and I obeyed." She made her profession at Argenteuil before she had attained her twentieth year, and devoted herself to the life of a nun with so much assiduity, that she at length became prioress or second in office. She had lived seven years in this retreat when Suger, abbot of St. Denys, desirous of annexing Argenteuil to his convent, to which it had formerly belonged, obtained from the pope and king a power for this purpose, partly from his allegations of the dissoluteness which prevailed among the nuns. The name of Heloise is not implicated in this charge; but, from her office, she cannot easily escape a degree of suspicion, provided it was well founded. Indeed, the appointment of one whose story was so little edifying, to such a trust, indicates a laxity of morals at that period, which also renders less extraordinary that total absence of shame which she discovered at the first disclosure of her amour.

By the dissolution of the convent of Argenteuil, its helpless inmates were turned unprovided upon the world. Abelard, at this time abbot of St. Gildas in Britany, hearing of their forlorn condition, gave Heloise an invitation to take possession, with her companions, of an oratory which he had founded in the forest of Champagne, and named the Paraclet. She gratefully accepted the offer, and resorted thither with eight of the sisterhood, by whom she was unanimously chosen abbess of the new foundation. Her high reputation, and the devotion of the times, soon enlarged its possessions, and

Heloise and her community inspired general respect. Abelard, during the infant state of the establishment, paid them frequent visits, which could scarcely fail of having some mixture of the tenderness of a lover, with the care of a spiritual director. Insinuations of this kind obliged him at length to renounce this pleasing intercourse, and he took a final adieu of the Paraclet. Notwithstanding the external prosperity of her house, Heloise was not happy. Her mind had received a tincture of the amorous passion which could never be obliterated, and she was perpetually haunted with the remembrance of past delights. It was in this state of feeling that, about five years after Abelard had ceased to see or correspond with her, an account of his life, which he had written to a friend, fell into her hands. Its complaining strain revived all her tenderness, and after a considerable struggle with herself, she sat down to express her emotions in a letter to him. This was the commencement of a correspondence between them which has come down to our age, and is a curious memorial of the persons and the times. They are written in Latin, which language Heloise employed, if not with classic purity, yet frequently with force, perspicuity, and eloquence. Her letters have much more of the warmth of a lover than the unction of a devotee. They have served as the basis of Pope's celebrated "Epistle of Eloisa to Abelard;" but he has made a poet's use of them, and has not scrupled to enhance the expression of voluptuousness and passion by strokes from his own fancy. Yet it cannot be denied that some of the warmest passages are contained in the real letters. The correspondence, however, closed on her part with a number of questions relative to the proper conduct of the monastic life, which he answered in a suitable strain. After this temporary burst of a stifled but not extinguished flame, the abbess appears to have suppressed all thoughts inconsistent with the severity of her function, and to have studied only to form herself and those under her care to the character belonging to their profession. Her sensibility met with a trial at the death of Abelard in 1142, whose remains at his request were conveyed for interment to his beloved Paraclet, and religion enabled her to pass through the scene with due composure. She survived him twenty years; and appears, as she advanced in age, to have acquired the austerity natural to one who had relinquished the world and all its attachments; for the constitutions which she drew up for the rule of her convent are in the extreme of rigour. Nothing farther is known

concerning her, than that she died in May, 1163, and by her direction was laid in the tomb by the side of her Abelard. In testimony of her extraordinary learning it is affirmed, that for many years after her death the nuns of the Paraclet, at the feast of Whitsuntide, performed the service of the day in Greek, of which language they had obtained a knowledge under her superintendence. *Bayle. Berrington's Hist. of Abelard and Heloise.—A.*

HELVETIUS, JOHN-CLAUD-ADRIAN, an eminent French physician, son of Adrian Helvetius, who raised himself to eminence by the exhibition of ipecacuanha in the dysentery, was born at Paris in 1685. He was educated at home, and studied with reputation in the college of the Four Nations. He was admitted to the degree of doctor in the faculty of Paris at the age of twenty-two, and immediately engaged in the practice of physic. The interest of his father, and his own merit, introduced him to great employment both at court and in the city; and the success of his advice in a dangerous illness of the young king in 1719, gave him the first place in the public esteem. He was fixed at Versailles with a large pension by the regent, and was successively nominated a counsellor of state, first physician to the queen, and inspector-general of the military hospitals. His professional writings procured him admission into the Academy of Sciences, and the learned societies of London, Berlin, and Bologna. He was not less amiable as a private man, than respectable as a physician; and he was received as a friend by all the families which he attended professionally. To the poor he was liberal both of his advice and alms. The gentleness of his manners and tranquillity of his mind were impressed on his countenance, and inspired general affection. He died in 1755, at the age of seventy. In the Memoirs of the Academy of Sciences for 1718, Helvetius gave a description of the lungs, with an hypothesis concerning the utility of respiration, which he made chiefly to consist in the compression of the blood. This he afterwards defended in a separate treatise, entitled "Ecclaircissements, &c." 1728, quarto, to which he added an epistle to the anatomist Winslow, "on the Structure of the Glands." In the Memoirs for 1719 he gave a description of the stomach of man and the ruminant animals; and in those for 1721 he described the fabric of the intestines. His other works are, "Idée générale de l'Économie Animale," 1722, octavo; and "Letters" in reply to the criticism of M. Besse on this performance, 1725: also "Principia Physico-Me-

dica," two volumes octavo, 1752, for the use of students in medicine. *Moreri. Nouv. Dict. Hist. Halleri Bibl. Anatom.*—A.

HELVETIUS, CLAUD-ADRIAN, a French man of letters and celebrated philosophical writer in the eighteenth century, was the son of the preceding, and born at Paris, in the year 1715. He received the early part of his education in his father's house, under the instructions of an intelligent tutor, and when he was of a proper age was sent to the college of Lewis the Great. In this seminary, by discovering in his compositions greater marks of genius than any of his fellow students, he won the warm esteem of the famous father Charles Porée, professor of rhetoric, who paid a particular attention to his education. When he had arrived at years of manhood, as he possessed a most graceful figure, a genteel air, and an uncommon strength of constitution, he studied to recommend himself to notice, and particularly to the favour of the fair sex, by excelling in polite accomplishments, and manly exercises and diversions. "But he soon found," says his eulogist, "that if the happiness of pleasing is frequently the effect of external accomplishments, that of captivating, of fixing hearts, is peculiarly annexed to the endowments of the mind. He was sensible that personal success is frail like the form, and that the competition which it produces, is often dangerous, and sometimes humiliating. Indulging these reflections he was walking alone in one of our public gardens, when he perceived, in the midst of a circle of young and amiable women, a most extravagant figure, a perfect contrast. This was M. de Maupertuis, who, dressed with all the grotesque and affected singularity which he added to his natural originality, seemed the sole object of their care and attention. This sight, which would only have been ridiculous to an ordinary man, gave rise to a profound meditation in the mind of M. Helvetius; he silently interrogated the passions of his heart, and then he learned, for the first time, what they required of his genius. Immediately dancing, tennis, and all his other exercises, lost all their value in his eyes; and study—solitary, silent study—succeeded to their place; and as this whimsical geometrician was incessantly present to his thoughts, his first efforts were turned towards the mathematics." By the progress which he made in science and literature, his wit, and amiable manners, he became a favourite associate with some of the most distinguished literary characters of his time. Among others he became acquainted with M. de Voltaire, and the

president de Montesquieu, with the latter of whom he contracted an intimate friendship.

The first literary productions which M. Helvetius communicated to his friends, were in the poetical line, and consisted of "Epistles on Happiness," which were not given to the public till after the author's death. From the circle in which they were read they received no small applause, and Voltaire would frequently pay high compliments to the talent which they discovered in the author, for composing didactic or philosophical poetry. When the celebrated "L'Esprit des Loix" of the president de Montesquieu was published, M. Helvetius studied it with the deepest attention, and became of opinion that its only fault was its not containing the first ideas of the things which were comprised in it. He was also of opinion, that before systems of legislation were examined and compared with one another, man himself should be studied, and the structure of laws, to which he must be subject, founded on his own nature. These sentiments determined him to undertake such a work, as might supply what he conceived to be a deficiency in the president's performance. From the time of his forming this determination, he became wholly engrossed by the grandeur of his plan, and the supposed utility of his labours, the pursuit of which induced him cheerfully to make very considerable sacrifices. He enjoyed the lucrative post of a farmer-general; but finding that the duties of that place would interfere with the course of studies which he had prescribed to himself, with the most disinterested spirit he resigned its advantages. Having now been married for some time, and enjoying much happiness in his domestic relations, he retired to his estates in the country, whence he was drawn with reluctance in the winter seasons to mix with the society in the metropolis, and where he spent the greatest part of ten years on the composition of his projected work. At length, in the year 1758, he gave to the world the fruit of his labours, in a work entitled "De l'Esprit, &c." which was condemned by the parliament of Paris, as derogatory to the nature of man, by confining his faculties to animal sensibility, and as having a tendency to destroy the distinctions between virtue and vice. That injudicious proscription, however, like all similar attempts to crush principles by force, and not by argument, instead of leading to its suppression, occasioned it to be sought after with avidity in France, and in other parts of Europe, and contributed to give it more importance than, perhaps, it would have derived from its intrinsic merit. So obnoxious

did M. Helvetius render himself by this publication, that it was thought proper to remove him from the post which he held of maître d'hôtel to the queen; and it was not without some difficulty, and the interest of his friends, that he escaped the severe prosecutions with which he was threatened. In order to withdraw himself for a time from the resentment of his enemies, he paid a visit to England, in the year 1764; and in the following year went to Prussia, where he was received with particular attention by the king, lodged in his palace, and admitted into his familiar parties. Upon his return to France, he spent the greatest part of the year on his domain at Voré, in the calm pursuit of his studies, the enjoyment of domestic happiness, and in the exercise of benevolence towards his tenants and dependants. He is said to have maintained his feudal rights with great jealousy; but when any of his vassals or farmers met with losses or misfortunes, his heart and his purse were open for their relief. When he was at Paris, his hospitable board was the resort of the most illustrious characters in all ranks, both Frenchmen and foreigners; and he took a pleasure in searching out and assisting indigent men of merit. As a proof of his liberality to persons of this description, it may be mentioned, that he allowed a pension of two thousand livres to Marivaux, and one of three thousand livres to M. Saurin, of the French academy. His exercises of beneficence and generosity, however, were always practised without ostentation, and very commonly with the most studied secrecy. Sometimes his bounty was bestowed upon persons who proved themselves unworthy of it; and when such instances were pointed out to him by his friends, he has said, "If I were a king, I would correct them; but as I am only rich, and they are poor, I did my duty in relieving them." His natural constitution was excellent, and led his friends to entertain the hope that they should long enjoy the happiness of his society; but they had the mortification to lose him, in consequence of an attack from the gout in his head and stomach, which terminated his life in December, 1771, when he was about fifty-six years of age. In his private character he is represented to have been a dutiful son, a tender father, an affectionate husband, a sincere friend, and a just citizen; in every relation generous, disinterested, and benevolent.

The only work of M. Helvetius which was published during his life-time, was the treatise already mentioned, "*De l'Esprit*," or "*Essays on the Mind, and its several Faculties*," 1758,

quarto, and in three volumes 12mo. In the commencement of this work he says, "It is by facts that I have ascended to causes: I imagined that morality ought to be treated like all the other sciences, and founded on experiment, as well as natural philosophy." Hence has arisen that general and fertile source of error, which prevails throughout the whole work, of deducing general principles from particular facts. It is divided into four essays; each of which is distributed into subordinate chapters. The first essay relates to the mind, as considered in itself, and is intended to prove, that "natural sensibility and memory are the productive causes of all our ideas; and that all our false judgments are the effects of our passions, or our ignorance." In the second essay, the mind is considered as relative to society; the author endeavouring to prove, "that the same interest which influences the judgments which we form of actions, and makes us consider them as virtuous, vicious, or allowable, according as they are useful, prejudicial, or indifferent, with respect to the public, equally influences the judgment we form of ideas; and that, as well in subjects of morality, as in those of genius, it is interest alone that dictates all our judgments." The object of the author's third essay is, in general, "to investigate whether genius ought to be considered as a natural gift, or as an effect of education?" From which he draws the general conclusion, that all men well organised have the natural power of acquiring the most exalted ideas; and that the difference of genius observable in them, depends on the various circumstances in which they are placed, and the different education which they receive. The fourth essay treats of the different faculties, or rather of the different qualifications, of the mind, and the effects of those operative faculties, variously combined. Our author styles this essay, "*Des différens Noms donnés à l'Esprit*;" and under this title defines, and examines into, those different properties of the mind called genius, imagination, wit, sense, and the several subordinate species, into which they are subdivided. The principles advanced in this work are maintained, and further extended, in "*A Treatise on Man, his intellectual Faculties and his Education*," in two volumes octavo, which did not make its appearance till after the author's death; for which he assigns this reason, that "had he published this book in his life-time, he should, in all probability, have exposed himself to persecution, without the prospect of any personal advantage." In both these works, he has displayed great

ingenuity and taste, a very extensive knowledge of human nature, an exquisite turn for exposing the foibles of mankind, and many just and instructive remarks; but he has also advanced hypotheses which appear to us to be highly paradoxical, particularly his favourite and leading one, "that all men well organised are born with equal talents, and that the difference of genius observable in them depends on the various circumstances in which they are placed, and the different education which they receive." He has also introduced notions relative to the foundations of morality, and the nature of virtue, which we conceive calculated to produce injurious effects on superficial and unthinking readers. With much force and wit he exposes credulity in the absurdities of false religion, while he disclaims any intention of offending against the sacred truths of Christianity; but it will be difficult to reconcile his sincerity in such a disavowal, with his frequent insinuations that the principles of religion are inadequate to the purposes of morality. The style of these works is often too pompous and affected, and rendered obscure by far-fetched images, or vitiated by false ornaments; though these faults are less frequent in the author's posthumous production. In the year 1772 was published M. Helvetius's "Happiness, a Poem, in six Cantos, with Fragments of some Epistles," 12mo; the style of which is, in general, more stiff and affected than that of the author's prose, notwithstanding that it contains some fine verses. Instead of making happiness to result from virtue, this poem is intended to shew that it depends on the cultivation of literature and the arts. *Nouv. Dict. Hist. Eulogium prefixed to the Poem above mentioned. Monthly Rev. June and Aug. 1759.—M.*

HELVICUS, CHRISTOPHER, a man of great learning, in history, theology, and the languages, was the son of a minister at Sprendlingen in Hesse, where he was born in 1581. He studied at Marburg, and made a great progress at a very early age. In 1605 he was appointed to teach Greek and Hebrew at the college founded by the landgrave at Giessen, which was the next year erected into an university. In 1610 he was raised to the professorship of theology in the same seminary, which he refused to quit, notwithstanding several offers from other parts. As he was a master of rabbinical learning, the landgrave sent him to Frankfort to examine the libraries of the Jews expelled from thence, out of which he purchased several books. In the height of his reputation, and as he was meditating several considerable works, he died in

1617. Helvicus was a profound grammarian, and possessed a happy method of teaching the rudiments of languages. He likewise composed various grammars and lexicons, and a book of rules for writing Greek verse. As a theologian he composed several tracts on the controversies between the Jews and Christians. In history he is known for his "Chronological Tables," first published in 1609 under the title of "Theatrum Historicum, sive Chronologiæ Systema novum," folio. This was the most correct work of the kind that had been seen, though not exempt from faults, one source of which was, the credit given by the author to the forgeries of Anniius of Viterbo. He likewise composed a "Synopsis of Universal History," deduced through the four great monarchies, down to the year 1616; also, a "Chronological Dissertation on the seventy Weeks of Daniel." Several other tracts were the fruit of his extraordinary industry and extensive erudition. *Freheri Theatr. Bayle.—A.*

HELYOT, PETER, a learned French friar, of the third order of St. Francis, was descended from a respectable family of English extraction, and born at Paris in the year 1660. He embraced the ecclesiastical life in the year 1683, at the convent of Picpus, near his native city, when, according to the custom of the order, he changed his original name, and took that of father Hippolytus. In the course of his missions he made two journeys to Rome, and visited the whole of Italy. It was in that country that he projected, and made considerable progress in preparing for the press, an extensive and laborious work, entitled "A History of the monastic Orders, religious and military, and of the secular Congregations of both Sexes, which have been established to the present Time; containing an Account of their Origin, Foundation, Progress, principal Events, Declension, Suppression, or Reformation, and the Lives of their Founders or Reformers, illustrated with Engravings of their different Habits." Having employed himself for more than twenty-five years on this work in Italy, he returned to France, where he was successively chosen to fill the post of secretary in three provinces of his order. These situations furnished him with the opportunity of collecting additional materials from the different institutions which he visited during a period of twelve or thirteen years, and of finishing the composition of his work. He was afterwards twice elected definitor of his order. In the year 1714 he began to print his history, in quarto; but died when the fifth volume was in the press, in 1716, at

Picpus, when he was about fifty-six years of age. Four other volumes of this work were afterwards printed, under the superintendence of father Maximillian Bulloet, a member of the same society. It is a performance which is held in much estimation, on account of the learned research which it displays, and its superior accuracy, on the whole, to the other productions of the same description; and it is written in a style which, though not elegant, is neat and easy. A kind of abridgment of this work was published at Amsterdam, in 1721, in four volumes octavo; which is said to be but indifferently executed, and valuable only for its engravings. Father Helyot was also the author of some devotional pieces, of which that most known is entitled "A View of the dying Christian," 12mo, and has undergone various impressions. *Moreri. Nouv. Dict. Hist.*—M.

HEMMINGA, SIXTUS DE, a Dutch mathematician in the sixteenth century, who is worthy of being noticed for the spirit and ability with which he exposed the absurdity of judicial astrology, was a descendant from an ancient and noble family in East Friesland, and born in the year 1533. He was educated at Louvain, where he chiefly applied himself to the study of physic and the mathematics, and became well-grounded in the different branches of the latter science, particularly in astronomy, under the instructions of Reinier Gemma, one of the best astronomers of his time. As the absurd and unfounded science of judicial astrology was at that time professed by men of some eminence and reputation in the literary world, among whom were Leowicz, Cardan, and Luca Gaurico, and derived reputation from the support which they gave it, he determined to enter into a formal refutation of it, on principles of science, reason, and experience. With this view he entered the lists against those champions of astrology, and ably exposed their pretended art in a treatise entitled "*Astrologiæ Ratione & Experientia refutata Liber*," published at Antwerp in 1583, quarto. By the manner in which this work was executed, he afforded fair expectations that the interests of science would be benefited by his subsequent exertions: but they were unhappily disappointed by his premature death, which took place in 1570, when he was only thirty-seven years of age. *Melchior Adam. de Vit. Germ. Phil. &c.*—M.

HEMMINGIUS, NICHOLAS, a learned Danish divine and theological professor in the sixteenth century, was born in the Isle of Laland, in the year 1513. Having lost his father when he was very young, the care of his

education devolved on his uncle, who was a blacksmith. But humble as the occupation of the latter was, he found means to support young Nicholas while acquiring the rudiments of learning in different schools in Laland, Falster, and Zealand, and afterwards at Lunden, while studying the Greek language, which at that time was but little known in those northern countries. When our young scholar had become a proficient in the Latin and Greek languages, after having been furnished with a small stock of money and necessities, he set out for the university of Wittemberg, where Melancthon then taught with high reputation. On his journey, however, he had the misfortune to fall into the hands of robbers, who so completely plundered him, that he arrived at the place of his destination in a most destitute condition. Here his unfortunate case excited commiseration, particularly in the heart of the benevolent Melancthon, through whose means he obtained a temporary relief. At Wittemberg Hemmingius continued five years, during which time he was one of Melancthon's most constant auditors, and supported himself by private teaching, and writing for less studious scholars. At the expiration of that period he returned to Denmark, with honourable testimonials to his abilities, diligence, and improvement; and a letter of recommendation from Melancthon, which proved his introduction into the family of a noble Dane, in the capacity of tutor to his daughters. Afterwards he was appointed minister of the church of the Holy-Ghost at Copenhagen; which promotion was succeeded by his nomination to the professorship of the Hebrew language in the university of that city. In the year 1557 he took his degree of doctor of divinity, and immediately afterwards was made professor of the same faculty at Copenhagen. The duties of that office he discharged with distinguished fidelity and reputation, till the year 1579, when he was declared *Emeritus*, and permitted to retire from his labours, with the reward of a canonry in the church of Roschild. That preferment he held till his death in 1600, at the advanced age of eighty-seven years. He was so far from being a rigid Lutheran, that he was principally instrumental in obtaining a decree from Frederic II. by which his subjects were forbidden to sign the famous *Form of Concord*, or to bring copies of it into his dominions. In one of his works, he expressed himself so much like a Calvinist, on the subject of the real presence, that he was called to account by his brother divines for the language which he had used,

and obliged to make a recantation. It is a blot on his character that he approved of and commended the execrable conduct of Calvin and the magistrates of Geneva, in putting Servetus to death. He was the author of a great variety of exegetical, didactic, and polemical works, the titles of which are inserted in the last of our subjoined authorities. In the year 1586 Simon Goulart published "A Collection of his short Theological Treatises," at Geneva, in folio. *Melchior Adam. de Vit. Theol. Exter. Bayle. Thura Hist. Lit. Danorum.*—M.

HEMSTERHUIS, TIBERIUS, a learned critic, was the son of a physician of Groningen, where he was born in 1685. He studied first in the university of that place, whence he removed to Leyden, principally for the advantage of attending the lectures of James Perizonius. In 1705 he was invited to the professorship of mathematics and philosophy in the *illustrious school* of Amsterdam. He quitted that situation in 1717, on being chosen Greek professor at Franeker, to which office was added the chair of history in 1738. Both these professorships were conferred upon him at Leyden in 1740. He died there in the perfect enjoyment of his faculties in 1766, aged eighty-one. The earliest publication of this learned man was an edition of the last three books of the "Onomasticon of Julius Pollux," in 1706. This labour produced a complimentary letter to him from that master of criticism, Bentley; which, however, had an effect which the writer probably never intended. For it contained a number of conjectural emendations of his own on passages of the comic writers cited by Pollux, the wonderful acuteness of which so overwhelmed his young correspondent with a sense of inferiority, that he determined never again to open a Greek book. In a short time, however, this fit of diffidence went off, and he made the better resolution of emulating, as much as lay in his power, the man who had so much excited his admiration. His other publications were: "Select Dialogues, and the Timon, of Lucian," 1708; part of an edition of the same author, which appeared in 1743, in three volumes quarto; "The Plutus of Aristophanes, with the Scholia and Notes," 1744; "Notes and Emendations on Xenophon Ephesus," inserted in the *Miscellanea Critica* of Amsterdam; "Observations on Chrysostom's Homily on the Epistle to Philemon," in Rapphelius's Annotations on the New Testament; "Inaugural Speeches;" "Letters to I. M. Gesner and others." Hemsterhuis is accounted

a very excellent critic, both from the vast extent of his erudition, and his sagacity in applying it. *Rubnkenii Elog. Tib. Hemsterhusii.*—A.

HENAO, GABRIEL DE, a learned Spanish Jesuit in the seventeenth century, was born in the year 1611. He entered into the order at Salamanca, when he was about fifteen years of age, and spent the greatest part of his life in that university. After teaching philosophy and scholastic theology, he was admitted to the degree of doctor of divinity, created professor of positive theology, and appointed rector of the university. He discharged the duties of his posts with great reputation, and was considered as one of the most learned men in Spain. He was also consulted from all quarters in cases of conscience. His works consist of eleven volumes folio, all in the Latin language. Nine of them comprise treatises on philosophical, theological, and controversial subjects, no less than three being employed on the discussion and refutation of Molina's opinions, and particularly his attempt to reconcile the doctrines of predestination and free-will by a kind of prescience in the deity, which in the schools was denominated *scientia media*. The tenth and eleventh volumes are devoted to an account of the antiquities of Biscay, and furnish the reader with much curious and interesting matter. They are entitled "Biscaya illustrata." There were also many other smaller pieces published by this Jesuit, whose death took place in 1704, when he was about ninety-three years of age, after having continued to officiate as professor till within three years of that event. *Moreri.*—M.

HENAULT or HESNAULT, CHARLES-JOHN-FRANCIS, president in parliament, a writer in history and belles-lettres, born at Paris in 1685, was the son of a farmer-general. He was for some time a member of the congregation of the Oratory, where he acquired a taste for elegant literature. On entering the world he obtained the prize of the French Academy in 1707 by a poem. He became an associate of that body in 1723, and was likewise received into the Academy of Inscriptions, and other learned assemblies. His civil honours and employments were those of honorary president of the inquests in parliament, and superintendant of the finances of the queen's household. He was a very amiable man in society, kept a good table, and supported that union of the polite with the literary character which has been more common in France than in any other country. Voltaire has celebrated this happy combination in his person, in the following lines:

Les femmes l'ont pris fort souvent
 Pour un ignorant agréable ;
 Les gens en /s pour un savant ;
 Et le dieu joufflu de la table
 Pour un connoisseur si gourmand.

Lettre à M. Henaut.

The work by which the president Henaut is best known is his "Abregé Chronologique de l'Histoire de France," 1768, two volumes quarto, three volumes octavo. This is a very excellent abridgment of all that is most important in French history, in which the leading facts are thrown into a tabular form, but portraits are given of many celebrated persons, and short dissertations on several important historical topics. Though it is not free from mistakes, it is upon the whole the best guide that can be followed in French history and chronology. To accuse it of a degree of dryness, is only to say, that it is that concise work which the author intended. It has been translated into various languages, and has served as a model for other national histories of a like kind, but none of equal excellence with itself. Of Henaut's other published works are several academical harangues; an historical tragedy in prose on the reign of Francis II.; some comedies and other dramatic pieces represented in private societies; fugitive poems, &c. Of these miscellaneous works, two volumes 12mo were printed in 1768. The president lived in general esteem, and closed a long life at Paris in 1770. *Nouv. Dict. Hist. Necrolog. Franc.—A.*

HENAUT or HESNAULT, JOHN, a French poet of the seventeenth century, was the son of a baker at Paris. He travelled into the Low-countries and England; and upon his return became known by his poems to the munificent Foucquet, who patronised him. On the fall of this minister, Henaut composed a very severe satirical sonnet against his enemy and successor Colbert, which was much repeated. The author wished afterwards to suppress all the copies of his composition, but it was beyond his power. A collection of his poems was published in 1670. One of the pieces in it, the sonnet "On an Abortion," occasioned by an accident which befel a young lady of family, excited the public notice in an extraordinary degree, and for a time occupied all Paris with the discussion of its merits, which, after all, consist only in two or three strong antitheses. Henaut was addicted to the Epicurean philosophy, and brings forward his sentiments in several of his works. He is said even to have gone to Holland for the purpose of conversing with Spinoza, who found him

but shallow in his notions. It is therefore little to be wondered at, that the approach of death gave him different views of things, and threw him entirely into the power of his confessor. He was a man of pleasure, but with decency and refinement. His taste caused him to be consulted as an oracle in polite literature, and he was the poetical instructor of madame des Houlières. Voltaire says of him, "that he would have had a very great reputation if the three first books of his translation of Lucretius had appeared, and had been written in the same manner as what remains of the commencement of the work." The lost part, it seems, was a sacrifice to the rigour of his confessor. His printed works consist of sonnets, of letters in verse and prose, and of an imitation of two acts of the Troas of Seneca. Henaut died in 1682, leaving a daughter, who took the veil. *Bayle. Siècle de Louis XII. Nouv. Dict. Hist.—A.*

HENGIST, the first Saxon chief who obtained a settlement in Britain, was in high esteem among his countrymen, inhabitants of the northern coast of Germany, on account of his valour, and supposed descent from the deified Woden. When the dispirited Britons, unable to resist the incursions of the Scots and Picts, sent a suppliant embassy to implore the aid of the Saxons, Hengist and his brother Horsa accepted the invitation, and in the year 449 brought over in three ships a body of sixteen hundred men, whom they disembarked in the isle of Thanet. Joining the British army, they marched against the invaders, whom they met and defeated with great slaughter near Stamford. A reinforcement of five thousand of their countrymen confirmed them in the design which they seem soon to have adopted, of establishing themselves in the country they came to defend. For this purpose they made a peace with the Picts and Scots; and finding occasion to quarrel with the Britons about their promised rewards, they commenced open hostilities with them. The weak and vicious British king Vortigern was deposed by his subjects, and his son Vortimer was placed at their head. Under his command many battles were fought between the Britons and the continually increasing bands of Saxons, in one of which, fought near Aylesford in Kent, Horsa was slain. Hengist, now become sole commander of the Saxons, carried his arms through the country, committing the most cruel devastations, and sparing neither age nor sex. By a victory at Crayford he became entire master of Kent, of which district he took the title of king, about eight years after his first arrival. His brother

Octa, with his son, brought over a new tribe of Saxons, who established themselves in Northumberland, and thus divided the forces of the natives. They still, however, under the conduct of Aurelius Ambrosius, resisted their new invaders, with more courage than might have been expected from their former pusillanimity. Hen-gist by repeated victories securely fixed himself in his acquired kingdom, which comprehended, besides Kent, the present counties of Middlesex, Essex, and part of Surrey. He made Canterbury the seat of royalty, where he died about 488, after a reign of thirty years, transmitting his dominions to his posterity. *Hume. Henry.—A.*

HENICHIUS, JOHN, a learned German Lutheran divine and professor of divinity in the seventeenth century, was the son of a minister at Winhusen, and born in the year 1616. After going through a course of classical learning at Zell and Lunenburg, he was sent to the university of Helmstadt, in the year 1634, where he applied himself with diligence to his studies for four years, and was then admitted to the degree of doctor in philosophy. Having afterwards read some lectures, and presided as moderator in some academic disputations, he acquired the intimate friendship of Dr. Calixtus and Dr. Horneius, two celebrated divines, and from his connection with the former, appears to have imbibed the same sentiments as he held on the subject of peace and union among the different protestant sects. In 1649 he went to Hildesheim, where he lived about three years in the house of a man of rank and merit. Afterwards he spent some time with the learned civilian James Lampadius, at Hanover; and in the year 1643 was appointed professor of metaphysics, and of the Hebrew language, in the university of Rintzel. In 1645 he removed to Bardewic, where he had been appointed superintendant of the churches in that district. For five years he executed the functions of that office with so much diligence, that Augustus duke of Brunswic was desirous of entrusting to him the inspection of the whole diocese of Wolfenbüttele; but he declined the acceptance of so weighty a charge. Indeed he had so injured his health by the fatigues attending his manner of conducting the superintendency at Bardewic, that he found it necessary to resign that employment. In the year 1651 he returned to Rintzel, where he had been appointed professor of divinity, and was about the same time admitted to the degree of doctor in that faculty. Soon afterwards he was appointed a member of the ecclesiastical consistory, and made inspector of the churches in the county

of Schawemburg. In these official situations he conducted himself with great candour and moderation, and was earnestly, but in vain, desirous of bringing about an union between the Lutherans and the Calvinists. By his efforts for that purpose he provoked the calumnies of some malignant zealots. He died at Rintzel in 1671, when he was about fifty-five years old. He was the author of several works, which reflect credit on his abilities and erudition, and among others, of "*Compendium Sacrae Theologiae*," 1657, octavo; "*De Veritate Religionis Christianae*," 1667, 12mo, which is a good supplement to that of Grotius on the same subject; "*Institutiones Theologicae*," 1666, quarto; "*Historiae Ecclesiasticae & Civilis*," Pars I. 1669, Pars II. 1670, Pars III. 1674, quarto; together with "*Dissertationes*," "*Disputationes*," &c. of which some of the titles may be found in *Bayle*.—M.

HENLEY, JOHN, better known by the name of *Orator Henley*, an English clergyman, whose singular prostitution of his talents occasioned his being noticed by the historians, and hung up to infamy by the satirists of his time, was the son of a clergyman at Melton-Mowbray in Leicestershire, where he was born in the year 1792. He was educated in classical learning, first in the free-school of his native town, and afterwards at Okeham in Rutland, under able masters, by whom he appears to have been well grounded in the Latin and Greek languages. About the age of seventeen he was entered of St. John's college, in the university of Cambridge, where it is probable, from the attention paid to him some time after he had quitted college, that his behaviour was upon the whole commendable, and not marked by any glaring eccentricities. While he was an under-graduate, he transmitted a letter to the author of the *Spectator*, abounding in quaintness and local wit, which they thought worthy of being inserted in the 396th number of that work. After he had been admitted to his degree of B.A. he was invited by the trustees of the school in Melton-Mowbray to assist in, and then to take the direction of, that seminary, which under his care was increased, and raised from a declining to a flourishing condition. Here, he says, he established a practice of improving elocution, by the public recital of passages from the classics, in the mornings and afternoons, as well as orations, &c. While he continued in this situation, he was invited by a letter from the reverend Mr. Newcome, to be a candidate for a fellowship in his college; but as he had been for some time absent from the

university, and had therefore lessened his personal interest, he declined standing for that place. At Melton Mowbray, likewise, he began his "Universal Grammar," and finished ten languages, with dissertations prefixed; and he also wrote his poem on "Esther," which was favourably received by the public. Having been admitted into orders, he obtained the curacy of his native town, where he acquired some celebrity as a preacher, particularly by some sermons which he delivered on public occasions. The praise which he received on account of these performances, inflated him with vanity, and led him to flatter himself, that if his talents were exercised on a scene more worthy of him, he should infallibly rise to that eminence of which he thought himself deserving. Under the influence of this persuasion, he resigned his school and his curacy, and determined to try his fortune in the metropolis. He came to London with numerous recommendatory letters from considerable persons in the country, both among the clergy and the laity; where he commenced his career by obtaining a lectureship in the city, and preaching charity-sermons in different churches. On these occasions, if we are to credit his own account, he was more numerously followed, and raised more money for the objects which he recommended, than any other preacher, however dignified or distinguished. But his labours were not confined to his pulpit services; for at different periods he published several pieces: as a translation of "Pliny's Epistles," of different works of the abbé Vertot, of "Montfaucon's Italian Travels," and other works. He had been for some time reader, either at St. George's chapel, Queen's-square, or at St. John's chapel, near Bedford-row, when the lectureship of his chapel becoming vacant, he offered himself a candidate for it. Having given offence while preaching his first probation sermon by his *action*, in his second he endeavoured to satisfy his auditory of the unreasonableness of excepting against him on that ground, by proving that action was an essential branch of oratory. But however ingeniously he pressed his argument, his tasteless hearers, to his great mortification, thought proper to elect a rival candidate. The chagrin which he felt at this disappointment was still further heightened, by the repulse which was given to his application for a London living. He had been presented to a small benefice in the country, by the earl of Macclesfield; but it was not for a second rustication, as he informs us, that he left the fields and the swains of Arcadia, to visit the great city. He

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had received a promise from a great man of being fixed in town; but when he pressed for the fulfilment of it, met with an answer that completely ruined his hopes of any London preferment. Irritated by these disappointments, and possessing abundant confidence in his own powers, which he doubted not would secure him the support of the public, he laid the plan of his lectures, and resigned his benefice, and the other appointments which he held in the church.

Mr. Henley now opened a chapel, which he called his Oratory, in the neighbourhood of Newport-market, where he assumed, or acquired, the title of Orator Henley, and for some time, by possessing a good voice and forcible delivery, by making the most bold and impudent pretensions to unrivalled learning and universal knowledge, and by descending to the use of the most scurrilous censoriousness, low vulgar wit, contemptible buffoonery, and a frequent levity of expression bordering at least upon profaneness, he attracted crowded auditories, particularly from among the lower classes. After some years he removed his lectures to a large room between Lincoln's-inn-fields and Clare-market, where he continued them till his death, but with declining popularity, and frequently practising the most miserable tricks to draw a crowd together, and to collect some money. For some time he preached, or lectured, on Sundays upon theological subjects, and on Wednesdays upon miscellaneous topics; but in the latter part of his life he confined the display of his talents to Sundays only. Among other subjects, politics were frequently introduced by him into the pulpit; and in the year 1746 he exercised so much indecency in his reflections on the reigning family, and the zealous supporters of government, that by the warrant of the earl of Chesterfield, then one of the principal secretaries of state, he was taken into the custody of a messenger, in order to be examined on a charge of endeavouring to alienate the minds of his majesty's subjects from their allegiance. After a confinement of some days, however, he was admitted to bail. Occasionally, Dr. Warburton says, he did Mr. Pope the honour of declaiming against him; in return for which that poet has thus held him up to infamy in the third book of the Dunciad:

"But, where each science lifts its modern type,
History her pot, divinity his pipe,
While proud philosophy repines to show—
Dishonest sight!—his breeches rent below;
Imbrown'd with native bronze, lo! Henley stands,
Tuning his voice, and balancing his hands.

Q

How fluent nonsense trickles from his tongue !
 How sweet the periods, neither said nor sung !
 Still break the benches, Henley ! with thy strain,
 While Kennet, Hare, and Gibson, preach in vain.
 Oh great restorer of the good old stage,
 Preacher at once, and Zany of thy age !
 Oh worthy thou of Egypt's wise abodes,
 A decent priest, where monkeys were the gods !
 But fate with butchers placed thy priestly stall,
 Meek modern Faith to murder, hack, and mawl :
 And bade thee live to crown Britannia's praise,
 In Toland's, Tindal's, and in Woolston's days."

This eccentric man struck medals, which he dispersed as tickets among his subscribers ; of which the device was a star, rising to the meridian, with this motto, *Ad summa* ; and below, *Inveniam viam aut faciam*. His other auditors paid one shilling each for admittance. In order to fill his oratory, he was accustomed every Saturday to print an advertisement in the Daily Advertiser, containing the subject of his intended discourse on the following Sunday evening. This advertisement had a sort of motto prefixed to it, which was generally a sneer at some public transaction of the preceding week. Among his other tricks to get money, it is well known that he once drew together a great number of shoemakers, by announcing that he would communicate to them a secret of making shoes in a very expeditious manner ; which proved to be only by cutting off the tops of ready-made boots. To shelter himself against the resentment of persons who on such occasions might be duped by him, he had a number of butchers in his pay, who were always in readiness to defend him. He died in the year 1756. He was the author of a weekly paper, abounding in nonsense, and called "The Hyp Doctor," for which he received a hundred pounds per annum. He is a principal figure in two of Hogarth's satirical prints. In the first he is christening a child ; and in the other, called "The Oratory," he is represented on a scaffold, with a monkey by his side, over whom is written the word *amen*, and a box of pills and "The Hyp Doctor" lying beside him. Over his head are the words "The Oratory : *Inveniam viam, aut faciam* ;" and over the door, "Ingrederere ut proficias." A parson is receiving money for admission, under whom are the words, "The Treasury." A butcher stands as porter. On the left hand are seen Modesty in a cloud ; Folly in a coach ; a gibbet prepared for Merit ; people laughing ; and one marked "The Scout," introducing a puritan divine. *Oratory Transactions. Ency. Brit. Gent. Mag. April, 1786, &c. Nichols's Anec. of Hogarth.*—M.

HENNINGES, JEROM, a native of Germany,

and a disciple of Melancthon, distinguished himself by his genealogical researches. He published at Hamburg in 1596 "Genealogiæ Familiarum Saxonicarum," folio. It was followed in 1598 by "Theatrum Genealogicum, omnium Ætatum and Monarchiarum Familias complectens," *Magdeb.* four volumes folio : a vast compilation, containing the Jewish families from Adam down to the destruction of Jerusalem ; the origin of all other nations, and the families of the second and third monarchies ; the families of ancient Greece and Italy ; and those of all the principal modern kingdoms. It is a very copious work, but deficient in exactness. His German genealogies are reckoned the most valuable. *Moreri. Nouv. Dict. Hist.*—A.

HENNUYER, JOHN, a French prelate in the sixteenth century, who deserves to have his name handed down with honour to posterity, for the humanity and spirit with which he opposed the massacre of the Protestants in the reign of Charles IX., was born at St. Quintin in Picardy, in the year 1497. He was educated in the college of Navarre, at Paris, and passed through various offices in that society before the year 1539, when he was admitted to the degree of doctor by the faculty of the Sorbonne. Soon afterwards he was appointed professor of theology in the college of Navarre, and was chosen to superintend the studies of Anthony of Bourbon, afterwards king of Navarre. In 1553 he was chosen confessor to Henry II. ; and in 1557 was nominated to the see of Lodève, from which, in the following year, he was translated to that of Lisieux. In this situation he acquired immortal honour, by resisting the barbarous intention of the court to follow up the massacre at Paris on St. Bartholomew's day, by the murder of the Protestants in his diocese. And when the king's lieutenant in the province produced the order which he had received to put to death the Protestants at Lisieux, our prelate had the virtue to resist its being carried into execution, and signed a formal and official declaration of his opposition. Notwithstanding the bigotry of the court, this act of virtue, instead of provoking the resentment of the king, extorted from him a commendation of the bishop's firmness and humanity, who gained more converts by his mildness of persuasion, than the instruments of the court by their cruelties and persecutions. He died in the year 1577, at which time he was dean of the faculty of theology at Paris. *Moreri. Nouv. Dict. Hist.*—M.

HENRY I. emperor of Germany, surnamed THE FOWLER, was son of Otho duke of Saxony, by a daughter of the emperor Arnulph. He was

himself duke of Saxony, and bore great sway in the empire, when the emperor Conrad I., on his death-bed, sent him the insignia of his office; and an assembly of the principal nobles confirmed him in the imperial dignity in 919. His first care was to restore concord among the princes of Germany, in which he succeeded. He next gave a complete defeat to the Hungarians who had invaded his dominions; and then, marching northwards against the Vandals, he drove them out of Saxony, and exterminated the whole nation on the shore of the Baltic. He was victorious over the Danes, Sclavonians, and Bohemians, and took prisoner Wincelau, the king of the latter nation, whom, after a long captivity, he restored to his throne. In the treaty which he entered into at Bonn in 922, with Charles the Simple, he set aside the pretensions of the house of France to the empire. When that prince was deposed by his nobles, Henry espoused his cause. The chief purpose of his interference seems, however, to seize Lorraine from Raoul duke of Burgundy. In the end, he was contented to receive homage from the duke of that province. The emperor then employed himself in regulating the police of his dominions, and in propagating the Christian religion among the neighbouring heathen tribes. His arms were still actively engaged in repelling invasions. On the expiration of a truce with the Hungarians, upon his refusal to pay the usual tribute, they made an irruption in 932 with a prodigious army, the main body of which he defeated before Mersburg with great slaughter. Having now restored peace and good order in all parts of his dominions, he resolved to comply with the pope's invitation to receive from him the imperial crown in Rome. He set out for Italy at the head of an army, but being attacked with a fit of apoplexy on the road, he returned to Mansleben, where he died in 936, at the age of sixty. He had the satisfaction, before his decease, of seeing the succession to the empire settled by the princes upon his son Otho. Henry I. is accounted the ablest and greatest sovereign of his time, equally qualified for the duties of war and peace, and zealously attached to the interests of religion. *Mod. Univers. Hist.*—A.

HENRY II. emperor, born in 972, was duke of Bavaria, when he was elected in 1002 to succeed his cousin Otho III. on the imperial throne. He began his reign with reducing to submission his rival Herman duke of Suabia. The troubles excited in Germany by the king of Poland, and a revolt of the Slaves in the north, gave employ to his arms for some time; and it was

not till 1005, that he was able to march into Italy, and receive the crown at Pavia. On his return to Germany, the war was renewed with the king of Poland, who had possessed himself of Bohemia, and Lorraine also became a scene of tumult. These multiplied troubles gave the emperor such a distaste to his toilsome grandeur, that he was with difficulty dissuaded from quitting his throne and retiring to a monastery. He, however, resumed his activity, and in 1014 repassed into Italy, and received the crown at Rome from pope Benedict VIII., to whom he promised fidelity. A renewal of war with the king of Poland, and expeditions into Transjurane Burgundy and Saxony, employed him after his return. When he had happily terminated these affairs, he was much disquieted by calumnious reports spread against the honour of his empress Cunegunda, who is said to have vindicated herself by undergoing the ordeal. It is to be observed, that his superstition led him to live with her in a state of perpetual continence, so that any conjugal dishonour he underwent is neither to be wondered at nor pitied. The predatory incursions of the Saracens in the southern part of Italy, and the encroachments of the Greeks, caused the pope to repair to the emperor's residence at Bamberg, and implore his aid. Henry marched into Italy a third time, in 1021, and reduced the provinces of Apulia and Calabria. But, his army being considerably diminished by disease, he returned to Germany. The last transaction of his reign, was an interview with Robert king of France, in which they agreed upon certain regulations of church and state, for the benefit of their respective dominions. He died soon after at Grun, near Halberstadt, in 1024, after a prosperous but unquiet reign of twenty-two years. The profound reverence of Henry II. to the church, whose bishops in council he addressed on his knees, together with his absurd continence, conferred upon him the title of THE HOLY; and both he and his empress have been admitted into the Romish catalogue of saints. *Mod. Univers. Hist. Moreri.*—A.

HENRY III. emperor, surnamed THE BLACK, at the age of twenty-two succeeded to the empire on the decease of his father, Conrad II., in 1039. He was immediately engaged in arms against the duke of Bohemia, who refused to pay him tribute, and whom he subdued in the second campaign. He then undertook to expel one Otho from the throne of Hungary, which he had usurped from Peter; in which he finally succeeded. In 1046 he marched into Italy, where three popes had been contending for the holy see, which at length was conferred upon a

fourth competitor, Gregory VI. The emperor, offended at this election without his consent, after being crowned at Milan, convoked a council at Sutri, which deposed Gregory, and placed in the papal chair a German bishop, by the name of Clement II.; who then put the imperial crown upon the heads of Henry and his empress. After the death of this pope, and his short-lived successor, Damasus II., Henry, that he might not be anticipated by the Romans, nominated by his own authority Bruno, a German bishop; but, through the suggestions of the monk Hildebrand, this person did not assume the popedom, with the name of Leo IX., till an election in his favour at Rome. At the next vacancy, Victor II. was chosen by the Romans, and Hildebrand procured his confirmation from the emperor; and thus the contending claims were for a time quieted. A renewed war in Hungary again employed his arms; and it was succeeded by troubles in Bavaria, occasioned by the tyrannical government of its young duke. Henry divested him of his dominions, which he conferred upon his own son, then an infant. A war, excited by count Baldwin of Flanders, who invaded Lorrain, took place in 1055; in which year Henry again visited Italy. He was present in a council held at Florence; and, after a progress through the country, returned into Germany. The empire was at that time afflicted with famine and other calamities, which were aggravated by an irruption of the Slaves into Saxony, in which they defeated the imperial general, and cruelly ravaged the whole province. Henry was much affected with these disasters; and, having convoked a diet at Goslar, in which his young son was acknowledged king of the Romans, he fell into a sickness, which carried him off, at Bottenfeld in Saxony, in 1056, after a reign of seventeen years, at the age of thirty-nine. *Moreri. Mod. Univers. Hist.—A.*

HENRY IV. emperor, surnamed THE GREAT, son of the preceding, was acknowledged his successor in 1056, at the age of five. The regency was committed to his mother, the empress Agnes, who had not power to prevent many intestine commotions. She was deprived of her office in 1062, and the tuition of the young emperor was committed to the archbishops of Cologne and Bremen. The latter of these ecclesiastics is accused of encouraging him in every species of licentious indulgence, in order to maintain an influence over him. He early signalled his courage in the tumults of the time; and in his twenty-first year, he took up his residence at Goslar in Saxony, with the purpose of quelling the lawless proceedings

which had long prevailed in that country. To this end, he erected a number of castles, which obliged him to impose taxes upon the different orders of the state, and induced them to form a confederacy against his authority. A temporary agreement followed; but the misconduct of the emperor, who gave his confidence to persons of vicious principles, threw him into fresh difficulties. He had married Bertha, daughter of Otho marquis of Italy; and finding her an obstacle to his unbounded indulgences with the sex, he tried to get rid of her by divorce. He is even accused of having employed one of his courtiers in an endeavour to seduce her, in order to afford the pretext he wanted; but her virtue baffled his designs. His misconduct deprived him of the attachment of his best friends; and the princes of the empire assembled to consider of his deposition, but his promises of amendment appeased their displeasure. A second revolt of the Saxons followed, in which Henry in person gave them a bloody defeat, and, making himself master of the whole country, reduced them to beg a peace.

In the mean time, the formidable Hildebrand had been elevated to the popedom, under the name of Gregory VII. Though the emperor testified his dissatisfaction at not having been consulted in the election, he was induced by Gregory's feigned humility to confirm it. But the very first acts of the pontificate were to hurl excommunications against the German prelates for simony and concubinage, and to forbid all ecclesiastics to receive the investiture of benefices from a layman. He also incited the Saxons to bring complaints against the emperor, who, fearing the consequences of a quarrel, wrote a submissive letter to his holiness, and obtained forgiveness. The harmony of these great personages was soon broken by the disturbances of Hungary, in which they took different sides; and Gregory gave the emperor to understand, that he had no right to interfere in a kingdom which appertained to the holy see. The pope farther made a new complaint against the emperor on the subject of investitures, and summoned him to appear at Rome, to answer all the accusations with which he was charged. This insolence was repaid by Henry with a solemn deposition of the pope, at an assembly of prelates at Worms, in 1076. The deposition and excommunication of Henry, in a papal council, was the next step in this mutual hostility. It was the signal of a civil war in Germany, in which the emperor, deserted by his own partisans, was reduced to such extremities, that humiliation was his only resource. With

his wife and infant son, he set out for Italy in the midst of winter, and arrived at Canosa, where Gregory was residing with the celebrated devotee of the church, the countess Matilda. Henry alone was admitted within the outer gate of the castle; and the penance exacted from him was, that for three successive days he should stand fasting and barefooted in the snow, from morning to evening, before he should be admitted to prostrate himself at the pontiff's feet. This scene of humiliation was performed, in all its rigour, in January, 1077, and terminated in the pardon and absolution of the emperor. It was impossible that, even in an age of abject superstition, such an insolent assumption of superiority on the part of the church could be patiently endured; and the princes of Italy severely censured their civil head for submitting to such degradation. Henry's only apology was the necessity of the case; but he had the mortification to find that his affairs were little improved by the step he had taken. The resentment which he could not help betraying, renewed Gregory's enmity, and he encouraged the princes of the empire to proceed to the deposition of the emperor. They elected, in his place, Rodolph duke of Suabia; but Henry, who wanted neither vigour nor courage in the field, gave him two defeats, and conquered the whole duchy of Suabia. Gregory now found it necessary to employ again the dreaded arms of the church, and thundered out a second excommunication against Henry. This the emperor opposed by a national council of his German and Italian prelates, held at Brixen, which pronounced the deposition of Gregory, and elected a new pope, under the name of Clement III. Rodolph, in the mean time, collected fresh troops, with which he again engaged Henry, near Mersberg; but when the fortune of the day inclined in his favour, he received a wound, of which he died, after expressing great compunction for his violation of allegiance to the head of the empire. Delivered from this antagonist, Henry, in 1081, marched into Italy, in order to bring to effect the deposition of his inveterate foe, Gregory. He proceeded to Apulia, for the purpose of making a diversion in favour of his ally, the Greek emperor, Alexius, then invaded by Robert Guiscard. Next, turning his arms against Rome, after a long siege, he took possession of that capital, and the pope was obliged to shut himself in the castle of St. Angelo; while his rival, Clement, was enthroned in St. Peter's. The emperor carried on attacks against St. Angelo, till the approach of Robert Guis-

card caused him to retire, and gave opportunity for withdrawing Gregory, who soon after died at Salerno. During the absence of Henry in Italy, his enemies in Germany recovered strength, and, in 1085, elected count Herman of Luxemburg king of the Romans. Henry's return put an end to this competition by the defeat of his rival; and he had equal success against another competitor, Ecbert marquis of Thuringia. Meantime the Romans, regarding Clement as an antipope, placed in the papal chair Victor III.; and after his death, Urban II. The countess Matilda, and the Normans, assisted the church, and Henry again marched into Italy to support his declining interest. He was successful in the field, till his eldest son, Conrad, was induced to join the adverse party, in conjunction with the emperor's new wife, Adelaide of Brandenburg, whom his ill usage had rendered his enemy. Conrad was crowned king of Italy, and his father was obliged to give way to his influence, and return to Germany. He there caused Conrad to be put to the ban of the empire, and procured the elevation of his second son, Henry, to the rank of king of the Romans.

He might now probably have passed his days in tolerable tranquillity, had not his difference with the church of Rome been irreconcilable. Persisting in his claim of confirming all elections to the holy see, he continued to nominate successive antipopes, and refused to acknowledge Pascal II., who had succeeded Urban. That pontiff, therefore, used all his influence to raise enemies to the emperor in Germany; and even induced his own son, Henry, under pretext of zeal for religion, to take arms against him. The prince was at first successful in seizing upon the imperial treasures at Spire; but finding afterwards that his father was likely to prove the strongest, he perfidiously affected remorse, threw himself at the emperor's feet, and obtained forgiveness, and then persuaded him to disband his army. When this was done, he confined his father to his chamber; and repairing to a diet convoked at Mentz, 1106, assisted in his solemn deposition. This memorable act was performed with the most indecent and unfeeling rigour. The prelates snatched off his crown, dragged him from his chair of state, and tore off his royal robes. The aged sovereign, the tears trickling down his cheeks, cried out, amidst this outrage, "Great God! thou art the God of vengeance! I have sinned, I confess, and merited this shame by the follies of my youth; but thou wilt not fail to punish these

traitors for their perjury and ingratitude." His soul was afterwards so far subdued, that he made a voluntary resignation of his crown in his son's favour; and threw himself at the feet of the pope's legate, beseeching absolution from the sentence of excommunication, which, however, the legate could not grant him. It is to the eternal disgrace of his son, and of the times, that the deposed emperor was suffered to want the common necessities of life; and that, when he applied to the bishop of Spire to grant him for subsistence a canonicate in his cathedral, which he himself had liberally endowed, his request was refused. "Pity me, my dear friends," said the emperor, with a deep sigh, upon this repulse, "for I am touched by the hand of the Lord!" After undergoing accumulated distress for some time, he escaped from the confinement in which his son held him, and reached Cologne, where he was acknowledged as lawful emperor. Troops were raised for him in the Low-countries, and fortune seemed again disposed to smile upon him, when he was removed from the turbulent scene by death in 1106 at Liege, in the fifty-sixth year of his age. His body remained five years unburied, till the excommunication was taken off. This emperor was a man of great active courage, which was tried in sixty-two battles, at which he was personally present. He possessed many eminent qualities, was mild and clement in his disposition, and singularly charitable. But his attachment to licentious pleasures precipitated him into various unjust and shameful actions, which laid the foundation for the unparalleled misfortunes and disgraces of his reign. *Mod. Univers. Hist.—A.*

HENRY V. emperor, surnamed **THE YOUNG**, son of the preceding by his second wife Adelaide, was born in 1081. The unworthy manner in which he acquired the crown before his father's death, has been already related. He was crowned in 1105, and at the beginning of his reign passively acquiesced in those claims of the church of which he had been the champion against his father. This conduct, however, was the result of policy or necessity, for he was far from submissive in his temper. The business of investitures soon involved him in a dispute with pope Paschal, and the papal council at Troyes held principles on this subject directly opposed to those of the imperial diet at Mentz. An invasion of Hungary, and an attempt to conquer Silesia from the Poles, employed his arms in 1107 and 1109, but with little success. In 1110 he passed into Italy with a powerful army, in

raising which he was aided by a large sum paid as the dower of his wife Matilda, or Maud, daughter of Henry I. of England. Paschal, through fear, entered into a treaty with him containing ample concessions with respect to investitures; but when the emperor, in 1111, entered Rome for the purpose of being crowned, he discovered an intention to dupe him, which caused him to give orders for the seizure of the pope's person. In its execution, his soldiers behaved with so much brutality, that the citizens took up arms, and a severe combat ensued, attended with great carnage. Henry succeeded in making prisoners of the pope, the cardinals, and many other persons of rank, and after razing the walls of Rome in several places, he encamped in the fields. By his threats of beheading all the pope's adherents in his presence, he obliged Paschal to confirm the treaty in the most solemn manner, and was then crowned by him. On his return to Germany, he was accompanied to the foot of the Alps by the pope and his principal clergy; but it was soon found that they did not intend to be bound by an agreement which they regarded as compulsory, and which was formally annulled by the council of Lateran in 1112. A rebellion in Saxony soon followed; and the emperor, in attempting to quell it, received a great defeat. The prelates and nobles of the insurgent party then proceeded to issue a sentence of excommunication against Henry and his adherents, and his cause would have been ruined in Germany had it not been supported by the valour of his nephew Frederic duke of Swabia. In 1115, upon the death of the countess Matilda, Henry marched into Italy in order to lay claim to her territories, as being her nearest relation; but the pope was not likely to resign such an acquisition as the holy see derived from her bequest in its favour. Henry marched to Rome, where he was crowned a second time; and, upon the election of a new pope without his concurrence, on the death of Paschal, he set up an antipope. This schism, attended with rebellions against the emperor in Germany, continued till 1122, when Henry found himself obliged to send an embassy to pope Callixtus II., in order to compromise their differences. In this agreement he virtually abandoned the right of investiture, as well as the cause of his antipope; and in return he received absolution, and was restored to the communion of the church. In 1124 the emperor, at the instigation of his father-in-law the king of England, invaded France by the side of Champagne, but was compelled to

retreat without having effected any thing. A revolt in Holland called his arms to that quarter, and he had some success in reducing the insurgents; but the flame of sedition still spreading, he retired to Utrecht, where he died in 1125 at the age of forty-four, after an unquiet reign of eighteen years. He was possessed of vigour and talents for government, but is said to have been haughty, cruel, and avaricious. *Moreri. Mod. Univers. Hist.—A.*

HENRY VI. emperor, surnamed THE SEVERE, eldest son of the emperor Frederic Barbarossa, was born about 1160, and was declared by his father king of the Romans in 1184. He married in 1186 Constance, sister and heiress of William king of Sicily, who was some years older than himself. Frederic, on his departure for the Holy Land, left the care of the empire to Henry, who successfully defended himself against the attack of Henry the Lion, duke of Saxony. He succeeded to the imperial crown on the death of his father in 1190; and in the following year marched with an army into Italy, and was crowned at Rome, with his empress. He then attempted to recover the kingdom of the Two Sicilies from Tancred, natural brother of the empress, who had seized upon it; and marching to the south of Italy, made himself master of the principal towns in Apulia and Calabria, and laid siege to Naples. A pestilential disease which ruined his army obliged him to retire to Lombardy, the fidelity of which he secured, and then recrossed the Alps. Such was his power and influence, that in an assembly of the German princes he procured a law for rendering the imperial crown hereditary instead of elective. Whilst he was employed in preparations for a renewed attempt upon Naples and Sicily, Richard I. king of England, on his return from Palestine, fell into the hands of Leopold duke of Austria, from whom he was claimed by the emperor, not for the purpose of restoring him to liberty, but of sharing in his ransom. The most mercenary rapacity was displayed by both in this unjust transaction, and the money thus raised served to augment the emperor's army. Henry, after appeasing some troubles which had arisen in Bohemia and Saxony, returned to Italy in 1194. He overran the kingdom of Naples, took the capital, and also the city of Salerno, upon the inhabitants of which he so terribly revenged an affront they had offered to the empress, as well to entitle him to the epithet of the Severe, or the Cruel. Tancred was now dead, and his widow and children had retired into Sicily. The emperor pursued them thither,

and obliged them to surrender upon terms, which he violated as soon as he got them in his power. They were stript of all their property, the mother and two daughters were confined in a monastery, and the infant son was mutilated and deprived of his sight. Henry returned from his Sicilian dominions with great treasures, and carrying with him many of the principal lords as pledges for the fidelity of his subjects. When his tyranny afterwards excited a rebellion in those countries, he revenged himself by putting out the eyes of these unhappy hostages. In 1196 he caused his son Frederic to be crowned king of the Romans in his cradle. Being warmly solicited by pope Celestine, who dreaded his power, to engage in a new crusade, he convoked a diet at Worms, in which he enforced the measure with so much eloquence, that the princes of the empire almost unanimously took the cross and levied troops. Three armies were raised, with one of which Henry proceeded to Italy, in order to reduce the Norman rebels of Naples and Sicily. His first severities rendered the defection from his authority general; and the cruelties he employed in quelling it only produced a succession of insurrections. At length, the empress Constance herself, provoked by his neglect, and pitying the sufferings of her countrymen, joined the revolters, and besieged her husband in a castle in Sicily. As he had sent away most of his troops, he found himself obliged to make a treaty upon unfavourable terms; soon after which, as he was preparing to depart, he was carried off by a sudden illness at Messina, in 1198, the eighth year of his reign. *Moreri. Mod. Univers. Hist.—A.*

HENRY VII. emperor, duke of Luxemburg, born in 1262, was elected to the imperial crown in 1308 on the death of the emperor Albert. One of his first acts was to celebrate a marriage between his eldest son John, and Elizabeth, heiress of the crown of Bohemia. He assisted them with his arms in taking possession of the crown of that country, which continued for a number of years in the Luxemburg family. The expulsion of the Jews from Germany was another of his measures, the pretext for which was their usurious extortion, but the real motive was probably to gain an opportunity of pillaging them in turn. He then prepared to march into Italy, the chief towns of which were distracted by the opposite parties of the Guelfs and Ghibelines. The pope Clement V. fearing his power, raised a confederacy to resist him; he was however admitted into most of the Lombard towns, and received the imperial crown at

Milan. He took Brescia after an obstinate resistance, and in 1312 presented himself in order of battle before the gates of Rome. The party of the Colonna gave him admission, and he was crowned in the church of St. John Lateran; but so turbulent was the state of the capital that he soon left it. He besieged Florence without success; and having made an alliance with Frederic king of Sicily against Robert king of Naples, he prepared for an invasion of that prince's dominions. But having on his march proceeded as far as Sienna, he was seized with an illness, of which he died at the convent of Buonconvento in 1313, at the age of fifty-one. The story of his being poisoned by a Dominican monk with a consecrated wafer, which was believed at the time, appears improbable. *Moreri. Mod. Univers. Hist.—A.*

HENRY I. king of France, born about 1005, was the son of king Robert by Constance of Provence. In 1026, on the death of his elder brother, he was associated to the crown, notwithstanding the opposition of his mother, who was more attached to her younger son, Robert. When, at the death of his father in 1031, he succeeded to the entire regal authority, his mother raised a revolt in favour of Robert, which was headed by some of the great lords, and at first was so successful as to oblige the king to retire into the dominions of Robert duke of Normandy. With his assistance Henry defeated the insurgents, and recovered his power. He came to an agreement with his mother and prince Robert, on the latter of whom he conferred the dukedom of Burgundy. He afterwards reduced to obedience the counts of Champagne and Touraine, who had refused homage and taken up arms against him. The duke of Normandy dying upon an expedition to the Holy Land, left his estates to his bastard son William (the Conqueror). The succession was however disputed by many powerful lords, and Henry was called in to support the cause of the young duke. He joined the duke's forces in person at the head of his troops, and defeated the malcontents at the battle of Val des Dunes in 1046, which gave William undisputed possession of his authority. Soon after, however, Henry changed his conduct towards the duke of Normandy, and not only secretly incited disturbances in his dominions, but openly invaded them. His unjust enterprise was, however, defeated by William's courage and vigour; and a renewal of it only augmented his disgrace. A peace was at length made upon terms favourable to William; but Henry's conduct on this occasion is supposed to have laid the foundation of

that lasting enmity which prevailed between the Norman kings of England and the kings of France. Pope Leo IX. in this reign held several councils in France, particularly one at Rheims, which the king considered as derogatory to his authority, but was not able to prevent. In 1059, Henry, who found his health declining, caused his eldest son Philip, then seven years of age, to be consecrated at Rheims. Soon after, in 1060, he died at the age of fifty-five, in the twenty-ninth year of his reign. By his second wife, daughter of the czar of Muscovy, he left three sons. *Mod. Univers. Hist. Moreri. Millot, Elemens.—A.*

HENRY II. king of France, son of Francis I., was born in 1518. When duke of Orleans, he was married in 1533 to Catharine de Medicis. He afterwards became dauphin on the death of his elder brother, and on different occasions was entrusted with the command of armies, in which he displayed a martial disposition. He came to the crown in 1543, and his first acts were to displace several of his father's confidential ministers, to recal to court the constable Montmorenci, and to elevate the house of Guise. He soon exhibited a weakness of character and love of pleasure which exposed him to be governed by favourites; and he shewed a boundless attachment to his mistress Diana of Poitiers, widow of Lewis de Breze, whom he created duchess of Valentinois, and distinguished by every possible display of royal gallantry. Though she was many years older than himself, she preserved her influence over him as long as he lived, without, however, excluding the temporary intervention of other mistresses. Of the events of his reign, one of the first was the politic interference in the affairs of Scotland, whose young queen was brought to be educated in France, and afterwards married to the dauphin. Great severities were exercised against the French Protestants; and the king himself was present at a dreadful execution, the idea of which is said ever after to have haunted his memory. At the same time he made a league with the German Protestants, and overran Lorraine. This brought on a war with the emperor Charles V. who laid siege to Metz, which was valiantly defended by the duke of Guise. Henry invaded the Low-countries, where, as also in Italy, successes were balanced, and a truce ensued. The war was renewed under Philip II., who engaged his spouse, Mary of England, in the quarrel; and the French underwent a total and disgraceful defeat at the battle of St. Quintin in 1557, which excited the greatest alarm throughout

the kingdom. The national spirit, however, was roused to the defence of the country, so that no important consequences followed; and in the next year the duke of Guise took Calais from the English. The French arms were unfortunate in Italy; and, in fine, peace was made at Cateau Cambresis in April, 1559, by which France ceded a great number of places, while it retained Calais and some neighbouring towns, and Metz, Toul, and Verdun in Lorraine. The marriage of the king's daughter to Philip II. and of his sister to the duke of Savoy, were articles of this treaty; which produced great rejoicings at court. A tournament given on this occasion was the cause of the king's untimely death. His chivalrous disposition induced him to insist upon breaking a lance with the count of Montgomery, captain of the Scotch guard, a man of great strength and activity, in which encounter a splinter ran into his eye with such force, that the wound proved fatal a few days afterwards, in July, 1559. Henry died in the forty-first year of his age, and thirteenth of his reign. He had ten children by his queen, of whom three sons reigned in succession. Henry II. was possessed of several of those qualities which render a king of France popular—warlike, gallant, magnificent, eloquent, a patron of learning, especially of poetry; but dissolute, prodigal, and inattentive to the duties of his station. *Mod. Univers. Hist. Moreri. Millot.—A.*

HENRY III. king of France, third son of Henry II. was born in 1551. He was carefully educated, and bore the title of duke of Anjou, when, after the death of the constable Montmorenci, he was nominated, at the age of sixteen, lieutenant-general of the kingdom. At the battles of Jarnac and Montcontour, gained against the Hugonots in 1569, he had the chief command, though under the direction of more experienced generals. He was a member of the council which plotted the execrable massacre of St. Bartholomew; and upon the renewal of hostilities after that event, he commanded at the siege of Rochelle. Such was his reputation at this time, that the French ambassador in Poland obtained his election to the crown of that country on the death of Sigismund-Augustus in 1573. The indolence and love of pleasure which began to display themselves in his character rendered him unwilling to depart; but at length he could not avoid it, and he was crowned at Cracow with the greatest rejoicings, in 1574. The death of his brother, Charles IX., which soon followed, recalled him to take possession of a more splendid crown. He left Cracow by night, like a fugitive, and passing through

Vienna and Venice, returned to France, then involved in tumult. He immediately declared for vigorous methods against the Protestants, and affected an extraordinary zeal for religion. The war, after some various success, was terminated at the states of Blois in 1576 by a treaty very advantageous to the Protestants. Henry in the mean time was displaying that strange and odious mixture in his character which has rendered his memory despicable. Assembling about his person a few young men of dissolute characters, he delivered himself up to the most infamous debaucheries, which were intermingled with the practice of superstitious devotions and penitences. He appeared at the head of processions with a chaplet of death's-head beads, instituted penitential confraternities, and took among them the name of brother Henry; whilst he lavished upon his minions all the treasures of the state, and spent his time in the most frivolous occupations. The advantages obtained by the Protestants gave so much offence to the zealous Catholics, that the famous *holy league* for the support of the Catholic church was formed, of which the family of Guises were the soul (see HENRY duke of Guise). The king found himself obliged to authorise this league, though manifestly dangerous to the royal authority. Hostilities were renewed, which were again quieted by the edict of pacification at Blois in 1580, which gave the Protestants the public exercise of their religion. The institution of the order of the Holy Ghost, into which Catholics only could be admitted, was one of the more respectable measures of Henry's politics. As he had no issue by his queen, the death of his brother, the duke of Alençon and Anjou, in 1584, which left Henry king of Navarre, a Protestant, presumptive heir to the crown, animated the faction of the leaguers to proceed to greater lengths in their attacks upon the royal authority. The general discontents against the king, who had burthened the people with a great number of taxes in order to support his profusions to his worthless favourites, promoted their views. The danger to the Catholic religion was the theme of all the popular preachers; and principles were maintained, under the pope's authority, subversive of all civil allegiance. The Guises, who directed all the motions of this party, placed as the nominal head of the league the old and imbecile cardinal of Bourbon, uncle to the king of Navarre, and declared him the presumptive heir, instead of his heretical nephew. They published a manifesto in his name, and openly took up arms against the king. Henry was obliged to temporise, and

agreed to a treaty in which the indulgences granted to the Protestants were revoked. The leaguers then confirmed their influence in the capital, by establishing the famous council of sixteen, a body organised for uniting all the force of Paris in opposition to the crown, at the will of the chiefs. The excommunication of the king of Navarre by the pope, Sixtus V., and a recommencement of the civil war against the Protestants, immediately followed. Henry manifestly shewed his dislike of these proceedings, but was unable to resist the torrent; and while the king of Navarre on the one side, and the duke of Guise on the other, gained credit with their respective parties, he obtained nothing but hatred and contumely. There was, however, a third party, headed by the marshal de Montmorenci, and favoured by some of the principal men of the law, which declared themselves defenders of the monarchical constitution. Meantime, the Sorbonne had passed a decision "that the administration of government might lawfully be taken away from an incapable prince, as that of a guardian whose fidelity was suspected;" and the league had the audacity to present to the king a memorial full of the most extravagant demands. Resuming a degree of spirit, he resolved to make an example of the seditious sixteen, and for this purpose moved with some troops towards Paris, whither he had forbidden the duke of Guise to come. The duke, pretending not to have received the order, came in support of his party, and the *day of the barricades* ensued, in which the king was blocked up in the Louvre and obliged to retire. An accommodation ensued, in which the king for a time conceded almost every thing to the league, but referred the final settlement of affairs to the states-general to be convoked at Blois in September, 1588. These he opened with a very firm, wise, and eloquent speech; but he soon found that the duke of Guise possessed more influence in them than himself. He discovered, likewise, that the duke held intelligence with the duke of Savoy; he was informed of the insolent speech of the duchess of Montpensier, Guise's sister, who professed to have a pair of scissars ready to give him the tonsure; and he had every reason to believe that a plot was laid for his dethronement, or at least his deprivation of all regal authority. Having discarded his best and most prudent ministers, none remained but such as were ready to give desperate and dishonourable counsels. With them the king took the resolution of causing the Guises to be massacred; and he was too well practised in dissimulation to feel any difficulty in acting his part preparatory

to the scene. The duke was accordingly stabbed on entering the king's cabinet (see his life), and his brother the cardinal was put to death in prison. "I am now a king," said Henry, when he acquainted the queen-mother with the deed. Catharine, without either blaming or approving the action, asked him if he had well considered its consequences. The event proved that these had been little calculated. All Paris was thrown into a combustion which nothing could extinguish. The Sorbonne declared all subjects absolved from their allegiance; the parliament was made prisoners by the sixteen, and a new one, devoted to their cause, was appointed. The duke of Mayenne was placed at the head of the league, and created lieutenant-general, with almost all the prerogatives of royalty; and besides Paris, many of the most considerable towns embraced his cause. The unhappy king had no resource remaining but that of uniting himself with the king of Navarre, who acted with great generosity on the occasion. This step, however, aggravated the odium against him, and the pope, by a bull, excommunicated him for the murder of the cardinal and his union with a heretic. Meantime the royal army under the two kings approached Paris, and Henry fixed his quarters at St. Cloud. He displayed much courage and military skill in various actions, and seemed to be assuming a character worthy of his station. But the hand of a fanatic terminated all prospects of this kind. James Clement, a Dominican priest, fired with the regicide doctrines which were then the constant theme of religious zealots, gained admittance to the king, and stabbed him with a knife in the belly, of which wound he died the next day, August 2, 1589, in the thirty-ninth year of his age, and fifteenth of his reign. Few sovereigns have been more generally hated and despised by their subjects than Henry III., who, however, possessed many qualities, personal and mental, which might have rendered him both popular and illustrious. But bad principles and worthless companions perverted all the gifts of nature, and the unhappy circumstances of the time threw him into inextricable difficulties. With him ended the royal branch of the house of Valois. *Mod. Univers. Hist. Moreri. Millot.—A.*

HENRY IV. king of France and Navarre, called THE GREAT, was born in 1553, at Pau in Bearn. His father, Antony of Bourbon (see his life), chief of that branch of the royal family, was descended from a son of St. Lewis. His mother, Jane d'Albret, was the daughter and heiress of Henry king of Navarre. The young

Henry was brought up by his grandfather in the simple and hardy manner usual in that poor and remote district, and thus laid the foundation of a vigorous constitution and temperate habits. He was brought to the court of France by his father in the beginning of the reign of Charles IX. ; and was left there after his father's death under the care of a prudent preceptor named La Gaucherie. His mother, who had declared herself a Calvinist, recalled him to Pau in 1566, and placed him under the tuition of a learned man and zealous Protestant, Florent Chretien. In 1559 he accompanied his mother to Rochelle, and was declared chief of the Protestant party, the prince of Condé and admiral Coligny being his lieutenants. He learned the art of war under the latter, and prided himself in imitating so great a model. When the perfidious design of entrapping the Hugonot chiefs, and destroying them by a massacre, was formed by Charles and his mother Catharine, one of the means employed to lull their suspicions was to bestow the king's sister Margaret upon young Henry. His mother died before this took place, and he thereupon assumed the title of king of Navarre. The marriage was celebrated in August, 1672, and the execrable massacre of St. Bartholomew soon followed. On that fatal day he was brought before the king, who with a furious countenance gave him the option of mass, death, or the Bastille; and it is not surprising that in such a moment of horror he chose the former. He was kept at court as a kind of state prisoner, and was led to practise those arts of dissimulation which were the general policy of the time. He also imbibed the prevalent corruption of manners, and made a commencement of that licentious intercourse with the sex, which during his whole life was his predominant weakness. Nor did he abstain from political intrigues; and a plot in which he joined with the duke of Alençon, for abolishing the power of the queen-mother, and banishing the Guises from court, caused him, together with that prince, to be arrested. He was liberated by Henry III. ; and in 1576 made his escape from Paris, and retired to Alençon. He there renewed his profession of the reformed religion, and put himself at the head of the Hugonot party. In the war which followed, he performed every part of a valiant and hardy soldier, as well as of an able commander. He slept in his tent upon straw, eat ammunition bread, visited in person the works and batteries, and exposed himself freely to every danger. The cheerful frankness of his manners rendered him the darling of the soldiery, who followed him with enthusiasm.

He supported his cause with an invincible spirit; and when excommunicated by Sixtus V. he caused an appeal of defiance to be posted up in the public places of Rome. In 1587 he obtained a splendid victory at Coutras over the duke of Joyeuse and a superior army, which, however, he did not improve to the best advantage. After the death of the Guises, when the necessity of the king of France obliged him to be reconciled to the king of Navarre, the latter joined him with his troops without any stipulation. When the former received his death-wound from the assassin in 1589, he called the king of Navarre to his bed-side, and with much affection delivered to him the succession. Henry was then in his thirty-sixth year, in full vigour of mind and body, admired and beloved by those of his own party, and the few who were superior to religious prejudice, but detested by the majority of the nation as the head of an adverse sect. While he was proclaimed king in his own army, the duke of Mayenne recognised the cardinal of Bourbon for king, but exercised the regal functions himself, and was supported by Spain and Savoy. The royal army before Paris melted away by desertion, and Henry was obliged to retire towards Dieppe. The duke of Mayenne, with a much superior army attacked him at Arques, but met with a repulse. Soon after, Henry received the welcome reinforcement of 4000 English from queen Elizabeth. He returned before Paris, and carried some of the suburbs sword in hand, but for want of cannon could not enter the city. The kingdom was now torn to pieces by factions, some towns declaring for Henry, and some adhering to the league. In March, 1590, the king encountered Mayenne at Yvri. Before the battle he addressed his troops, "My children, if you lose sight of your colours, rally to my white plume—you will always find it in the path to honour and glory." His conduct was answerable to his promise. Nothing could resist his impetuous valour, and the leaguers underwent a total and bloody defeat. In the midst of the rout Henry followed, crying "Save the French," and his clemency added a number of the enemies to his own army. He resumed the blockade of Paris, where the extreme of fanaticism prevented all overtures to accommodation, and supported the citizens under all the hardships of famine. A regiment of priests and monks was levied, who paraded the streets in a ludicrous procession; and the Sorbonne issued a decree declaring the relapsed and excommunicated heretic Henry incapable of wearing the crown, even though he should be absolved.

Henry's good-nature inspired him with more compassion than resentment; and he frequently relaxed in that rigour which was necessary to accomplish the point of forcing the city to a surrender through want of provision. Two peasants being one day caught in carrying bread to a postern, and sentenced to be hanged, they threw themselves at the king's feet, and pleaded that they had no other way of supporting themselves. "Go in peace," said the humane monarch, giving them what money he had about him; "the Bearnois (so his enemies called him) is poor, or he would give you more." At length Paris was relieved by the duke of Parma (see FARNESSE); and an attempt afterwards made by Henry to enter it by surprise failed in the execution. In 1591 he undertook the siege of Rouen. Notwithstanding the vigour with which he proceeded, the city was so well defended that it held out till the duke of Parma arrived to its relief. In an attack on the vanguard of the duke's army with a small body of cavalry he received a wound, and narrowly escaped with his life, and his rashness was as much blamed as his valour was praised. He was compelled to raise the siege; but he pursued the duke of Parma's army on its return, and thought he had entirely enclosed it, when that general disengaged himself by a masterly manoeuvre. The war still continued throughout the kingdom with various success, and the king's enemies shewed no disposition to come to terms. An assembly was even held by the leaguers for the election of a new king; and every expedient seemed preferable to the recognition of a Protestant on the throne. In this conjuncture, Henry, menaced even by the desertion of the Catholics in his own party, began seriously to think of sacrificing his religion to the interests of his throne and state. He declared himself willing to be instructed, and it may be supposed that arguments were easily found to operate conversion on one so well disposed. We shall not make a question of casuistry on the subject; but we may venture to affirm, that, considering how little Henry's private life was influenced by the principles of his faith, *his* religion was a cheap offering to the peace and welfare of his country. The most sensible and faithful of his Protestant servants were advisers of the measure. His abjuration took place at St. Denis in July, 1593. Rome and the Spanish faction treated it with great indignity, but it produced its due effect upon all good subjects. The duke of Mayenne made a truce, and the king was received into his capital in the following year. The return of the kingdom to

allegiance was, however, very gradual, and the great men bargained high for the restitution of the strong places of which they were in possession. Fanaticism was not so easy to be appeased as avarice, and the king narrowly escaped death from the knife of Chatel, a weak and furious bigot, who had been prepared by the regicide doctrines of the Jesuits. That order was in consequence declared by the parliament of Paris, "corrupters of the youth, disturbers of the public peace, and enemies of the king and state," and was banished the kingdom. The pope, Clement VIII., after a long delay and many difficultiss, granted the king absolution upon terms favourable to the claims of Rome, and with a ceremonial sufficiently humiliating to the royal penitent in the person of his ambassadors. The relics of the leaguers continued the war in Burgundy, supported by a Spanish army; and Henry, at the combat of Fontaine-Françoise, ran a greater risk than he had ever done, but saved himself by his desperate courage. Mayenne did not submit till 1596, when he was received to grace; and the suppression of a revolt of the duke of Epemon terminated the intestine commotions of the kingdom, with the exception of Britany, where the duke of Mercœur held out some time longer. The war declared against Spain in 1595 was unfortunate in the commencement, and the Spaniards took Cambray, Calais, and Ardres. They afterwards surprised Amiens; and these losses, joined with the total derangement of the finances, threw Henry into great trouble and perplexity. He would perhaps have sunk under his difficulties, had he not fortunately possessed in the celebrated Bethune marquis of Rosni, afterwards duke of Sully, a zealous servant, equally honest and able, under whose management the finances were soon brought into better condition. The loss of Amiens excited a general spirit of patriotism, and the king was enabled to march with a powerful army for its recovery. A feeble attempt by the Spaniards under the cardinal-archduke to succour it was repulsed, and the Spanish garrison was forced to surrender. From this time the king's affairs assumed a new aspect. He became respectable both at home and abroad, and began to act as if he felt his strength. By the edict of Nantes, formed upon the basis of toleration, he secured to his Protestant subjects as many advantages as a sect can reasonably expect under an establishment, and thus regained from them that attachment which his change of religion had weakened. This measure did not pass without considerable opposition from the Catholic clergy and the parliament, but the

king was too well convinced of its justice and policy not to persist in his object. The peace of Vervins in 1598, in which the Spaniards restored all they had taken in Picardy, was equally honourable and advantageous to France. No other civil or foreign war, except an expedition against the duke of Savoy, took place during this reign. Henry had now leisure to attend to those internal improvements, and that amelioration of the condition of his subjects, which his good sense and benevolent disposition suggested. But the unceasing efforts of his minister Sully for promoting these ends were occasionally obstructed by the king's dissipated temper, and especially by his extreme weakness with respect to the fair sex. Amidst a variety of other amours, which had entirely estranged him from his queen, he had distinguished Gabrielle d'Estrees by a peculiar warmth and steadiness of attachment. He had raised her to the title of duchess of Beaufort, and seriously thought of marrying her, when she was taken off by a sudden illness. The royal lover soon transferred his affection to Henrietta d'Entragues, who obtained from him a written promise of marriage. Henry shewed the paper to Sully, when that faithful minister had the courage to tear it before his face. The king, who only required time and coolness to determine rightly, soon after created him grand-master of the artillery. He, however, gave another promise of marriage to the lady, which was afterwards the source of much disquiet to him. In the meantime he was soliciting at the court of Rome a divorce from his wife, in which she (who was equally addicted to irregular indulgences) heartily concurred. When it was obtained, Henry married Mary de Medicis, niece to the grand-duke of Tuscany. A dispute with the duke of Savoy concerning the marquisate of Saluces produced a short war with that prince in 1600, in which his territories were soon overrun, and he was constrained to make a disadvantageous peace. Discontents occasioned by new taxes, and by injudicious instances of favouritism, disquieted the king and kingdom about this time, and at length broke out in a conspiracy headed by the marshal de Biron (see his life). Its discovery cost Biron his head, notwithstanding his own and his father's great services, and the personal friendship which the king had long entertained for him. At this juncture Henry appeared to the English ministers at his court (Winwood's Memoirs) as a suspicious, timid, and mutable prince; and, indeed, his claim to elevation of character, as well as the fond par-

tiality of the French nation in his favour, were much less conspicuous in his life-time than after his death. The restoration of the Jesuits, contrary to the advice of some of his ablest counsellors, was a proof how much he still feared the enmity of ecclesiastics. Domestic uneasinesses, occasioned by the queen's foreign manners and interests, and by the insolence of the king's principal mistress d'Entragues, now made marchioness of Verneuil, embittered his days, without curing him of his licentious habits; and still-renewed conspiracies among the great, though they no longer endangered his crown, disturbed his repose. In the meantime the kingdom was increasing in wealth and prosperity. The wise administration of Sully brought order into the finances and fostered agriculture, and the king himself introduced several new branches of manufacture, and encouraged commerce and the arts. Abroad, he successfully mediated between the pope and the Venetians, and promoted the treaty by which the Dutch were declared independent. A passion which the king, now advancing into years, entertained for the daughter of the constable Montmorenci, married to the prince of Condé, was the cause of much scandal; and the prince thought proper to quit the kingdom with his wife, and take up his residence at Brussels. Henry had long entertained the project of diminishing the overgrown power of the house of Austria; and to this design he had joined the grand, though perhaps chimerical, scheme of forming a kind of European federative republic, consisting of powers so well balanced, that they should be able to prevent future wars or encroachments. Some of his ideas on this subject had been communicated to queen Elizabeth a short time before her death, by Sully in person. Whatever might be the extent of his plans, he certainly had determined to carry his arms into Germany, for which the disputes about the succession to the duchies of Cleves and Juliers gave him a pretext. The recovery of the princess of Condé was however thought to be his immediate motive. Vast preparations were made for this enterprise. Great sums of money were laid up in the treasury, magazines were formed, the army was reinforced and carefully disciplined, alliances were negotiated, and nothing delayed the king's departure at the head of his troops, but the ceremony of the queen's coronation. It is undoubted that he felt a great repugnance to this ceremonial, and entertained a presentiment of some fatal accident connected with it—a circumstance naturally arising from the several

attempts which had already been made against his life. The solemnity was performed with extraordinary magnificence. On the next day, May 14, 1610, as he was riding in his coach through the streets, he received a stab from a fanatical assassin named Ravailac, which instantly deprived him of life, in the fifty-seventh year of his age, and the twenty-second of his reign.

Henry IV. had no children by his first queen. By his second he left three sons and three daughters. He had also a numerous illegitimate offspring, one of whom, Cæsar duke of Vendôme, was the nearest heir of his military fame. In the whole line of French kings there is no name so popular as that of Henry IV., and some of the most philosophical of the national historians have echoed the public voice in their deliberate judgments. He has been made the subject of the only French epic poem which finds readers, in which his character is summed up in the line

Il fut de ses sujets le vainqueur et le père.

His people's conqueror and father too.

Henault says of him, "He united to extreme frankness, the most dextrous policy; to the most elevated sentiments, a charming simplicity of manners; to a soldier's courage, an inexhaustible fund of humanity." The openness and familiarity with which he conversed, his natural and ardent sallies, and the gentleman-like ease of his demeanour, appear to have been the qualities which threw a peculiar charm about his person. As a king, he was distinguished by a fellow-feeling for his subjects which is seldom met with in that condition. He had lived so much among them that he knew all the detail of common life; and their comfort and prosperity were as much his wish as his own glory. This rendered him the *good Henry*, in spite of foibles and defects which will not allow him the appellation of *the Great*. It was perhaps solely owing to Sully, that his attachment to gaming, to women, and to profusion of other kinds, did not ruin his finances, and defeat all his plans for alleviating the burdens of his people. As a warrior, it has been lamented that his principal successes were over his own revolted subjects: no one surpassed him in activity and enterprise, but he can scarcely be reckoned a great general. On the whole, he was a sovereign happily suited to the country he governed, which still fondly cherishes his memory, and satirises its other kings by an almost exclusive affection borne to him. *Mod. Univers. Hist. Millot. Nouv. Dict. Hist.—A.*

HENRY I. king of England, surnamed BEAUCLERC, fourth son of William the Conqueror, was born in 1068. His father at his death left him no dominions, but a sum of money, with which he aided his eldest brother Robert duke of Normandy, and in return received possession of the Cotentin, a portion of that duchy. Upon an agreement between Robert and William, Henry, disgusted that no regard had been paid to his interests, retired to St. Michael's-mount on the coast of Normandy, whence he made incursions on the neighbouring country. The two brothers besieged him there, and obliged him to capitulate. He was deprived of his patrimony, and for some time wandered about in a state of indigence. Nothing is heard of him in the reign of William Rufus, but he was hunting with that prince in the New Forest when he received his mortal wound in 1100. Henry instantly rode to Winchester and secured the royal treasure. He then proceeded to London, and having gained over some nobles and prelates, caused himself to be proclaimed king, and assumed the royal authority. Robert, who was not returned from the crusades, was thus a second time defrauded of his right of seniority; and no one thought it worth while to stir in favour of a prince little known in England and careless of his interests. To render his usurpation more palatable to the nation, Henry issued a charter containing great concessions to public liberty, and remedying the principal grievances in civil and ecclesiastical concerns complained of in the two preceding reigns. So ample, indeed, were these concessions, that had they been brought to effect, the charter of king John would scarcely have been necessary; but it does not appear that in fact his government was less arbitrary than that of his predecessors. He performed another popular act in recalling from exile archbishop Anselm. The authority of that prelate was, indeed, necessary to him in his project of marrying Matilda, daughter to Malcolm III. king of Scotland, and niece to Edgar Atheling, who had taken the veil. This union took place, and much contributed to strengthen Henry's right to the throne in the eyes of the people. Robert, in the mean-time, who had returned to Normandy, meditated the design of asserting his claim to the English crown, in which he was encouraged by several of the principal barons of England. He levied an army, and landed at Portsmouth in 1101; and the two brothers were ready to decide the cause by a battle, when, through the interference of Anselm and other men of distinction, an accom-

modation was made between them. Robert resigned his pretensions to England for a pension; each brother was to inherit the dominions of the other in case of death without issue, and the adherents of both were to receive full pardon. Henry, however, when the danger was over, made no scruple of infringing the latter part of this agreement, and the ruin of some great families was the consequence. His ambition soon after led him to retaliate the invasion of Robert; and in 1105 he landed with a powerful army in Normandy, and took Bayeux and Caen. In the next year he gave Robert a total defeat at Tinchebray, took him prisoner, and reduced the whole duchy. He also became master of the persons of Edgar Atheling, and of William the son of Robert. With a rigour very unfraternal, he confined Robert for the whole remainder of his life, which was twenty-eight years, and that prince ended his days in the castle of Cardiff. He committed prince William to custody in Normandy, but suffered Edgar Atheling to reside in privacy upon a pension in England. Henry, in common with other sovereigns of that period, had a contest with the papal court, which was aiming to render the church entirely independent of the state, and in all respects subservient to its spiritual head. After nearly incurring the sentence of excommunication from Paschal by his opposition on the subject of investitures, Henry made a compromise, in which he resigned the right of proper episcopal investiture, but retained that of temporal homage. He also agreed to some other points favourable to the power of the clergy. The usurpation of Normandy involved him in continued wars on the continent, and was a source of much pecuniary oppression to the English. Prince William was carried by the person appointed to retain him in custody, to the court of Fulk count of Anjou, who gave him protection, and the king of France espoused his cause, and endeavoured to restore him by force of arms. Henry defended his conquest with vigour, and finally defeated all the attempts to dispossess him. But this foreign success was balanced by a severe domestic misfortune, that of the loss at sea of his only son William, then rising to manhood. He was drowned in 1120, on returning from Normandy, together with his natural sister, whose cries recalled him to the sinking ship after he had got clear in the long-boat. The unhappy father never was seen to smile again. He had betrothed at an early age his only daughter Matilda to the emperor Henry V., and when she became his widow, he married her

a second time to Geoffrey son of the count of Anjou. The king himself took for a second wife Adelaide daughter of the duke of Lorraine, but she brought him no issue. Henry governed his dominions with much prudence, and though he firmly maintained his authority, he was not deaf to the complaint of grievances. Of this he gave an instance in the severity with which he punished the extortions committed in the abuse of the claim of purveyance. He also adopted the politic measure of settling a colony of industrious Flemings in Pembrokeshire, in order to be a barrier to the incursions of the Welsh. He did not remit his vigilance against the encroachments of the holy see, and at different times refused the admission of legates. England being in a state of tranquillity, and the succession to the crown secured by an oath of fealty taken to the empress Matilda, Henry went over to Normandy in 1131. He remained in that country, to which he had a partial attachment, till a revolt of the Welsh in 1135 obliged him to think of returning. He was preparing to embark, when on December 1 he was taken with a sudden illness occasioned by too plentiful a meal of lampreys, which carried him off at St. Denis le Forment, in the sixty-seventh year of his age, and thirty-sixth of his reign. Henry I. was a prince of great accomplishments. He had a manly person, an engaging address, uncommon powers of elocution, and a proficiency in the literature of the time, which gave him his surname. He was equally warlike and polite, and successfully maintained what unprincipled ambition urged him to acquire. He was much addicted to women, and had the Norman passion for the chase, the pleasures of which he appropriated to himself by many cruel game-laws. In other respects, the rigour with which he executed justice was probably useful to a country then little removed from a state of barbarism.

Hume's Hist. of England.—A.

HENRY II. king of England, the first of the line of PLANTAGENETS, born in Normandy in 1132, was the son of Geoffrey count of Anjou, by the empress Matilda, daughter of king Henry I. He early displayed a princely character; and at the age of sixteen he passed into Scotland, in order to receive knighthood from his great-uncle king David. After his return to Normandy he was invested in that duchy with his mother's consent; and the next year, upon the death of his father, he succeeded to the possession of Anjou and Maine. A politic marriage with Eleanor of Guienne, just divorced through suspicion of infidelity from

Lewis VII. king of France, further annexed to Henry's French dominions that province with Poitou. Thus become a powerful prince, he determined to pursue his claim by inheritance on the crown of England, then usurped by Stephen; and in 1153 he landed in the kingdom, and was joined by many of the principal barons. He took Malmsbury, and advanced to Wallingford, where he was met by Stephen at the head of an army. When a battle seemed inevitable, a compromise was entered into, which left Stephen in possession of the crown during his life, and declared Henry his immediate successor. The death of Stephen in 1154 gave Henry speedy possession of his expected inheritance. He began his government with the popular act of dismissing all the foreign mercenaries who had been retained by his predecessor. He also revoked all his grants, restored the debased coin of the kingdom to its purity, and provided for the exertion of legal authority by the demolition of all the newly-erected castles, which had served as sanctuaries for freebooters under the protection of the nobles. The tranquil state of England permitted the king in 1156 to visit the continent, in order to oppose the attempt of his brother Geoffrey to seize Anjou and Maine. He recovered these provinces, and returning to England, made an expedition into Wales, where he displayed great personal courage, and obliged the natives to sue for peace. In 1158 he returned to France; took possession of the county of Nantz, vacant by the death of his brother Geoffrey; and by negotiating a marriage between his own third son Geoffrey and the infant heiress of Conan duke of Britany, eventually secured the addition of that principality to his dominions. He also attempted to take possession of Toulouse in right of his wife, but desisted from the siege on the approach of king Lewis to defend it. A war ensued between these monarchs, which produced no remarkable event, and was terminated by a marriage between Henry's eldest son and Lewis's daughter, both yet infants. Thus far Henry's course had been highly prosperous, and he might be regarded as one of the most potent princes in Europe, and one who stood the fairest for future aggrandisement. His troubles began with an attempt at reformation in his domestic government, which will perhaps be generally thought more laudable than his projects of foreign ambition.

The usurpations of the clergy had risen to such a height as materially to injure civil authority in all Christian countries. Their claims of immunity set them free from all public

burdens, and from the cognizance of all civil courts of justice; and they all looked up to a head of their own order, whose interests were distinct from, and generally adverse to, those of their natural sovereign. In no country of Europe were the disorders from this source more prevalent or intolerable than in England; and Henry from his accession seems to have been bent upon remedying them. For this purpose he had raised his chancellor Becket, a creature of his own, and in whose attachment he thought he could confide, to the primacy of the kingdom. But that extraordinary person (see his life) with his new character had assumed new manners and principles, and shewed an inclination to carry the claims of the church even farther than any of his predecessors had done. Subjects of dispute soon occurred in which he displayed a spirit and resolution not a little formidable to the king, who at length determined to bring the contest between the civil and ecclesiastical authorities to an issue. For this purpose he summoned in 1164 a general council of nobility and prelates at Clarendon, which passed the famous *constitutions* named from the place. It was the spirit of these articles, sixteen in number, to control the assumed authority of the clergy over civil persons, and to render them amenable in all civil matters to the ordinary courts of justice, and bound to the same allegiance to the king as other subjects were; and by framing those laws in a national council, the superiority of the legislature over papal and ecclesiastical synods was fully established. None of the prelates except Becket dared to oppose the royal will on this occasion. But he long persisted in his refusal to subscribe the constitutions, till at length, overcome by entreaties, he took the oath to observe them "legally and with good faith." When transmitted to pope Alexander, they were, however, in the strongest terms condemned as infringing the sacred privileges of the church, and formally annulled. Becket thereupon expressed the deepest contrition for his compliance, and endeavoured to engage the other prelates in a confederacy for the support of their rights. Henry, extremely indignant at his conduct, caused him to be sued in the archiepiscopal court for some land; and, on account of non-appearance to an appeal to the king's court, to be prosecuted for contumacy, of which he was convicted in a council held at Northampton. He was also molested by other charges and demands, and was at length called upon to render an account of his whole administration while chancellor. To these

manifest attempts to ruin him he opposed an appeal to the pope, which only aggravated his offence against the laws of his country; and he at length found it expedient secretly to withdraw to the continent, and take refuge with the king of France. We shall not enter into all the particulars of this important quarrel, which was carried so far, that the pope excommunicated by name the king's chief ministers, and menaced the kingdom with an interdict. Henry, notwithstanding his firmness, was alarmed at this storm of spiritual hostility, and became extremely desirous of a reconciliation with Becket. Many difficulties arose from the interfering claims on each side; but the king's superior moderation may be inferred from what he proposed in a conference with the French king—"Let Becket but act towards me with the same submission which the greatest of his predecessors have paid to the least of mine, and there shall be no controversy between us." At length, in 1170, an accommodation was effected, and Becket returned to the kingdom and resumed his functions. The conditions were favourable both to his power and his pride; the king thought it advisable to treat him with the greatest personal respect, and even held his stirrup while he mounted on horseback. Such a triumph was not likely to render this haughty prelate milder in his future conduct. The king having during his absence caused his eldest son Henry to be associated with him and crowned by the archbishop of York, Becket had solicited and obtained from the pope a sentence of suspension against that prelate, and of excommunication against two bishops who assisted in the ceremony. These he issued after his arrival, and also launched his ecclesiastical censures unsparingly against several of the king's servants. Henry was in Normandy when he was informed of those violent proceedings, and, in the height of his anger and vexation, he imprudently exclaimed against the want of zeal in his servants, who had not freed him from so ungrateful and turbulent a priest. Four gentlemen of his household, who were present, resolved to remove this imputation on their attachment, and proceeding to Canterbury, barbarously murdered the prelate in his cathedral. Henry was confounded on hearing of the effect of his rashness, the consequences of which he too well foresaw; and immediately dispatched envoys to Rome to lay him at the pope's feet, and promise his submission to any expiatory means that might be enjoined. By this proceeding he averted the first storm of papal indignation, and, in conclusion, he obtained absolution from the

legates sent from Rome purposely to enquire into the affair, upon certain concessions in favour of the church, and penitential atonements. He gave up that article of the constitutions of Clarendon which forbade appeals to the court of Rome in ecclesiastical cases, but he reserved to himself the right of exacting sufficient security from such clergymen as should leave the kingdom in prosecution of their appeals.

Before this matter was terminated, Henry in 1172 made an expedition into Ireland; great part of which country had been reduced to the English dominion by some private adventurers, the chief of whom was Richard Strongbow earl of Strigul. The king found little more to do than to make a progress through the island, receiving the submission of the native princes and chieftains; and having left earl Richard in the post of seneschal of Ireland, he returned after an absence of a few months:—so easily was an acquisition first made, which has proved one of the most valuable accessions to the British empire!

A numerous progeny of sons seldom failed, in these rude and unsettled times, to produce domestic strife in royal families, and attempts against the authority of the common parent. Henry was doomed to undergo an unusual share of this affliction, which embittered all his external prosperity, and rendered his advancing age a prey to the cruellest disquiet. As he was a kind and indulgent father, he had assigned to each of his four sons a provision out of his extensive territories. His eldest, Henry, as already mentioned, had received coronation, and was his declared heir in England, Normandy, Anjou, Maine, and Touraine. He displayed a lofty and aspiring disposition; and upon a visit to the court of his father-in-law Lewis, was persuaded by that king, jealous of Henry's greatness, to demand of his father the immediate resignation, either of the crown of England, or the dukedom of Normandy. Upon a refusal of this requisition, he withdrew to Paris, and was openly supported in his claim by the French king. It was Henry's misfortune to live upon bad terms with his queen, Eleanor, who, having been herself engaged in gallantries, and conscious that she had been chosen only for her portion, could not restrain her jealousy of her husband's secret attachments. The story of the fair Rosamond Clifford, the theme of popular ballads and romances, though intermixed with fiction, has a sufficient ground of truth to prove the king's amorous propensities, and the caution he thought necessary in conducting his intrigues. Eleanor was so far

estranged from her husband, that she encouraged her sons Richard and Geoffrey to imitate the example of their elder brother, and require immediate possession of those continental territories which were allotted to them; and they too, upon a refusal, fled to the court of Lewis. Eleanor herself was about to follow, when she was seized by the king's order and placed in confinement. The young princes were able to engage in their party many of the barons and nobles in their respective provinces, and even several of the English nobles were induced to declare against their sovereign. The influence of Lewis also engaged several continental powers in a confederacy, which was joined by William king of Scotland. A general invasion of Henry's dominions was concerted, and it began in 1173 by an attack on the frontiers of Normandy on one side by the counts of Boulogne and Flanders, on the other by Lewis in person. Henry was not wanting in vigour to oppose the storm. With an army of veteran mercenaries he successfully resisted superior numbers of undisciplined troops, and the French king was at length desirous of a conference. This took place near Gisors, where Henry had the severe mortification of seeing three sons in the retinue of his chief enemy. The liberal terms which he offered were rejected, and no treaty took place. In the meantime the flame had broken out with great violence in England, which was overrun by the malcontents; while the king of Scotland made an incursion in the north. Henry hastened thither; and, in order to conciliate the clergy, and gain credit with the superstitious people, he repaired to the tomb of Becket, now canonised, passed a whole day and night before it in fasting and prayer, and submitted to be scourged by the monks. His absolution was soon followed by the news of a complete victory gained by his general the justiciary Glanville over the Scots, in which their king was taken prisoner. This event broke the spirits of the English revolvers, who made their submission, and Henry returned to Normandy. There he entered into an accommodation with his sons, to whom he granted much less favourable conditions than they had before rejected. The king of Scotland regained his liberty by stipulating to do homage for his crown, which accordingly was performed at York in 1175, both on his part and that of his barons and prelates; and some fortresses were moreover ceded to Henry.

Having thus regained his authority over all his dominions, and rendered himself more potent than before, he turned his attention to internal

regulations and improvements, and checked the prevailing licentiousness by severe laws. He partitioned England into four judiciary divisions, and appointed itinerary justices to make regular circuits through them. He revived the trial by juries, and discouraged that by combats: he demolished all the newly erected castles as the shelters of violence and anarchy, and established a regular militia for the defence of the kingdom. The turbulence of his sons still disquieted him. Henry and Geoffrey made war upon their brother Richard, who was settled in his province of Guienne. The former afterwards engaged in a new conspiracy against his father, when he was cut off by a fever in 1183, having first expressed great contrition for his filial disobedience. The king's paternal feelings were rendered peculiarly distressing on this occasion, from his refusal to visit his son in his last illness. Two years afterwards, his son Geoffrey's death delivered him from new hostilities.

Philip-Augustus was now king of France, who ill requited Henry's mediation to reconcile him with his uncles, by continuing to foment differences between Henry and his sons. Though both kings had agreed at a conference to take the cross for the recovery of the Holy Land from Saladin, Philip prompted prince Richard to rebel against his father, which occasioned a war between the two crowns. Its events were so unfavourable to Henry, that he was at length obliged to consent that Richard should receive an oath of fealty from all his subjects as well in England as on the continent, and should marry Alice, the sister of Philip. To this last condition it is said that he was long repugnant, on account of a passion he himself entertained for Alice, which was certainly unseemly at his time of life. He also stipulated to pay a sum of money to the French king, and to grant a pardon to all Richard's adherents. The mortification Henry received from these humiliating terms was aggravated to despair on his discovering the name of his favourite son John among the delinquents. He cursed the day of his birth, and pronounced a malediction upon his undutiful sons, which he would never afterwards retract. The anguish of his mind threw him into a slow fever, which put an end to his life at the castle of Chinon near Saumur, in July, 1189, in the fifty-eighth year of his age and thirty-fifth of his reign. He left only two legitimate sons, Richard and John, and three daughters, married to the duke of Saxony, the king of Castille, and the king of Sicily.

Henry II. ranks among the greatest princes of the English line, not only in extent of

dominion, but in all the qualities which give lustre to a throne. He was equally fitted for war and peace, for the active scenes of public life, and the enjoyment of cultivated leisure. He was manly in person, of an engaging countenance, and possessed of a ready elocution. He had warm affections, and seems little to have deserved the ingratitude with which he was treated. His wisdom and love of justice were recognised by foreign potentates, who made him arbiter of their differences. Ambition was his ruling passion, and circumstances favoured him in indulging it with less violation of equity than usual among ambitious princes; but the extent of his continental possessions was the obvious cause of his principal misfortunes and disquietudes. *Hume's Hist. Engl. Lyttleton's Hen. II.—A.*

HENRY III. king of England, son of king John, was born in 1207, and succeeded his father in 1216. Though his reign is the longest in the English annals, and affords many important domestic events, yet the weakness of the king, always governed by favourites, or dictated to by circumstances, renders it very jejune in a proper biographical view. At the time of his accession the country was in a state of the most lamentable distraction. The dauphin of France, Lewis, at the head of a foreign army, and supported by a faction of English nobles, had assumed the reins of government, but was justly suspected of arbitrary designs, and was become odious to the body of the nation. The cause of the young king, then only nine years of age, was espoused by the earl of Pembroke, who caused him to be crowned at Gloucester; and in a short time Lewis was compelled to sue for peace and quit the kingdom. The untimely death of Pembroke encouraged new usurpations from the barons, whose turbulence involved the country in a series of disorders. The Great Charter of king John was, however, again confirmed; and parliaments began to consider it as the fundamental law of the nation, and its observance as the condition of their grants. As Henry approached to manhood, he displayed a character totally unqualified for his royal station, especially at such a period—void of vigour or firmness, hasty and mutable, readily attached and as readily changing the object of his attachment, he was neither to be relied upon as a friend nor dreaded as an enemy. One of his first false steps was the discarding his ablest and most faithful minister Hubert de Burgh, and giving his confidence to rapacious and unprincipled foreigners. His marriage, in 1236, with

Eleanor, daughter of the count of Provence, contributed still more to subject him to foreign influence. Grievances were accumulated, and excited continual efforts on the part of the nobles and people to enforce redress. The king's unadvised acceptance of the crown of Sicily, offered him by the pope, involved him in vast debts, which he in vain applied to the parliament to discharge. In his necessity he had recourse to exactions, which aggravated the national discontents. He summoned and dissolved parliaments; confirmed anew the Great Charter, and repeatedly infringed its stipulations. Such was his misgovernment, that it gave an opportunity to the ambitious Simon de Montfort, earl of Leicester, the king's brother-in-law, to make a total change in the constitution, and deprive Henry of all royal authority. In 1158, conspiring with the principal barons, he appeared with them in arms at a parliament holden at Oxford, and obliged the king to consent to a set of regulations, which threw all the legislative and executive power into the hands of an aristocracy of twenty-four barons, assisted by a lower house consisting of four knights chosen for each county. The aristocracy soon displayed a spirit of domination which set both king and people against them, and the former was absolved by the pope from his oath to observe the *provisions of Oxford*. By the aid of his able and spirited son, prince Edward, he was restored to his authority; but the earl of Leicester, calling in Lewellyn prince of Wales, involved the kingdom in civil war. The power of the barons was restored; but great divisions still prevailing, both parties agreed to refer their cause to that virtuous monarch Lewis IX. of France. His award, in 1264, was favourable to the king; but Leicester and his confederates refused to submit to it, and resumed their arms. A battle was fought near Lewes, in which Henry, with his brother Richard king of the Romans, were taken prisoners; and prince Edward soon after came into the power of the victors. A convention ensued, called the *Mise of Lewes*, which provided for the future settlement of the government by arbitration; but in the meantime Leicester ruled without controul, and greatly abused his power. To him, however, was owing the first example of a proper house of commons in England; for, to a parliament summoned by him in 1265, deputies from the boroughs were sent, as well as knights of the shires. Prince Edward at length, having obtained his release, assembled an army, and defeated Leicester's son. Soon after, at the decisive battle of Evesham, Leicester was slain,

and his party entirely defeated. The poor king, then in the hands of the rebels, was placed by them in the front of the battle, and narrowly escaped with his life. Though replaced upon the throne, he was still insignificant; and the departure of his brave son for the holy war was a signal for the renewal of domestic commotions. The death of his brother Richard added to his disconsolate feelings, and was not long after followed by his own decease at St. Edmundsbury, in 1272, in the sixty-fourth year of his age and fifty-sixth of his reign. He left two sons and two daughters; of the latter, one was queen of Scotland, the other, duchess of Britany. *Hume's Hist. Engl.—A.*

HENRY IV. king of England, surnamed of BOLINGBROKE, the first king of the house of Lancaster, was born in 1367. He was the eldest son of John of Gaunt duke of Lancaster, third son of Edward III. by the heiress of Edmond earl of Lancaster, son of Henry III. In the reign of Richard II. he was made earl of Derby, and then duke of Hereford. While bearing this title, he appeared in the parliament of 1398, and preferred an accusation of high-treason against Mowbray duke of Norfolk. The latter denied the charge, and offered to prove his innocence by combat with his accuser. The challenge was accepted, and the king appointed the lists at Coventry; but, on the appearance of the two champions, he would not suffer them to proceed. Both were banished the kingdom; Norfolk, for life, Hereford, for a term of ten years, shortened by favour to four, with the further privilege of immediately entering upon any inheritance which might accrue to him in the meantime. The banished Hereford went and served with distinction against the infidels in Lithuania, and by his conduct obtained general esteem. On the death of his father, in 1399, he succeeded to the dukedom of Lancaster; and laid claim, according to agreement, to the great estates belonging to it. The fickle Richard was persuaded to revoke his letters patent for the purpose, and to retain possession of the estates. He soon after embarked for Ireland, and left the kingdom open to the ambition of Lancaster, to whom his injustice had given well-grounded cause of complaint. The duke, disregarding the unfinished term of his exile, embarked, in July, 1399, at Nantes, with a small retinue, and landed at Ravenspur in Yorkshire. He made oath on his landing, that he only came for the recovery of his duchy; and he was joined by the earls of Northumberland and Westmoreland, the most potent barons of the North. As he proceeded southwards, he was joined by all

the malcontents on his way, so that he saw himself at the head of 60,000 men. The duke of York, guardian of the kingdom, was unable to oppose him; and the duke of Lancaster, marching to Bristol, took upon himself to execute without trial some of the king's ministers. Richard, on the report of these transactions, landed at Milford-haven with an army which soon melted away by desertion. He took refuge in the isle of Anglesey; but fell into the hands of the opposite party, and was brought to London by the duke, who now began openly to aim at the crown. A resignation was first extorted from the unfortunate Richard, who was then solemnly deposed in parliament, upon charges which will more properly be mentioned in the life of that king. In this vacation of the throne, the right of inheritance was clearly in the house of Marche, descended from Lionel duke of Clarence, second son to Edward III. But the duke of Lancaster, stepping forward in parliament, challenged the crown for himself, as being lineally descended from Henry III.; which title alluded to an idle report that his maternal ancestor, Edmond earl of Lancaster, was really that king's eldest son, but had been set aside for his brother Edward I. A sort of right by conquest, and by delivering the nation from tyranny, was set up; but although none of these pretences would bear discussion, he was unanimously declared the lawful king, by the name of Henry IV. The murder of Richard soon after removed a rival who might soon again have become dangerous; for but a short time elapsed before the turbulence and selfishness of contending nobles broke out into conspiracy against the king of their own creation. The first plot of this kind, in 1400, was discovered time enough to prevent its success, and was followed by the execution of several men of rank. In order to obtain a reputation for piety, and ingratiate himself with the clergy, Henry promoted a law for committing to the flames persons convicted of the heresy of the Lollards; and an instance soon occurred of the infliction of this punishment, the first that England witnessed. The Gascons, who for a time refused allegiance to Henry, were awed to submission by an army. An insurrection excited in Wales by Owen Glendour, proved a more lasting and important source of disturbance. That chieftain got possession of Mortimer the young earl of Marche, true heir of the crown; and Henry's refusal to suffer his relation the earl of Northumberland to treat with Glendour for his release, deeply offended that potent nobleman. An incursion of the Scots in 1401 was retaliated

by Henry, who penetrated as far as Edinburgh. In the ensuing year, the earl of Douglas, renewing the incursion at the head of 12,000 men, was entirely defeated at Holmedon by the Percy family, and taken prisoner with several Scotch nobles. Henry, wishing to detain them as hostages, sent peremptory orders to the earl of Northumberland not to ransom them; and thus farther alienated the Percies. The fiery spirit of Harry Percy, surnamed Hotspur, Northumberland's son, was especially roused by these indignities. He set free his prisoner Douglas, and, making an alliance with him, flew to arms with all the partisans of his house, and marched towards Wales in order to join Glendour, with whom he had formed a correspondence. The king met the insurgents at Shrewsbury, and a furious battle ensued, July 21, 1403, which ended in the death of Percy and the defeat of his party. The king, who fought in the foremost ranks, was brought into great danger. His eldest son, afterwards the conqueror of France, here "fleshed his maiden sword." The earl of Northumberland, whom sickness had prevented from accompanying his son, received the royal pardon, and few victims shed their blood on the scaffold. A new insurrection, headed by the earl of Nottingham and the archbishop of York, broke out in 1405, which was not very honourably suppressed by the king's third son, John; who, by a pretended agreement, induced the leaders to disband their forces, and then apprehended them. The archbishop afforded the first example in the kingdom of a capital punishment inflicted upon a prelate. The chief justice, sir William Gascoigne, refused to concur in the sentence as contrary to law, but a judge less scrupulous supplied his place. Northumberland, who had conspired with the revolvers, fled into Scotland with lord Bardolf; and, upon an attempt in 1407 to raise a new rebellion, they were defeated and slain at Bramham. The death of Glendour soon after freed Henry from his only remaining enemy, and his usurped crown now sat firmly upon his head. The casual capture by sea of James, son of Robert king of Scotland, who by his father's death soon became king himself, gave Henry a pledge of peace from that quarter. Though he had not the generosity to send the young king to his dominions, he bestowed on him a much better education than he could have had at home, which was the foundation of the distinction he afterwards acquired as a reformer of the laws and manners of his country. Henry, now secure at home, turned his attention to the affairs of France, and endeavoured to promote his in-

terests there by alternately favouring the two factions which then divided the French government; but a temporary accommodation between them frustrated his designs. The continual disquiets which had agitated his life brought him, while yet in his prime, into a declining state of health, and he took into consideration the transmission of his usurped crown. For the purpose of accustoming the nation to disregard the right by female descent, which was that of the house of Mortimer, he had procured a settlement of the crown on himself and his heirs male; but a salic law was so disagreeable to the nation, that he was obliged to take in the succession of females, in a new act of settlement. The licentious conduct of his eldest son, prince Henry, who, to several indications of a spirit worthy his station, united a fondness for riotous debauch and low company, augmented the king's cares for futurity; and in proportion to the decay of his strength, he was tormented with the apprehension of losing his authority before his death. He could not go to rest without seeing the royal diadem placed upon his pillow; and chronicles have recorded a story of its removal thence during his sleep by prince Henry, which brought on a scene of paternal expostulation, finely improved in the language of our great historical dramatist. Some lines in it may be quoted as a kind of summary of this king's life and reign:

Heav'n knows, my son,
By what by-paths and indirect crook'd ways
I met this crown; and I myself know well
How troublesome it sat upon my head.

He tried to tranquillise his conscience by a resolution of taking the cross and visiting the Holy Land; but repeated fits brought on his dissolution, March 20, 1413, in the forty-sixth year of his age and thirteenth of his reign. By his first wife, daughter of the earl of Hereford, he left four sons and two daughters. His second wife, Jane daughter of the king of Navarre, brought him no issue. Had Henry IV. succeeded to a lawful throne, he possessed qualities which might have honoured him in wearing it—courage, prudence, vigilance, and great command of temper. And although these were chiefly employed in preserving his usurpation, yet the necessity under which he lay of courting popularity rendered his reign upon the whole beneficial to the nation, and particularly favourable to the rights of the commons. *Hume's Hist. Engl.—A.*

HENRY V., born at Monmouth in 1383, succeeded to the crown on his father's death in 1413. Some circumstances of his youth have

been already mentioned. One of those which most characterise both the unruly disposition he had acquired and the better principles which were latent in his mind, is the following.—Having appeared at the bar of the King's-bench in order to support one of his riotous companions, without being able to shake the firmness of the chief justice Gascoigne, he proceeded so far as to insult that magistrate upon his bench, and even, as some relate, to strike him. The chief justice, nobly mindful of the majesty of the laws violated in his person, ordered the prince into custody for his behaviour; and the illustrious delinquent, by a ready submission, made atonement for the offence into which passion had betrayed him. Young Henry's conduct when he ascended the throne justified the best expectations that could be formed of him. He immediately alienated himself from all his vicious associates, and treated with great respect the wise ministers of his father, especially the virtuous chief justice. He caused the obsequies of the unhappy Richard to be solemnly performed, received to favour those who had shewn the most attachment to their lawful prince, and was studious to obliterate every party distinction. He had even the magnanimity to treat with kindness and confidence his superior in legal title the earl of Marche, who repaid his advances with undeviating fidelity. From a motive either of real attachment to the established religion or of politic desire to please the clergy, he put in execution the laws against the Lollards; though they were headed by a man of rank and character, Oldcastle lord Cobham. The severity of these proceedings produced a real or alleged conspiracy against the king and government, which was suppressed, with the execution of the leaders. But the parliament, though willing to support the church by new acts against heresy, shewed such a disposition to make free with the revenues of the clergy in order to supply the pecuniary requisitions of the king, that a great alarm was raised among that body; and the archbishop Chichele thought of no means more effectual to divert the blow than to engage Henry in a war with France. The circumstances of that kingdom, torn asunder by the hostile factions of Orleans and Burgundy during the unhappy insanity of Charles VI., afforded a tempting opportunity to an ambitious neighbour. Henry was easily persuaded to revive the claims of his predecessors upon France; and his first step was to send over ambassadors offering peace and alliance, with the demand of the princess Catharine with a great dowry, and the restitution of Normandy and all the other

provinces which had been wrested from the English kings by Philip-Augustus. The French court, sensible of its weakness, returned considerable offers, but such as Henry refused to accept. He assembled a great fleet and army at Southampton, and was on the point of embarking for the invasion of France, when discovery was made of a dangerous conspiracy against his person, headed by the earl of Cambridge, who had married a sister of the earl of Marche, and took upon him to assert the rights of that family. The conspirators were capitally punished after an irregular trial; and the king, delaying no longer, landed near Harfleur on August 14, 1415. He took that town after a siege which so much reduced his army, that he determined to march to Calais and thence return to England; and finding a great army assembled to oppose him, he even offered to resign his conquest on condition of being unmolested on his retreat. The French, in their confidence, rejected the terms, and awaited him in battle array in the plain of Azincourt. Their army, commanded by the constable d'Albret attended by the princes of the blood and the flower of the nobility, is by their own writers reckoned at four times the number of the English, and had the advantage of being in excellent condition; whereas their adversaries were sickly and in want of many necessities. The battle, which took place on October 25, was one of those of which the memory is inseparably united with a nation's fame. Henry displayed equal skill in his dispositions and valour in the action. The French underwent a most disgraceful and destructive defeat, rendered particularly fatal by the number of princes and nobles who were slain or captured. The loss of the English was incredibly small, and comprised no other men of note than the dukes of York and Suffolk. An appearance of renewal of the fight obliged the king to give the severe order of killing his prisoners; but, discovering that it was a false alarm, he stopt the execution as soon as possible. The prisoners in number equalled his own army. His victory did not alter his determination of returning, and the dread of his arms was the chief advantage he reaped from it. France was left for some time to her own bloody dissensions. Henry agreed to a truce; and such was the difficulty he found in making adequate preparations for another expedition, though the commons were unusually liberal in their grants, that nearly two years elapsed before he was able to resume his attempts. At length, in August, 1417, Henry again invaded Normandy with 25,000 men; and having made himself master

of all Lower Normandy, and received a reinforcement from home, he laid siege to Rouen. To an application for peace, he made a reply which shewed that he had now nothing less in view than the crown of France, long the asserted right of the English kings. He negotiated, however, with queen Isabella and the duke of Burgundy; and had consented to accept all the provinces ceded to Edward III. by the treaty of Bretigni, when an agreement between that duke and the dauphin seemed to interpose a new obstacle to his designs. But the assassination of the duke at the bridge of Montereau, in revenge for his former murder of the duke of Orleans, caused such a new exasperation of parties, that, instead of uniting against Henry, one of them immediately coalesced with him. The new duke of Burgundy made an alliance with the English, which was followed in 1420 by the famous treaty of Troyes, made by Henry in person with the French king, who was in a state of imbecility, and in the hands of his queen and the Burgundian faction. By this treaty, Henry engaged to marry the princess Catharine; and to leave Charles in possession of the crown of France, on condition that after his decease it should go to Henry and his heirs, and thenceforth be inseparably united to that of England. The dauphin Charles was entirely cut off from the inheritance, and both kings agreed with the duke of Burgundy to pursue him with their united arms. It has been justly observed, that this treaty, could it have been brought to lasting effect, would have been pernicious to both kingdoms, and particularly would have reduced England to the condition of a province. But nature has happily opposed insurmountable barriers to such a monstrous union. Henry, after espousing Catharine, took possession of Paris, and made himself master of some neighbouring places. He then went over to England to raise recruits for his army; and he obtained some fresh supplies from parliament, though that body began to be sensible that his French conquests were not likely to prove beneficial to England. He returned to France in 1421, and pushed the dauphin with so much vigour as to drive him beyond the Loire, and deprive him of almost all hold on the northern provinces. He carried with him James I. king of Scotland, who had remained from his youth a prisoner in England, unjustly detained from his throne. Henry's purpose by this measure was to place the Scotch, who were fighting as allies for the dauphin, in the condition of being in arms against their own king; and it is said that some of them, on being taken, were basely put

to death as traitors on this pretence. Henry's prosperity was crowned by the birth of a son, and all his great projects seemed in full progress to success, when he was attacked with a fistula, which carried him off in August, 1422, at the early age of thirty-four, in the tenth year of his reign. Henry V. as the gallant and youthful conqueror of France, is a favourite name in English history; and though he cannot be compared in wisdom and solid policy with some of his predecessors, yet he appears, besides valour, to have possessed several estimable qualities. He was affable and generous in his disposition, preserved discipline in his army, and maintained justice in his civil administration. His reign was, however, consumed in an ambitious pursuit, which inflicted severe evils on a neighbouring country, and entailed misfortune upon his own. *Hume's Hist. Engl.—A.*

HENRY VI. king of England, born at Windsor in 1421, was not nine months old at the death of his father, Henry V. The kingdom was placed under the protectorship of his uncle the duke of Bedford, and, during his absence, under that of his next uncle, the duke of Gloucester; and the care of his person and education was committed to his great-uncle, Beaufort bishop of Winchester. As the total incapacity of this prince for government rendered his reign, according to Hume's expression, "a perpetual minority," his biography, notwithstanding the eventful period it comprises, will occupy a small space in our work. The infant Henry was solemnly invested with the crown of France by ambassadors sent for that purpose, and the vigour and abilities of the regent Bedford for some time foiled the attempts of the dauphin Charles to recover his inheritance; but at length a change of fortune began, which in a rapid course of events entirely deprived the English of all the conquests their valour had obtained. Particulars of these transactions may be found under the articles of CHARLES VII. of France, JOAN of Arc, and DUNOIS.—Young Henry had neither any share in them, nor feeling of them; he was however employed as a sort of pageant by his uncle, and was crowned at Paris in 1430. The defection of the duke of Burgundy, and the death of the duke of Bedford, were severe blows to the English interest in France; and the latter event was very unfortunate for the peace of England, since it left no controul over the contending factions of the duke of Gloucester and cardinal Beaufort. A truce with France in 1443 was followed by the king's marriage with Margaret of Anjou, daughter of Regnier, titular king of Sicily, Naples,

and Jerusalem, but actually without a single province. Instead of obtaining a dowry with this princess, Henry, or rather his negotiator the earl of Suffolk, engaged to cede the province of Maine to Charles of Anjou, uncle to Margaret and prime minister to the French king. The queen possessed, indeed, a treasure in her extraordinary accomplishments of body and mind, and her masculine spirit was well fitted to compensate the weakness of her husband. The ruin of the duke of Gloucester, and his death, supposed by assassination, were consequences of the strength acquired to the cardinal's party by the accession of the queen. A renewal of hostilities with France, under the public discontents which followed, deprived the English of Normandy, and every thing else they held in that country, excepting Calais. In the unpopularity of the court, men now began to look to the claim of Richard duke of York; whose mother, heiress of the house of Mortimer, had transmitted to him the best title to the crown by inheritance. Cardinal Beaufort being dead, the storm of public odium first broke on the duke of Suffolk, who was impeached by the house of commons, sentenced to banishment, and murdered on his passage to France. A formidable insurrection then broke out in Kent, headed by one Cade, which was thought to be fomented by the duke of York, and was not suppressed without difficulty. York soon after returned from Ireland, and a great party was formed in his favour, headed by some of the principal nobility. He was able to remove his enemies from the king's person, and was by parliament declared protector of the kingdom: Henry's imbecility having so far increased as to render him unfit even to personate majesty. The York and Lancaster parties were now in such a state that the sword only could decide between them; and the first blood in these destructive civil wars was drawn at St. Alban's in May, 1455, where York obtained a victory, with the slaughter of several Lancastrian nobles. The king fell into his hands, and was treated by him with great respect; for his innocence, and even his weakness, had impressed the people with the idea of a kind of sanctity attached to his person, which secured him external good treatment, even from the party most adverse to his regal authority. Indeed, his own queen and friends considered him as no more than a phantom of royalty, so that it was to himself of little consequence who had the temporary possession of his person. A kind of compromise between the parties followed this first action, and the king nominally resumed his sovereignty; but in 1459 war

broke out anew. The battle of Northampton, in 1460, again put Henry in the power of the Yorkists. A parliament was afterwards convoked, which awarded the crown to Henry during his life, but declared the duke of York successor. The queen, meanwhile, had assembled an army in the north; and a battle ensued at Wakefield, in which York was slain. His son Edward, however, restored the cause of the family; and through his success obtained the crown by popular acclamation at London in March 1461, which may be accounted the termination of Henry's unquiet and disastrous reign. He was still the sport of fortune, and, after the fatal battle of Towton, took refuge with his queen in Scotland. Being brought again into England, he remained a year concealed in Lancashire, when he was discovered, and committed prisoner to the Tower. When the earl of Warwick, deserting the party of York, had obliged Edward to fly the kingdom, Henry in 1470 was taken from his prison, and again recognised as king; though, on account of his incapacity, a regency was appointed to govern until the majority of his son prince Edward. But a change in favour of his rival the next year caused him to be recommitted to the Tower, and the battle of Tewksbury put a final end to the hopes of his family, with the life of his son. Henry himself died soon after, 1471; but whether by a natural or violent death is uncertain. Popular report charged Richard duke of Gloucester with his murder. Henry was gentle, pious, and well-intentioned, but too weak in temper and understanding ever to act for himself. He seems to have had an attachment to letters, probably on account of his fondness for books of devotion; and the most splendid establishment in England for classical learning, Eton college,

Where grateful science still adores
Her Henry's holy shade,

reveres him as its founder. To him likewise King's college in Cambridge owes its original foundation. It is said that he was near being canonised; but his piety was too closely allied to imbecility to support the credit of such an honour. *Hume's Hist. Engl.*—A.

HENRY VII. king of England, first of the race of TUDOR, was born in 1457. He was the son of Edmund earl of Richmond, son of Owen Tudor, and Catharine of France, the widow of Henry V. His mother Margaret was the only child of John duke of Somerset, grandson of John of Gaunt. Thus he was maternally the representative of the Somerset

branch of the royal house of Lancaster. After the battle of Tewksbury, he was carried by his uncle the earl of Pembroke for refuge to the court of the duke of Britany. His kindred to the crown excited the suspicions of Edward IV. who took some steps for getting him into his hands, but they were happily frustrated. During the tyrannous usurpation of Richard III. men's eyes were turned upon the earl of Richmond as a young prince who might restore legal government in England; and a match was projected between him and Elizabeth eldest daughter of Edward IV., which should unite the titles of the two houses of York and Lancaster. Richard, who discovered the design of an insurrection in his favour, met the danger with so much vigour and diligence that he entirely disconcerted the plan. Meantime Richmond, having assembled a body of troops, set sail from St. Malo's with the intention of landing in England. He was, however, prevented by a storm from appearing on the coast till his friends were dispersed; so that he was obliged to return to Britany. It was the policy of Richard to defeat an essential part of his rival's project, by himself marrying his niece, the princess Elizabeth; and he made application to the court of Rome for a dispensation for that purpose. Richmond, finding that no time was to be lost, made his second attempt in 1485; and landed at Milford-haven, August 7, with no more than two thousand foreign troops. He was joined by some men of rank; but had only six thousand men, when Richard met him at Bosworth with an army above twice as numerous. The complete victory obtained by Richmond, in which Richard was slain, was chiefly owing to the junction, during the battle, of his stepfather lord Stanley, who commanded a separate body. The victor was hailed on the field by the title of king Henry VII., which he accepted, though it was not clear what was his best claim to the crown. Had the pretension of the house of Lancaster even been superior to that of York, the Somerset branch of that house was originally illegitimate; and of this, his mother, and not himself, was the proper heir. Henry resolved, however, to make his claim upon this ground, and not to suffer it to be brought into dispute. The recognition of his right by parliament, and his coronation, were therefore made to precede his marriage with Elizabeth, the heiress of York; though the nation was extremely desirous of this alliance, as uniting the claims of the two rival houses, and precluding farther civil wars. The marriage took place in 1486; but Henry,

jealous of his authority, and strongly imbued with party prejudice, was a stern and ungracious husband, and regarded the Yorkists in general with aversion. He gave his chief confidence to two clergymen, Morton and Fox; men of capacity, from whom he expected more obsequiousness than from the nobility of the realm. Discontents soon arose; and, while he was upon a progress to the north, an insurrection took place, headed by lord Lovel and the Staffords, which was, however, soon suppressed. A more serious disturbance was soon after excited by the contrivance of one Simon, a priest, who procured Lambert Simnel, a youth of fifteen, son of a baker, to personate the earl of Warwick, son of the duke of Clarence, whom Henry had confined in the Tower. Simnel was sent to act his part in Ireland, where, remote from detection, he was able to interest the whole island in his favour, and was proclaimed king at Dublin. He then ventured to come over to England, where he expected to be joined by all the discontented Yorkists; but Henry having caused the true earl of Warwick to be publicly shewn in the streets of London, few were disposed to join the impostor. The king collected an army, and met the rebels at Stoke in Nottinghamshire; where he gave them a total defeat in June, 1487. The leaders fell in the field, and all who had given any countenance to the conspiracy were severely fined—avarice, rather than cruelty, being Henry's ruling passion. With politic magnanimity he spared young Simnel, and displayed his insignificance by making him a scullion in his kitchen.

The projects of France for annexing the duchy of Britany to the crown, occasioned the interference of Henry to prevent such an aggrandisement of a rival kingdom. His measures, however, were so tardy, and his relief so inadequate, through ill-judged parsimony, that the marriage between the French king and the heiress of Britany took place, and the annexation was effected. Henry, pretending that a war with France was unavoidable, levied a benevolence on his subjects; which the arbitrary conduct of Morton, now chancellor, rendered very productive. He also roused the national spirit to such a pitch, that he was enabled to land at Calais in 1492 with an army of twenty-five thousand foot and one thousand six hundred horse, with which he laid siege to Boulogne; but as his views were really pecuniary, he listened to proposals of peace from the king of France; which was at length concluded, on his agreeing to pay a large sum of money, and an annual pension: and thus, it was observed,

he made profit upon his subjects for the war, and his enemies for the peace. It may, indeed, be alleged in his excuse, that he found his ally Maximilian in no readiness to assist him, and had little prospect of any material advantage from the continuance of the war.

The enmity of the duchess-dowager of Burgundy, governess of the Low-countries, sister to Edward IV., had never ceased to pursue Henry. Her court had been the refuge of all the English malcontents, and she had encouraged the imposture of Simnel. She now brought a new adventurer upon the stage. Having propagated a rumour that Richard, the younger of the sons of Edward IV. supposed to have been murdered in the Tower, had escaped that fate, and since lived in concealment, she procured one Perkin Warbeck, son of a converted Jew of Tournay, a youth of parts and of a prepossessing figure, to assume the character of that prince. He was first sent over to Ireland, where his story obtained credit; and the account reaching Paris, he received an invitation from Charles VIII., then at war with Henry, to repair to his court, where he was treated with all the honours due to his supposed birth. At the peace, Charles generously refused to deliver him to Henry; and Perkin retired to the duchess of Burgundy. She affected to make a strict examination into his pretensions, which ended in her acknowledgment of him as a nephew, and the true heir of the English throne. He was introduced as such to all who frequented that court; and several persons of rank in England were convinced of the justice of his cause, and entered into correspondence with him. Henry employed much art in ascertaining the real birth of the pretender, and in gaining information respecting his supporters. Many of these were arrested and convicted of high treason; among the rest, Stanley, lord-chamberlain, the brother of Henry's step-father, and one who had most contributed to raise him to the throne. His execution struck terror into all the malcontents, and prevented any open insurrection; and when Perkin appeared off the coast of Kent with a small band of hired troops, the country was so far from joining him, that they took up arms and made prisoners of those of his followers who were landed. He then retired to Scotland; where the king, James IV., paid so much credit to him as to marry him to a lady related to the royal family. He also in 1496 took Perkin with him in an irruption into the north of England, and proclaimed him king, but with no success. Henry's rigour in raising subsidies

caused an insurrection in Cornwall; and a large body of insurgents, joined by lord Audley, marched to the neighbourhood of London. They were attacked by the royal army at Blackheath, June 1497, and routed. The leaders were taken and executed, but the common men were sent home without punishment. The king of Scotland renewed his invasion, but soon after made a truce, and desired Perkin to quit his kingdom. That adventurer, after skulking for some time in Ireland, landed in Cornwall; where he was joined by a number of the populace, and took upon himself the title of king Richard IV. He advanced to Exeter; but finding no encouragement, and being informed of great preparations against him, he deserted his army, and withdrew to sanctuary at Beaulieu in Hampshire. His wife, lady Catharine Gordon, fell into the king's hands; who treated her with respect and generosity, and placed her about the person of his queen, with a pension. Perkin delivered himself up on promise of pardon, and was led in mock triumph through London, and made to write a confession of his parentage and adventures, which was dispersed through the kingdom. He afterwards broke from confinement, and again took sanctuary; but he was taken thence, ignominiously exposed in the streets of London, and committed to the Tower. There he engaged in a conspiracy for liberating the earl of Warwick, whom Henry's jealousy had kept in confinement from his earliest youth. The plot was discovered, and Perkin was hanged for it, persisting at the gallows in the confession of his imposture. There have not, however, been wanting authors of credit who have attempted to prove that he was really Richard duke of York; but the opposite arguments seem much more probable. Soon after, Henry fixed an indelible stain on his memory by the execution of the simple and innocent earl of Warwick, who had been guilty of no other crime than an attempt to recover the liberty of which he had been unjustly deprived.

Henry was now well settled on his throne, and had shewn so much vigour and prudence in defeating the attacks made upon him, that he obtained a high reputation among his brother monarchs, several of whom sought his alliance. He was the most flattered by the friendship of Ferdinand king of Arragon, a prince resembling himself in cautious and crafty policy. After a long negotiation, he brought about, in 1501, a marriage between his eldest son prince Arthur, and the infanta Catharine, fourth daughter of Ferdinand and Isabella. Arthur dying a few

months after, the king, in order to retain the large dowry paid with her, obliged his remaining son Henry to be contracted to his brother's widow, and obtained a dispensation from the pope for their union. He also married his eldest daughter to James king of Scotland; and when it was suggested to him that the alliance might eventually cause England to fall under the dominion of Scotland, he sagaciously observed, that in such a case Scotland would only become an accession to England. In the midst of these cares, he never remitted his favourite pursuit of filling his coffers at the expence of his subjects; and as assistants in this business he employed two lawyers, Empson and Dudley, who, by their hardness of heart and skill in all the mazes of penal law, were excellently qualified for the work of extortion. The courts of justice were perhaps in no reign made so much the engines of oppression as under these infamous ministers: no man was safe from their persecutions; and the king, with the meanest and most insatiable rapacity, took his share in all the spoils accruing from their pillage. By these means he amassed a treasure almost incredible in a time when the sources of national wealth were so scanty. It is true, he was fully sensible of the benefits of commerce in enriching a nation, and had sufficient liberality to advance sums of money without interest to merchants, in order to enable them to carry on lucrative enterprises. It was merely through accident that the discoveries of the great Columbus were not made to the advantage of Henry; for he had paid attention to an application from that navigator through his brother, and had sent him an invitation to his court, which the capture of the brother by pirates prevented from arriving in time. Henry afterwards employed Sebastian Cabot, the Venetian; who, under his auspices, discovered Newfoundland and part of the North-American continent. (See his article.)

An incident happened in 1506 which displays this king's disposition. Philip king of Castille, late archduke, sailing from the Low-countries to Spain, was by stress of weather driven into Weymouth. Henry, on receiving the news, sent a nobleman to compliment him, and treated him with great courtesy and magnificence on a visit to Windsor. But he could not forbear making use of the occasion, ungenerously to urge Philip to deliver up to him the earl of Suffolk, who, on a charge of treason, had taken refuge in his court. In the midst of farther projects for the aggrandisement of himself and his family, a decline of health inspired

Henry with uneasy thoughts of another world; and he endeavoured to appease his upbraiding conscience by the usual method of alms, religious foundations, and other acts of atonement. As his end approached, he even directed restitution to be made to some whom he had injured. He sunk at length under a consumptive disorder at his palace of Richmond, in April, 1509, in the twenty-fourth year of his reign, and fifty-second of his age. Though few English sovereigns have been less amiable, Henry VII. possessed many qualities which fitted him for a throne, and his reign was upon the whole beneficial to his country. It put a period to domestic disorders; and being conducted in general upon pacific principles, gave opportunity to the nation to flourish by its natural resources. It was the era of that depression of the feudal nobility, and elevation of the middle ranks of society, to which England has chiefly owed her prosperity. This was the constant aim of his policy; and it was especially effected by the statute which allowed of the breaking of entails, and the alienation of landed estates. Several other useful laws and regulations date from this reign; but upon the whole its spirit was arbitrary, and favourable to the power of the crown. *Hume's Hist. Engl.—A.*

HENRY VIII. king of England, son of the preceding, born in 1491, succeeded his father in 1509. His education had been rather that of a scholar than a prince; but a handsome and vigorous person, a spirited manner, and a frankness of demeanour, rendered him the object of popular attachment, especially as he succeeded one so little beloved. No king could receive a crown under happier circumstances: he had a full treasury, an undisputed title, subjects flourishing in the arts of peace, and in friendship with all the neighbouring powers. He began by appointing a council consisting of the best of his father's ministers, and he sacrificed to the popular odium Empson and Dudley, whose extortions were made matter of a judicial prosecution and a bill of attainder. His principal favourite was the earl of Surrey, who promoted those schemes of magnificence and dissipation which suited the inclination of his young master, and soon diminished the hoarded treasures of the late reign. Henry did not long delay the celebration of marriage with the infant Catharine, to whom he had been unwillingly contracted after his brother's death; but disparity of years and disposition rendered it an ill-sorted union. His vanity and unsuspicious openness of character made him an early object of foreign artifice; and he was

prevailed upon, by the flatteries of pope Julius II. and the craft of his father-in-law Ferdinand, to join a league formed against Lewis XII. of France. The marquis of Dorset was sent in 1512 with an army to Fontarabia, for the purpose of making a conquest of the province of Guienne, the ancient possession of the English kings. Ferdinand, who had proposed this expedition only in order to favour his own invasion of Navarre, gave such ineffectual aid to the English arms, that the troops were obliged to return without success, to Henry's great mortification. Desirous of emulating his conquering predecessors, he landed in person at Calais in 1513, and placed himself at the head of a powerful army, attended by his principal nobility. The emperor Maximilian, who had stipulated to join him with a body of troops, failed in the performance; but highly gratified the vanity of the English monarch, by enlisting himself in his army, wearing the cross of St. George, and taking pay. The success of the English at the rout of Guinegate, otherwise called the battle of the spurs, in which the French, seized with a panic, took to a shameful flight, with the capture of some of their principal officers, seemed to lay the country as far as Paris open to Henry's arms; but, instead of pursuing his advantage, he wasted his time in besieging towns on the frontiers. He made himself master of Tournay, to the see of which he inducted Wolsey, now become his prime-minister; and this was the principal fruit of his expensive and ostentatious campaign. Meanwhile a more splendid success had attended his arms at home. James IV. king of Scotland, as ally to France, had made an incursion with a numerous body of troops into the north of England, and taken some castles. He was opposed by the earl of Surrey; who, with a much inferior force, but better disciplined and commanded, gave an entire defeat to the Scots at Flodden in Northumberland, in which James with the flower of his nobility perished. Henry soon after granted peace to the queen his sister, declared regent, and established an influence which rendered his kingdom secure on that side. In the next year, Henry, finding that his allies Ferdinand and Maximilian had made an accommodation with France, and were consulting only their private interests, listened to proposals of peace from Lewis; which took place on the conditions of his retaining Tournay, and receiving a large payment of money, part of which was to be returned as a portion with the princess Mary, Henry's sister, whom Lewis espoused, notwithstanding a great in-

equality of age. That king survived his marriage only three months; and his widow afterwards united herself to Charles Brandon duke of Suffolk, her brother's most favourite courtier.

Henry, violent and arbitrary in his temper, but subject to the controul of superior talents, set no bounds to his confidence in Wolsey, and seemed pleased with raising him to higher power and dignity than any minister had before possessed in England. Besides accumulating, with the archbishopric of York, the revenues of several other sees and benefices, he was exalted to the rank of cardinal, and took precedence of every other ecclesiastical person. The resignation of the seals by archbishop Warham was followed by Wolsey's elevation to the post of high-chancellor, which placed him at the head of the judicial administration. His pride and ostentation kept pace with his advancement; and he resolved to appear, as he really was, the greatest man in the kingdom next to his master. Henry was flattered in seeing every thing bend to one, who was the creature of his will, and contrasted his haughtiness towards all others by submission to him. The vigour and ability of his administration kept the nation in tranquillity, and his magnificence shed lustre on the crown; while the king was left to the undisturbed enjoyment of his tastes and pleasures. But the ambition of Wolsey exerted a still greater influence, for it was the secret hinge upon which foreign projects and alliances turned during the course of his ministry. Francis I. had succeeded to the crown of France, and was by character disposed to employ every method for his own aggrandisement. His first neglect of Wolsey produced hostilities from the emperor Maximilian, influenced by English gold. When those had subsided, and Charles V. had succeeded to the Spanish crown, Francis found it highly expedient to gain the friendship of Henry; and by proper applications to Wolsey, he induced him to persuade his master to resign for a sum of money his conquest of Tournay, and enter into an amicable correspondence. In order to cement the latter, the two kings in 1520 had an interview between Guisnes and Ardres, within the bounds of Calais, the profuse magnificence of which gave the place of meeting the denomination of *the field of the cloth of gold*. Though Francis used all his address to ingratiate himself with the English king and minister, in which he seems to have fully succeeded with respect to the former, yet a distant prospect of the papacy, with some immediate advantages,

artfully thrown before the cardinal by young Charles, gave a preponderancy to his interest in the English councils. The sacrifice of Bohun duke of Buckingham and constable to the enmity of Wolsey, on a charge of high-treason, while it was a further proof of the minister's influence, aggravated that general odium under which he began to labour.

The principles of the reformation propagated by Luther were at this time making a rapid progress, to the great alarm of the votaries of the Roman-catholic church. Among the most sincere and zealous of these was Henry, who had been carefully nurtured in that science so unfit for a prince, whom it is almost sure to render a bigot and persecutor, controversial divinity. Ambitious of glory of every kind, he entered the scholastic lists, and wrote a Latin book against the tenets of Luther, which he presented to pope Leo X., and was in return honoured with the title of DEFENDER OF THE FAITH, still preserved by his *protestant* successors. A royal author is usually supposed to have received great assistance in his compositions, and it is probable that Henry's work underwent at least an accurate revision from the learned ecclesiastics of his court; yet Erasmus, who was well acquainted with his literary character, thought him sufficiently able to have written it on his own fund. Luther published a reply, in which he treated his crowned antagonist with little ceremony.

Charles V., now emperor, paid a visit to England in 1522, and used arguments with Henry and Wolsey which produced a declaration of war against Francis. Its events were of no great consequence, though France was again invaded by an English and Flemish army under the earl of Surrey. The defeat and capture of Francis at the battle of Pavia, in 1525, gave such a preponderance to the power of Charles, that several of his former allies began to regard him with dread; and as he had repeatedly disappointed the hopes of Wolsey in relation to the popedom, he no longer possessed an advocate with Henry. This prince seems also to have felt some generous emotions in favour of the unfortunate Francis, whose frank and chivalrous character more accorded with his own, than that of the cool and crafty Charles. He opened a correspondence with the queen-mother, now regent of France; exacted from her a promise that she would never consent to the dismembering of that kingdom as a ransom for her son; and after a time concluded an alliance with her, for the purpose of procuring the liberation of Francis upon reasonable terms. Supposing

that this measure might involve him in a war with the emperor, he endeavoured to raise a large tax upon his subjects by his prerogative alone: but though his former arbitrary requisitions for loans and benevolences had been complied with, he met with a resistance to this direct violation of law, which obliged him to soften his proceedings; and Wolsey, the supposed adviser of the project, incurred an additional load of hatred. War afterwards was actually declared against the emperor, and this alienation of the two courts prepared the way for the most important event in Henry's reign.

Though his marriage with his brother's widow had been sanctioned by a papal dispensation, and had subsisted with conjugal union for many years, yet objections to its legality seem never to have been entirely dormant. It is affirmed that Henry VII. himself had on his death-bed enjoined his son not to consummate his espousals; and when a project was entertained of marrying Mary, the only living offspring of this union, first to Charles when prince of Castille, and then to the duke of Orleans, objections against her legitimacy were made by both their courts. Henry, much addicted to the study of theological casuistry, had examined this question in his favourite authors, and had found an absolute condemnation of such an alliance. It is not improbable, therefore, that some real scruples dwelt on his mind upon the subject. But these might have been submitted to in silence, had not Catharine's superior age, and impaired health, rendered her an undesirable consort to a husband in the vigour of life and of a warm constitution. The wish for an increase of progeny, in order better to secure the succession in his family, was also naturally felt by him; and the death of several children in infancy was viewed as a mark of the divine displeasure which threatened to leave him childless. It can scarcely be doubted that, from all these motives, he had begun to look towards a dissolution of his marriage, before an event took place which certainly urged him on to the immediate attempt. This was the appearance at court of Anne Boleyn, lately returned from a residence in France, and possessed of charms which made a powerful impression upon the monarch's heart. Her prudent resistance to his amorous advances so inflamed his ardour, that he formed the resolution of raising her to the throne; and, with his characteristic impatience, immediately began to pursue the measures requisite for procuring a divorce from his present queen. He grounded his application entirely upon his scruples respecting the legality of his marriage, in which he

obtained the ready concurrence of his clerical advisers. The pope, Clement VII., on a private consultation upon the business, gave a very favourable answer; and issued a commission to Wolsey, as apostolical legate in England, in conjunction with any other prelate, to examine the validity of the marriage, and of Julius's dispensation. The emperor, however, coming to the knowledge of Henry's intention with respect to Catharine, his aunt, threw out menaces which induced the timid pontiff to waver in the performance of his promise of favouring the divorce; and when farther pressed by the English envoys, he issued a new commission, in which he joined cardinal Campeggi with Wolsey for the trial of the cause. After many delays, these legates opened their court in May, 1529, and cited the king and queen to a personal appearance before it. The queen, however, who had received assurances of support from her nephew, and who, with all her conjugal duty, was firm in supporting her rights, refused to acknowledge the authority of the court, and appealed to the pope. She was declared contumacious; and the trial proceeded, when on a sudden an order came from Rome, in consequence of which Campeggi prorogued the sitting. The fall of Wolsey, brought about by the king's ill-humour and the efforts of his many enemies, soon followed. He was indicted first in the star-chamber, and then in parliament; his immense property was forfeited to the king, and his person for a time committed to custody. And though he received a pardon, and was cheered with some gleams of his master's kind remembrance, he was never recalled to court. A general peace put an end to Henry's war with the emperor, and left him at full leisure to pursue his darling project. The papal court still acting with duplicity, he gladly adopted the suggestion of Cranmer, to state the case of the marriage to all the universities of Europe, and obtain their opinion concerning it. The most eminent of them, even in countries where Henry could have no influence, decided against its legality, as did also the convocations of Canterbury and York. The pope persisting to call the cause before his own tribunal, the king was forced into measures derogatory to the authority of the holy see; and it was probably by way of shewing his disregard to the ecclesiastical character, that he renewed his prosecution of Wolsey, and summoned him to London in order to be tried for high-treason. But the cardinal's death by the road freed him from the effects of this new fit of resentment. Various acts were passed subversive of the papal claims in England; and

in November, 1532, the king ventured privately to marry Anne Boleyn. Her subsequent pregnancy caused in the next year an open avowal of this marriage, followed by a sentence of divorce from Catharine, pronounced by Cranmer. The papal court was highly incensed at this contempt of its authority, and declared Cranmer's sentence null, with a threat of excommunication to the king if he should not restore things to their former state. The interposition of Francis retarded the operation of this menace, and affairs seemed to be in a train for agreement, when the casual delay of the courier who was bringing the king's promise to submit his cause to the Roman consistory (having first been assured of a decision in his favour) threw the pope and cardinals into a hasty fit of anger, under which they launched the withheld censure. Henry, on his part, kept no farther measure, but proceeded entirely to break off all spiritual allegiance to Rome, declaring himself the only supreme head on earth of the English church;—a title which has adhered to all his successors. Thus was effected the great revolution, which has distinguished this reign in the annals of ecclesiastical history, and made it the commencement of an era of comparative light and reason. The birth of a daughter by the new queen produced a bill for regulating the succession of the crown, which settled it upon the issue of this marriage and the king's future heirs, setting aside the daughter of Catharine as illegitimate.

Though Henry had given so great a blow to the power of the Romish church, it was by no means his intention to discard its theological system; and he displayed a rooted aversion to the principles of the reformers, by favouring a persecution which brought several of them to the stake. On the other hand, he was equally intolerant of the resistance made by zealous papists to his assumption of the ecclesiastical supremacy, and caused laws to be passed rendering such resistance capital. Two great men, Fisher the learned bishop of Rochester, and sir Thomas More, late chancellor, were victims to this inconsistent severity. Indeed, the temper of Henry seems to have grown more arbitrary and unrelenting as he advanced in years; and his reign henceforth is that of a stern tyrant, who sacrificed without scruple every obstacle to his capricious will.

The violent proceedings of the court of Rome against the king were favoured by the monks and friars in England, who employed their influence to excite disaffection among the people. Henry was therefore provoked to a measure

which most of all contributed to the overthrow of the Catholic religion in the kingdom;—this was, the suppression of the monasteries. He began with the lesser religious houses, for the abolition of which an act of parliament was obtained, and their revenues were granted to the king. Having tasted of their spoils, he was not likely to remain contented with a part, and a new visitation some time after was followed by the suppression of all the remaining foundations of the kind, many of them large and splendid. His own coffers, however, received but an inferior proportion of the alienated property. He was lavish of grants to his courtiers and favourites; he bestowed pensions upon the discharged abbots, priors, and monks; and he erected six new bishoprics, which were endowed out of the lands of dissolved monasteries. Another step highly favourable to the Reformation was a vote of convocation for a new version of the Scriptures into the vernacular tongue. The arguments furnished by such an appeal to the popular judgment have always been found dangerous to the claims of church authority. An event however happened which for a time injured the cause of the reformers. The new queen, Anne, who was attached to their opinions, fell under the suspicion of infidelity to her husband; and, by means of the ill offices of her enemies, his wrath against her was inflamed to such a degree, that she was sent to the Tower, brought to her trial, and, on very inadequate evidence, capitally convicted. All her attempts to soften the mind of her unfeeling lord were unavailing, and she was beheaded in May, 1536: (see ANNE BOLEYN). Her fate was hastened by the king's new passion for Jane Seymour, whom he married the very day after the execution of the unfortunate Anne. The nation began now to be equally divided between the Romish and reformed faiths; and a curious set of articles, prepared by the convocation and corrected by the king, was drawn up for subscription, which combined the two systems in such a manner, that it could scarcely be supposed the real creed of any one individual, unless of Henry himself; whose will, in this as in most other national matters, stood for law. The dissolution of the monasteries, however, shocked the prejudices and trenched upon the interests of too many people to be quietly submitted to throughout the kingdom. An insurrection on this account first took place in Lincolnshire, which was suppressed with little difficulty. The northern counties were the seat of a more formidable one, which took the form of a regular rebellion, and was sanctioned by the

junction of the archbishop of York and lord Darcy. It was not till after a considerable time that the duke of Norfolk, at the head of the royal army, was able entirely to subdue the rebels, many of whom suffered by martial law. The birth of prince Edward, 1537, fulfilled Henry's darling wish for a male heir; but his joy was allayed by the death of his queen soon after delivery. It was not till 1538 that the suppression of all the religious houses was completed. The king's peculiar indignation fell upon St. Thomas Becket, the assertor of ecclesiastical against royal authority. He not only pillaged his rich shrine, but cited the saint himself into court, had him condemned as a traitor, expunged his name from the calendar, and burnt his bones to ashes. Philosophy will smile to see mankind avenged of one tyranny by another; and this consideration will restrain the pity that might otherwise be felt for the ravages of Henry's boisterous hand. The fate of Lambert, a poor schoolmaster, was more deserving of compassion. Upon a prosecution for heresy, he appealed to the king; who, fond of an occasion to display his skill in theological disputation, admitted of the appeal. On an appointed day, the king, seated on his throne in Westminster-hall, and attended by the lords spiritual and temporal, and other persons of distinction, entered the lists against the unsupported culprit, and, after sternly interrogating him concerning the real presence, undertook to refute his errors from the scriptures and the schoolmen. Six bishops in succession appeared as combatants on the same side, and in conclusion Lambert was asked whether he would live or die. He preferred the latter to a recantation, and was burnt at the stake with circumstances of unusual cruelty. Soon after, a committee of parliament was appointed to draw up articles for uniformity of religion, which were reduced to six in number. The act enforcing them was commonly called the bloody bill, on account of its severity to the Protestants; for, by the first article, the denial of the real presence subjected a person to the fire, even without the privilege of abjuration. The servility of the parliament laid the civil liberties of the nation also at the king's feet; for an act passed giving to the royal proclamations all the force of a statute law. Some exceptions, indeed, were made, but which it was impossible to enforce.

Henry now resolved to marry again; and his principal minister, Cromwell, who was secretly a favourer of the reformation, recommended to him Anne of Cleves, daughter to the duke of that name, a prince of great influence with the

German Protestants. She was accordingly sent for over; but her person proved so disgusting to the king, that he swore they had sent him a Flanders mare. He submitted, however, to accomplish his marriage, in 1540, and even created Cromwell earl of Essex; yet the minister's subsequent fall is supposed to have been chiefly owing to this match. Though a very faithful and useful servant, he was condemned upon an ill-grounded charge, and executed, having in vain attempted to soften the heart of his obdurate master: (see CROMWELL earl of Essex). The king at the same time procured from the convocation and parliament a divorce from Anne of Cleves, who had phlegm enough to be little affected by this disgrace, and continued to reside in England. He then married Catharine Howard, niece to the duke of Norfolk. This union brought him more under the influence of the Catholic party, and a rigorous persecution was carried on against the Protestants. At the same time, with an impartiality of intolerance, Papists who denied the king's supremacy were put to death, and the opposite victims were sometimes dragged to execution coupled together. The aged countess of Salisbury, mother of cardinal Pole, and the only relic of the Plantagenets, was the most eminent of the Catholic sufferers. Her death was hastened by an insurrection in the north, supposed to have been instigated by that cardinal. The king's fondness for his new queen met with a return which would have entitled a less tyrannical husband to pity. It was discovered that she proved false to his bed; and, upon farther enquiry, it was found that her life had been loose before marriage. Henry's first emotion of tender grief was soon converted into fury; and a bill of attainder was passed in parliament against the queen, and her confidante the viscountess Rocheford, which brought them both to the block, in 1542. The obsequious parliament farther gratified their master by an absurd law, making it treason for any woman whom the king might thereafter marry, to pass herself for a virgin, not being such.

Henry proceeded to extend his rapacity over the church, and even included in his grasp the revenues of colleges and hospitals. At the same time he was extremely solicitous to bestow upon his subjects the benefits of true religion, according to the model of his own fluctuating creed. The successive publications of the "Institution of a Christian Man," and the "Erudition of a Christian Man," contained the royal standards of orthodoxy. The use of the Scriptures was permitted, but not without great restrictions:

alterations were made in the mass-book; dubious saints were expunged, and popular superstitions discouraged; and, upon the whole, the principles of the Reformation were gaining ground to an extent of which Henry himself was not sensible.

The most important foreign transactions of the latter part of this reign were those relative to Scotland. The preference shewn by the king's nephew James V., to the French alliance, above the English, brought on a war in 1542, of which the principal event was the rout of the Scotch army at Solway. The disgrace of this action affected James so much, that he died soon after, leaving an only daughter. It was a great political object with Henry to unite the kingdoms by marrying his son Edward to this heiress, and he made a treaty with the regent to this effect. The failure of performing its conditions produced a new war; and the intrigues of France upon the occasion so much exasperated Henry, that he joined the emperor in a war with Francis. A brief summary of its events will suffice for our purpose. Henry, to forward his *rough courtship* of the Scotch princess, sent in 1544 a fleet and army, which took and pillaged Edinburgh, and laid waste the whole country to the English border. In the progress of the war, inroads were made on both sides with various success, but with no other ultimate effects than spoil and destruction. Against France such preparations were made as, in conjunction with the emperor's force, seemed to threaten subjugation to the country. The king in person passed over to Calais, July, 1544, at the head of 30,000 men, which were joined by 14,000 more from the Low-countries. Charles made his attack with an army of 60,000 on the side of Luxemburg, and it was agreed that they should meet before Paris. Each prince, however, chiefly attentive to his own interest, wasted the time in sieges. Henry sat down before Boulogne, which at length surrendered. Meantime the emperor made his peace with France; and Henry, withdrawing from Montreuil, which he had also besieged, returned for the winter to England. The war continued two years longer, with no remarkable event; and was concluded, June, 1546, on the condition of the payment of a sum from France, as security for which Boulogne was to be held for a term of years. Scotland was comprehended in the treaty.

With respect to domestic concerns, Henry, in 1543, had taken his sixth wife, Catharine Parr, widow of lord Latimer; a lady of merit, inclined to the Reformation. In 1544 he had

regulated the succession to the crown by a bill in parliament, declaring his son Edward, and any future male issue, his immediate heirs, and after them, the princesses Mary and Elizabeth, who were thus legitimated. But he also added a clause giving him power to dispose of the crown according to his pleasure. The necessities of the war, which the parliament scantily supplied by grants, put him upon various arbitrary measures for raising money, among which was enhancing the value of the coin. The settling of religion was still an object nearest his heart, and he obtained such powers from parliament as rendered his will the sole authority in this point. The Catholic party endeavoured to render archbishop Cranmer obnoxious to him as a favourer of heresy, and his ruin was only prevented by the personal esteem and friendship of the king. The queen fell into a similar danger, which proceeded so far, that articles of impeachment were actually ordered to be drawn up against her. But being timely warned, she found means by artful humility and submissiveness to remove her husband's suspicions, and regain his favour. Disease now so much aggravated his natural violence, that nothing was safe from his tyranny. The potent duke of Norfolk, his most trusted and successful general, with his son, the accomplished earl of Surrey, fell under his displeasure, and were committed to the Tower. The latter was first tried on suspicion of correspondence with cardinal Pole and other instances of criminal ambition, all founded on very slight proof, on which he was found guilty of high-treason, and executed. The duke was proceeded against by attainder, without trial or evidence; and so little was the king's ferocity mitigated by his own approaching end, that nothing seemed so much to concern him as the care that Norfolk should not escape. It was long before any one durst inform him of his desperate condition. This was at length done by sir Anthony Denny, and the king heard him with resignation. He desired that Cranmer might be sent for, but was speechless before the prelate came, and could only by pressing his hand give token of his dying faith. He expired on January 28, 1547 (the day preceding the intended execution of Norfolk), in the thirty-eighth year of his reign, and fifty-sixth of his age.

The character of this king is so amply displayed in the uncontrolled actions of a long reign, that little can be wanting to finish the portrait. The leading feature in it was the lust of sway, which Wolsey, who knew his master so thoroughly, strongly depicted in his dying

words: "He is a prince of a most royal carriage, and hath a princely heart; and rather than he will miss or want any part of his will, he will endanger the one half of his kingdom." This passion, which at first consisted with a degree of generosity and feeling, at length produced a pride and impatience, which extinguished every humane sentiment, and rendered him a brutal and sanguinary tyrant. He made himself so much feared, that no English king ever had fewer checks to his power; and the boasted spirit of liberty in this country is scarcely to be recognised during his reign in any order of the state. His vigorous rule was however of some service with respect to internal police; and no hand less strong would have been able to free the nation from the shackles of Rome, and break the chains of the ancient superstition. The complete union of Wales with England, the conversion of Ireland into a kingdom, and the title of Majesty annexed to the English monarchs, date from this reign. *Hume's Hist. Engl.—A.*

HENRY duke of Viseo, an illustrious promoter of navigation and discovery, fourth son of John I. king of Portugal, was born in 1393. Almost from his infancy he shewed a great attachment to the study of mathematics and cosmography, which was favoured by his father, who gave him the best masters the age afforded. He was of a calm and sedate temper, and had a warm passion for the glory of his country and the propagation of the Christian religion, without any alloy of personal ambition. He served with distinction at the reduction of Ceuta and in other engagements in Africa, and was made by his father commander in chief of the Portuguese forces in that country. At an early period he sent out a vessel upon a voyage of discovery on the Barbary coast, which reached Cape Bojador, and its success caused him entirely to devote himself to that object. Near Cape St. Vincent in Algarve he observed a commodious situation for a sea-port, and there built his town of Sagrez, which in its plan and fortifications surpassed any other in Portugal. He erected arsenals, made docks and yards for ship-building, and invited naval adventurers from all parts to enter into his service. He himself was indefatigable in his attention to maritime subjects. He considerably improved the art of ship-building, extended the use of the compass, and determined the modes of ascertaining the longitude and latitude by astronomical observations. An expedition which he sent out in 1418 under Zarco and Vaz failed in the attempt to double Cape Bojador, and proceeded only to an island

which they named Puerto Santo. In the next year they discovered the island of Madeira, which has remained a possession of the crown of Portugal. In 1434 one of his captains named Galianez passed Cape Bojador, and in the next year carried his discoveries considerably farther. In 1442 his captain Gonsalez brought back from the coast of Africa some Guinea negroes and a quantity of gold-dust. This occasioned the establishment of a trading company at Lagos under the auspices of prince Henry; and not long after, those acts of hostility with the natives ensued, which have always attended expeditions for discovery and commerce; but the humanity of Henry discouraged them as much as possible. The discovery of the Azores took place in 1448; and in 1449 prince Henry's fleets discovered the Cape Verd islands, and coasted sixty leagues beyond that cape. It is asserted that some of his commanders passed the equinoctial line; for his motto, *Talent de bien faire*, was found in the next century cut upon a tree in the second degree of south latitude. Henry, during this course of vigorous prosecution of his darling plans, had received every assistance from the court of Portugal; but at length a misunderstanding between his brother Don Pedro and his nephew king Alonzo V. threw obstacles in his way. He went to court in order to protect his brother, but failing in his purpose, he returned to his town of Sagrez, and there finished his useful life in 1460, or 1463, for both dates are given. He was undoubtedly one of the greatest characters his nation has produced, and may be regarded as the author of all the commercial prosperity to which Portugal afterwards attained by her East-Indian possessions. *Mod. Univers. Hist. Mickle on the Discov. of India.—A.*

HENRY, FRANCIS, a French advocate and mathematician, who had a principal hand in preparing for the press the collection of Gassendi's works, published by Sorbier in 1658, was descended from an ancient and noble family at Lyons, where he was born in the year 1615. He was educated in the college of the Jesuits at Lyons, and attracted the admiration of those fathers, by the strength of his memory, his studious application, and his progress in literature. After passing through his classical and philosophical courses, he took the degree of M.A., and applying to the study of the law, was made doctor in that faculty at Orleans. He officiated as an advocate before the parliament of Paris for many years, with distinguished reputation; but was at length obliged, by his infirm state of health, to decline all practice in the courts, and

to confine himself to the labours of his study. The principal subjects which engaged his attention were the mathematical sciences, and in particular astronomy, geometry, algebra, experimental philosophy, and natural history. In connection with Henry Lewis Habert de Montmor, dean of the masters of the requests, he prepared for publication the works of Gassendi. He carefully reviewed all the productions of that philosopher, printed and manuscript; arranged them according to the order of their subjects; collected all the letters of Gassendi which he could meet with, and placed them in chronological order, &c. About the same time he employed similar attention on the works of the celebrated Paracelsus, of which a new edition was published through his means at Geneva, in 1658, in three volumes folio. For the greater part of the augmentations in this edition Mr. Henry was indebted to M. Samuel Cotereau Duclos, physician in ordinary to the king. He was intimately conversant in the belles-lettres, criticism, and history, as well as jurisprudence and the mathematics, and furnished his friend M. Varillas with many memoirs which he introduced in the composition of his works. For an enumeration of his other contributions to literary and scientific works, which have either been edited, or still remain in manuscript, the reader may consult our authority. This able man died at Paris in 1685, in the seventy-second year of his age. *Moreri.—M.*

HENRY DE ST. IGNATIUS, a learned Flemish Carmelite monk, who flourished in the seventeenth and the beginning of the eighteenth century, embraced the ecclesiastical life at Aeth. He taught theology with much reputation, and filled successively the most considerable posts in his order. He made a long stay at Rome, in the commencement of the pontificate of Clement XI., who entertained a great regard for him; and he died at Cavée, a house belonging to his order in the bishopric of Liege, about the year 1720, at a very advanced period of life. His principal work is a complete and methodical body of moral theology, entitled "*Ethica Amoris*," 1709, in three volumes folio, which, on account of its maintaining the Ultramontane doctrines relating to the power and jurisdiction of the court of Rome, was not favourably received in France. He was also the author of a theological work, in folio, in which he explained the first part of the "*Summa*" of St. Thomas; and of a work, entitled "*Molinismus profligatus*," in two volumes octavo; which, as well as the preceding, is held in much estimation by Catholic divines. The titles of some other

pieces attributed to him, intended to point out the necessity of reforming the order of the Jesuits, may be seen in *Moreri. Nouv. Dict. Hist.*—M.

HENRY, NICHOLAS, an able French professor of the Hebrew language in the eighteenth century, was born at Verdun, in the year 1692. We are not informed where he received his education; and he is first introduced to our notice in the capacity of tutor to the sons of M. Joly de Fleury, attorney-general to the parliament of Paris. He gave such satisfaction in this employment, that in the year 1723 his patron procured for him the appointment to the chair of professor of Hebrew in the College-Royal. When he first entered upon this office, his acquaintance with the language which he was to teach was far from being profound; but by the closeness of his application to the study of it, he soon became admirably qualified for the task which he had undertaken. Of his proficiency he afforded evidence in the new edition of "Vatable's Biblia Sacra," in two volumes folio, which was published chiefly under his inspection, with additional notes. He reviewed the first volume, which appeared in 1729; and took the sole superintendence of the second, which was not published till the year 1745. To a profound skill in the Hebrew language, he united a happy talent at introducing others to an acquaintance with it. Hence he had numerous pupils, to whose instruction he devoted himself with the most zealous assiduity, generously supplying them with the loan of such necessary books as they could not otherwise obtain, and encouraging them to apply to him with the utmost freedom in all points of difficulty. His knowledge, however, was not confined to the learned languages. He had likewise deeply studied the history of France, particularly after he had the opportunity of consulting the archives of the crown, of which the attorney-general, with whom he lived, had the custody; and among the papers which he left behind him were found some curious disquisitions relative to the public rights of the French, with a particular reference to the reigns of Philip-Augustus, Lewis VIII., and St. Lewis. He was accidentally killed by the fall of part of a building in 1752, when he was in the sixtieth year of his age. *Moreri.*—M.

HENRY, MATTHEW, a learned English nonconformist divine, and celebrated scripture-expositor, was born at Broad-Oak in Flintshire, in the year 1663. His father, Mr. Philip Henry, although not known to the world by his publications, was a clergyman of con-

siderable learning and abilities, and highly esteemed for his piety, exemplary life and manners, and well-governed zeal in promoting the interests of religion. This worthy man was in the number of those ministers who could not conscientiously submit to the provisions of the act of uniformity; in consequence of which he was ejected from a living which he held in Flintshire, and had retired to his estate at Broad-Oak, a little while before the birth of his son Matthew. The subject of this article was early distinguished for his seriousness and piety, and the avidity which he discovered for the acquisition of knowledge. He was initiated in grammar-learning at his father's house, under his personal instructions, as well as those of an ejected clergyman who had there found a friendly asylum; and when he was eighteen years of age had become expert not only in the Latin and Greek, but also in the Hebrew language, and had made no inconsiderable progress in other branches of learning, human and divine. The study of the Scriptures, in particular, had already become his very frequent and delightful employment. At this period of his life he was sent to an academy for the education of young persons for the ministry, which was kept by Mr. Thomas Doolittle, at Islington, near London, where he applied to his studies with uncommon diligence and proportionate improvement. When he had continued in this seminary about two years, his tutor was compelled, by the cruel persecutions of the times, to disperse his pupils among different private families; on which occasion Mr. Henry returned to his father's house. Here he continued in a course of studious application till the year 1685, when, by the advice of a friend, he went to Gray's-Inn, London, with the design of studying the law; though divinity still continued to be his favourite pursuit. In this new situation he distinguished himself by his usual diligence, till he had become acquainted with the civil law, and the municipal laws of his own country; "and it was the opinion of those that conversed there with him," says Mr. Tong, "that his great industry, quick apprehension, good judgment, tenacious memory, and ready utterance, would have rendered him very eminent in the practice of the law, if he had betaken himself to it as his business; but he was true to his first and early resolution; and therefore, while he was at Gray's-Inn, he not only promoted social prayer and religious conference with his particular friends, but would sometimes expound the Scriptures to them; and when he left them, he bid them farewell in an excellent lively discourse

from 2 Thess. ii. 1." During his continuance at Gray's-Inn, he attended the ministry of the most celebrated preachers in town; among whom he was best pleased with Dr. Stillingfleet, for his serious practical preaching, and with Dr. Tillotson, for his excellent discourses against Popery preached at St. Lawrence Jewry.

In the year 1686 Mr. Henry returned from London to Broad-Oak, and soon afterwards began to preach frequently as a candidate for the office of the ministry, with great acceptance and encouragement. In the following year he was invited to settle as pastor with a congregation of dissenters at Chester; and having accepted of their call, he was ordained to the pastoral office at London. In Chester Mr. Henry soon found himself very agreeably situated, and he applied himself to the discharge of his pastoral duties with uncommon activity and diligence. Mr. Tong informs us, that "his constant work on the Lord's-day, at Chester, was to pray six times in public, to sing six times, to expound twice, and preach twice; and this he did for many years together." He also took great delight in constantly catechising the younger part of his flock, for whose moral and religious improvement he was affectionately concerned. He well knew the value of time, and was methodical in the distribution of his hours. He was an early riser: for he would often be in his study at five o'clock in the morning, and sometimes at four, and continue there till seven or eight; and then, after attending family worship, and receiving a slight refreshment, he went up again till noon. After dinner also, he frequently studied till four o'clock, when he went out to visit the sick, or his friends on other occasions; and in the evening, after family devotion, he often employed a considerable time amidst his books. During twenty-five years which he spent at Chester, thus sedulously employed, he received repeated invitations from congregations of Protestant dissenters in London, to become their pastor; but he rejected them all. In the year 1712, however, he was prevailed upon, though not without great reluctance, to remove to Hackney, in the vicinity of the metropolis, where he was placed in a more extended sphere of usefulness. His labours on this new scene were unintermitting, both in his public capacity and his private application. Besides faithfully and zealously discharging the functions of his pastoral office at Hackney, he took a large share in the occasional services at different meeting-houses in London and the neighbourhood. "Some weeks," says Mr. Tong, "he has been employed in preaching lectures every day in the week, and

sometimes twice or thrice on the same day. Indeed, if ever any minister in our days erred in excess of labours, he was the person; but he never could be persuaded to remit any thing of his diligence, nor did he care to be much pressed upon that point." By these extraordinary exertions, however, he secretly undermined his constitution, and by the closeness of his application to his studies brought on severe attacks of the stone, with which he was much afflicted towards the close of his life. He died of a stroke of apoplexy, at Nantwich in Cheshire, in 1714, when on his return from a visit to his old congregation, and when he had only reached the fifty-second year of his age. He was twice married, and seven of his children survived him. His premature death was universally lamented; and there was scarcely a pulpit among the dissenters in London, in which a tribute of respect was not paid to his memory.

Of Mr. Henry's learning and extensive knowledge as a divine, his works afford abundant evidence. His religious principles were those of the Calvinistic school. He was an eloquent and pathetic preacher, and frequently displayed much judgment and perspicuity in his explanations of the sacred writers. He was distinguished by the fervency of his piety, and the unblamableness of his manners. He had a lively active spirit, and his temper was naturally easy and cheerful; so that he was a most desirable friend and companion. His behaviour in general was engaging and polite; he was liberal to the poor, notwithstanding the largeness of his family; and extremely kind to his relations and servants. His greatest work consists of "Expositions on the Bible," in five volumes folio, of which four contain the Old Testament, and the fifth the Evangelists and the Acts of the Apostles. He intended to have finished the New Testament in another volume, but lived only to go through a part of the exposition of the Epistle to the Romans, which was afterwards finished by Dr. Evans. This work will be found useful to biblical students in a critical, but more so in a practical, view, and will be particularly acceptable to those whose religious principles accord with the author's. It has undergone various impressions, and as it was very favourably received by the public at its first appearance, so it still retains its popularity undiminished. Mr. Henry was also the author of "A Discourse concerning the Nature of Schism," 1689, octavo; "An Account of the Life and Death of Mr. Philip Henry," his father, 1696, octavo; "A Scripture Cate-

chism," 1702, octavo; "Family Hymns," 1702, octavo; "A plain Catechism for Children, to which is added another for the Instruction of those that are to be admitted to the Lord's Supper," 1702, octavo; "The Communicant's Companion, or Instructions and Helps for the right Receiving of the Lord's Supper," 1704, octavo; "A Method of Prayer, with Scripture Expressions proper to be used under each Head," 1710, octavo; "Directions for daily Communion with God, in three Sermons, &c." 1712, octavo; "The Pleasantness of a religious Life," 1714, octavo; "Four Discourses against Vice and Immorality," 1705, octavo; and numerous single sermons. *Tong's Account of the Life and Death of the late Rev. Matthew Henry. Brit. Biog.*—M.

HENRY, ROBERT, D.D. a respectable English historian, was the son of a farmer at Muir-town in the parish of St. Ninian's, Scotland, where he was born in 1718. He received his school-education at St. Ninian's and at Stirling, and went through a course of academical study at the university of Edinburgh. He afterwards became master of the grammar-school of Annan; and in 1746 he was licensed as a preacher in the church of Scotland. He accepted an invitation to officiate as pastor to a congregation of dissenters at Carlisle, in which situation he continued twelve years. In 1760 he removed to a similar station at Berwick-upon-Tweed, where he married the daughter of a surgeon, with whom he enjoyed much domestic felicity to the end of his life. Besides an assiduous attention to the proper duties of his office, he had not ceased to cultivate general literature; and about 1763 he began to turn his thoughts to the laborious task which has made him known, the composition of an extensive history of England upon a new plan. He soon found it impossible to carry on the researches necessary in an undertaking of that kind, at such a place as Berwick, and this was a principal reason for his removal in 1768 to Edinburgh, where he was appointed minister to the New Grey Friars' Church. After some years he exchanged this for the Old Church, which he served during the rest of his life. The degree of doctor in divinity was conferred upon him in 1770; and in 1774 he was unanimously chosen moderator of the general assembly of the church of Scotland.

He employed with so much industry the advantage of free access to the public libraries in Edinburgh, that the first volume of his History in quarto was published in 1771. It was followed by four more in the years 1774, 1777,

1781, and 1785. The plan of Dr. Henry is to throw the several topics of historical information into separate chapters, seven in number, all of which are synchronous in their periods, and each treats of its respective subject detached from the rest. It is obvious that such a plan has both its advantages and defects. It affords a more minute and distinct view of particulars than is done in the ordinary mode of writing, but it breaks the thread of narration, and obscures that mutual connection of cause and effect which subsists between the different branches of human affairs. Were only one history of a country, therefore, to be read, the model would be a bad one; but as the study of English history is important enough to be pursued through various authors, a work upon Dr. Henry's plan may very usefully take a place in the series. With respect to the merit of its execution in his hands, the public voice may be considered as having fairly and deliberately pronounced in his favour. The first volume excited much malignant criticism from a party of his countrymen, and unusual pains were taken to write it down. He went on steadily, however, in the prosecution of his design, and each successive volume displayed improvement in the accuracy of his investigations and the freedom of his style. The latter, indeed, pretended to no more than perspicuity and correctness, which it attained. He was obliged to print the earlier volumes on his own account; but at length the character of the work was so well established, that the copyright was purchased by the booksellers, and the author's profit upon the whole amounted to a considerable sum. Lord Mansfield entertained such an idea of its merit, that he procured from his majesty in 1781 a pension of one hundred pounds per annum for the writer, which he enjoyed till his death. This history was the principal object of Dr. Henry's attention for almost thirty years of his life. Being free from the encumbrance of a family, he was able to indulge his social disposition in the literary circles of Edinburgh, and to pass some months every year in an agreeable retreat about twenty miles from the capital, a situation particularly recommended to him by its vicinity to his friend and brother-in-law Mr. Laurie, late lord-provost of Edinburgh. His health began to decline in 1785, but he was not disabled from pursuing his studies till the summer of 1790. A gentle decay of strength, under which he remained perfectly tranquil and resigned, brought him to the grave on November 24 of that year, in the seventy-third year of his age. He bequeathed his books to the magistracy of Linlithgow, as

the foundation of a public library in that town. Dr. Henry's private character was amiable and estimable; he was fond of society, and cheerful and easy in it, much attached to his friends, and always ready to perform offices of kindness. He possessed a large share of public spirit, with the purest integrity. He was a member of the Royal Society, and that of Antiquarians in Edinburgh, and very assiduously attended their meetings. The five volumes of his "History of England," published in his life-time, carried the subject from the earliest periods down to the accession of Henry VII. A sixth volume, which he had prepared for the press, and which concludes the reign of Henry VIII., was published in 1793, with a Life of the author prefixed, from which the preceding memoirs are taken.—A.

HENSCHENIUS, GODFREY, a Flemish Jesuit and ecclesiastical historian in the seventeenth century, was born about the year 1600. In 1635 he was appointed assistant to the famous Bollandus, in compiling the immense work entitled "Acta Sanctorum." After the death of Bollandus in 1665, when only five volumes of that work had made their appearance, father Daniel Papebroch was associated with our author in the task of continuing it. By their joint labours, "The Lives of the Saints in the Month of March" were published in 1668, in three volumes folio; those of the month of April, in 1676, in three volumes folio; and those of the first sixteen days of the month of May, in 1680, in three volumes folio. Of the extent to which this work has been since carried, and its general character, we have already made mention under the article BOLLANDUS. Father Henschenius died in 1681, when he was turned of eighty years of age. *Dupin. Moreri.*—M.

HENTEN, JOHN, a learned Dominican monk in the sixteenth century, was a native of a village near Thuin in Hainault, where he was born about the year 1499. Having occasion to visit Portugal, he there became a member of the fraternity distinguished by the name of Hermits of St. Jerome. Returning afterward into Flanders, he entered into a Dominican monastery at Louvain, where he died in 1566, with the character of being an able divine, and excellent critic. He was created doctor of divinity in 1551, and afterwards elected prior of his monastery. He published, with learned notes, "Euthymius Zigabenus, in IV Evang.;" "Œcumenius in Acta Apostolorum, D. Paulum, & Canonicas Epistolas;" "Arethras in Apocalypsin," &c. He was also the editor of "Biblia Sacra Versionis vulgatæ, cum Interpretationibus Hebraicorum Nominum," printed by

Plantin in 1565, in five volumes 16mo, on so beautiful a type, that a very high price has been given for copies in good preservation; and he had a principal share in preparing the edition of the Louvain Bible, which was first published in 1547, and afterwards in 1583, under the title of "Biblia Sacra vulgatæ Editionis, cum variis Lectionibus Johannis Hentenii, & Theologorum Lovaniensium, &c. cum Figuris Æneis," in folio. To this work he was appointed by the faculty of theology, in consequence of an order to that purpose, from the emperor Charles V. *Moreri. Dict. Bibl. Hist. & Crit. Nouv. Dict. Hist.*—M.

HEPHESTION, a Greek grammarian of Alexandria in the reign of the emperor Verus, wrote a work still extant under the title of "Enchiridion de Metris & Poemate," of which an edition in Greek and Latin was given by Pauw at Utrecht, 1726, quarto. *Nouv. Dict. Hist.*—A.

HERACLEON, the leader of a branch of the Valentinian heretics in the second century, who after their master were called *Heracleonites*. We have no information concerning the country which gave him birth. Irenæus mentions him and Ptolemy, in his arguments against the Valentinians; and Clement of Alexandria speaks of him as one of the most considerable of Valentine's followers. Origen also says, that he was reckoned a disciple of Valentine. There is great difficulty in ascertaining the precise time when he flourished. Grabe is persuaded that he was contemporary with Valentine. Basnage places him under the year 125; and Cave under the year 126. Epiphanius, Philaster, and Theodoret, differ considerably with respect to the order in which they rank him in the list of ancient heretics. He is represented as having maintained the same wild and visionary notions with Valentine respecting God and the origin of the world, &c.; such as conceiving the Divine Nature to be a vast abyss, in the *pleroma* or fulness of which existed, as emanations from the Fountain of Being, æons of different orders and degrees; that from the union of *Bythos*, the source of æons, and a principle called *Ennoia*, or *Sige*, were produced *Nous* and *Aletheia*, and from these, in succession, *Logos*, *Anthropos*, and *Eclesia*; among the remote descendants of whom was Jesus Christ, and below him the *Demiurgus*, or Creator of the world, who held the middle place between God and the material world, &c. To these he added some notions of his own, and among others, that man consists of three parts, a body consisting of gross

matter, an animal soul, and a spiritual and celestial substance derived from the *pleroma*; that at death, the body being left to mingle with other parts of the material creation, the animal soul is transferred to the jurisdiction of the Demiurgus, and the spiritual substance returns to the seat of its high origin. And he directed his followers to sprinkle dying persons with oil, and balsam, and water, pronouncing over them prescribed forms of words in the Hebrew language. Such at least is the account which Epiphanius, and others of the fathers already mentioned, give us of his peculiar opinions. Lardner thinks it highly probable that Heraclitus received all the books of the New Testament, as other Christians did; and that there is ground for arguing that he received likewise the Old Testament. He seems to have written commentaries upon several parts of the New Testament; and it is certain that he wrote a commentary upon St. John's Gospel, from which Origen has quoted numerous passages. These have been collected together, and illustrated with notes by Grabe, in the second volume of his "*Specilegium*," p. 85—117. *Cave's Hist. Lit. vol. I. sub Sæc. Gnost. Moreri. Mosh. Hist. Eccl. Sec. II. Par. II. cap. v. Lardner's Hist. Heret. ch. viii.—M.*

HERACLITUS, a celebrated philosopher of antiquity, and founder of a sect which was called after his name, was a native of Ephesus, and flourished about the sixty-ninth olympiad, or the year 504 B.C. He discovered an early inclination for the study of wisdom; and, becoming soon sensible of his ignorance, resorted for instruction to Xenophanes and Hippasus, by whom he was initiated into the mysteries of the Italic or Pythagorean school. The principles which he learned from these masters, he afterwards incorporated into his own system. So high was the opinion which his fellow-citizens entertained of his character, that they solicited him to undertake the office of chief-magistrate; but he declined complying with their request, both because he disapproved of the mode of government which was popular among them, and because he was disgusted with their licentious manners. When, soon afterwards, he was seen playing with boys in the court of the temple of Diana, he said to those who expressed their surprise that he was so employed, "Why do you wonder that I spend my time with children? It is surely better than governing the corrupt Ephesians." His friend Hermodorus, an able and intelligent lawyer, having been banished from the city, most probably under some unjust or malignant pretext,

this circumstance excited the resentment of Heraclitus against the Ephesians, and he plainly told them, that he perceived they were determined not to keep among them any man who had more merit than the rest. He was naturally of a morose and gloomy temper; whence, instead of pitying, he was led to despise, the ignorance and follies of mankind, and to shun as much as possible all intercourse with the world. A tale has been commonly propagated concerning him, that he was perpetually shedding tears on account of the vices of mankind, and particularly of his countrymen. This story probably took its rise from the gloomy severity of his temper; and may be considered, like the report concerning the perpetual laughter of Democritus, to be a fabulous exaggeration. For were it literally true, it would be difficult to account for his behaviour, on the principles of that sternness and haughtiness of character which are attributed to him. Under the influence of these dispositions, and of a disgust at the manners of the age, as well as at the neglect paid by his fellow-citizens to his admonitions, he withdrew from society to a mountainous retreat, where he devoted himself to studious contemplation, and lived only upon the natural produce of the earth. His fame, however, spread abroad; and having reached Darius king of Persia, that monarch sent him a polite invitation to reside at his court, that he might profit by his instructions. His answer to the king's letter, in which he refused his invitation, was rude and contemptuous. Having, by the manner of life which he pursued in his retirement, and the diet which he used, brought on himself a dropsical complaint, he found it expedient to return into the city for medical aid. When consulting his physicians, being always fond of enigmatical language, he put this question to them: "Is it possible to bring dryness out of moisture?" As they found it impossible to understand his meaning, when they enquired respecting his symptoms, and could consequently afford him no relief, he attempted to cure himself, by shutting himself up in a close stable of oxen, hoping, according to the narrative of Diogenes Laertius, that the hydropical humours might be extracted by the heat of that situation. Whether he received benefit from his experiment is uncertain, as the cause and manner of his death are differently related by different writers. He is said to have died when about sixty years of age.

Heraclitus wrote a treatise "*On Nature*," of which a few fragments only remain, preserved by Sextus Empiricus. With the design of con-

cealing his opinions, at least from the vulgar, he made use of figurative and intricate diction, which rendered his discourses so incomprehensible, that he obtained the name of Σκοτεινός, or the obscure philosopher. They were deposited by him in the Temple of Diana, for the use of the learned, where they remained till they were made public by Crates; or, if Tatian is to be credited, by the poet Euripides. In this repository they were read by many philosophers, who afterwards taught the author's system, or incorporated it with their own. To these writings Zeno was indebted for many parts of his physical and moral system; and Plato, who had learned the Heraclitean philosophy from Cratylus, adopted that part which treated of the nature and motion of matter. There are no traces, however, of the existence of the Heraclitean sect after the death of Socrates; which is partly to be ascribed to the obscurity of the author's writings, and chiefly to the superior splendor of the Platonic system, by which it was superseded. But since Heraclitus was long held in high estimation among the philosophers at Athens, and both the stoics and the academic sect adopted several of his opinions, it is proper to lay before our readers brief heads of his doctrine; in doing which we shall follow Brucker, as abridged by Dr. Enfield.

Reason, by means of the senses, is the judge of truth. This common and divine principle is derived by inspiration from that which surrounds us. In dreaming, the passages of the senses are obstructed, and the connection of the human mind with that which surrounds us is interrupted; on waking, this connection is restored, and the power of reason returns. All common maxims, being comprehended by common and divine reason, are to be received as true.

Fire, or an ethereal exhalation, ἀναθυμίασις, is the principle from which all things in nature are produced. This principle consists of small indivisible parts, ψήγματα, or atoms, which are simple in their nature, and eternal. There is in the universe no such thing as rest; the particles which compose the fiery or ethereal principle being perpetually in motion. From the combination of those minute particles, which are imperceptible by the senses, is produced elementary fire, and all the forms of nature; and into these they are all, at certain periods, resolved. The world comprehends the eternal, living, self-moving fire, which was neither made by Gods nor men, but always was and will be, and the various bodies which are pro-

duced from it, and which have both beginning and end. The primary fire has within itself eternal and necessary motion, by the force of which the system of nature was produced. This eternal and necessary intrinsic motion is caused by fate; the rational principle which animates the eternal fire, pervades the universe, and forms, preserves, and dissolves, in perpetual succession, the visible world. This principle or soul of the world, by its eternal, necessary, and rational motion, is God, δημιουργός, the maker of all things. The minute particles which compose the primary fire, move in different directions, whence they are variously agitated and impelled; and the contests or collisions, which these motions produce, collect into various masses the first principles of things, and thus produce natural bodies. Fire condensed becomes water; water still farther condensed, is converted into earth; and the reverse. When the primary particles are thus formed into elements, they are pursuing their upward course, ὁδὸς ἀνω; when the elements are again dissolved, they are pursuing their downward course, ὁδὸς κάτω. The elements of bodies being collected into one unformed mass, or chaos; this mass is at length, by the action of the animating fire, dissolved, the parts are diffused, χεῖνται, and the various forms of nature appear.

The heavenly bodies are in the form of boats, having the hollow side towards us; and they become luminous when certain fiery exhalations from the earth are collected within them. The sun is no larger than he appears to the sight; and becomes eclipsed when its convex surface happens to be turned towards the earth. The moon is of the same form and nature; and its monthly variations are caused by the gradual changes of its position towards the earth, from concave to convex, and the reverse. All the stars are nourished by exhalations from the earth; and these, as they are more or less splendid and warm, cause the varieties of day and night, of the seasons, and of weather.

No certain account can be given of the nature of the soul; but the most probable notion is, that it is an exhalation from that fiery substance, which pervades all things, and is the soul of the world, passing into human bodies through the senses. All nature is full of souls, or dæmons. Of these the best are such as have in their nature the least moisture, or approach nearest to the primary fire. Human souls are liable to perpetual changes; and when they are loaded with moist vapours, they pass into the watery mass and perish: but if they are purified

from these, they return into the soul of the universe.

Aristotle ranks Heraclitus among those philosophers who supposed only one material principle in nature, and provided no efficient cause, and asserts the first principle in his system to have been essentially endued with motion. And it evidently appears, from his whole doctrine, that Heraclitus conceived the particles of matter to have been eternally moving from an intrinsic necessity. What he says, therefore, concerning fate, as an intelligent and rational principle in nature, the cause of motion, and consequently of production and dissolution, must be understood, not of a substance or being distinct from the primary fire, but of the intrinsic power of this first principle, the necessary energy by which all things are produced. Although this philosopher introduced into his system the term God, he seems to have made use of it to express, not a distinct being of a peculiar nature, but merely that innate force in the primary fire by means of which its particles have been in eternal motion, and have at length united to form the present regular system of nature. To this force, considered as distinct from the matter to which it belongs, he gave the appellation of God; and he called it rational and divine, because the effects of which he conceived it to be the cause, were produced in a regular series, and according to a certain and immutable law.

On the subject of morals, Heraclitus taught, that the end of life is to enjoy happiness; that for this purpose it is necessary to repose the body, and confine its wants within as narrow limits as possible; that it is of more importance for men to know themselves, than to acquire extensive learning; that human life is in fact the death of the soul, as, whilst it continues in the body, it is confined and depressed, and never gains its true freedom and activity till it returns to the divine nature from which it comes; that the first virtue is to be temperate, and the first wisdom to follow nature; and that all human laws are founded upon one divine law of necessity, which governs all things. Henry Stephens published at Paris, in 1573, a collection of the fragments of Heraclitus, together with those of Democritus, Timon, and other ancient philosophers, in octavo. *Diogenes Laert. lib. ix. cap. i. Suidas. Fabricii Bibl. Græc. vol. I. lib. i. cap. xxiii. Stanley's Hist. Phil. part x. Enfield's Hist. Phil. vol. I. b. ii. ch. xiv. Nouv. Dict. Hist.*—M.

HERACLITUS THE SICYONIAN. He was the author of a treatise on stones, which Plu-

tarch has quoted in the second book of his treatise on rivers, when speaking of the Scamander. To him Leo Allatius ascribed a work "De Incredibilibus," the MS. of which he found in the Vatican library. He printed it at Rome, in the year 1641; and it was afterwards reprinted at London and Amsterdam. The last-mentioned edition is the neatest. *Moreri.*—M.

HERACLIUS emperor of the East, was son of Heraclius exarch or governor of Africa, descended from a Cappadocian family. The tyranny of the usurper Phocas having produced an application from the Constantinopolitan senate to the exarch for relief, he sent his son with a fleet from Carthage to effect a revolution. A feeble resistance was made by Phocas, who was seized and put to a cruel death, A.D. 610. Young Heraclius was immediately raised to the throne by the senate and people, and strengthened his authority by confining in a monastery Crispus, the son-in-law of Phocas, whose defection had materially contributed to the event. At this time Chosroes king of Persia (see his life) was extending his conquests over all the Asiatic part of the empire; and he proceeded in a career of success till he had subdued Syria, Palestine, Egypt, and Lesser Asia, as far as Chalcedon upon the Thracian Bosphorus. On the other side the chagan of the Avari overran and ravaged all the Thracian provinces as far as the long wall of Constantinople. Heraclius was preparing to quit his capital, and had put his treasures on board of his fleet, when the patriarch and clergy extorted from him a promise not to desert his people, and sacrificed the wealth of the churches in order to enable him to make head against his enemies. He concluded a treaty with the chagan, and then humbly solicited peace from the Persian king, who was so inflated by success, as to demand, besides an exorbitant tribute, that the emperor should conform to the worship of the sun. Heraclius had passed ten years of his reign in inglorious indolence, when all at once he started into a hero. By vast exertions he raised an army, and at Easter, 622, changing the imperial purple for the garb of a warrior, he embarked with his troops, and sailing round the coast of Lesser Asia, landed them on the confines of Syria and Cilicia. Encamping near Issus, he enured his soldiers to discipline and military habits, himself setting the example of the endurance of all hardships. He obtained a victory over the Persian army which advanced to oppose him, after which he passed mount Taurus, marched through Cappadocia, and established his winter-quarters on

the banks of the Halys. He returned to Constantinople, and in the spring of 623, sailing with a body of fresh troops to Trebizond, he joined his army, and proceeded through Armenia to Tauris in Persia, Chosroes retreating before him. After ravaging the country, destroying the temples of the magi, and delivering a great number of Christian captives, he passed the winter near the shores of the Caspian. In the next year he penetrated to the very heart of Persia, repelled an attack of a threefold army of Persians, and surprised the town of Salban. Another campaign carried him across the Tigris to the walls of Amida, and at length he returned, after an absence of three years, to Cappadocia and the coast of the Euxine. In order to make a diversion to his victorious arms, Chosroes formed an alliance with the chagan of the Avari, and induced him in 626 to invest Constantinople, supporting the attack by a Persian army. Heraclius detached a body of troops to the assistance of the capital, which was valiantly defended by its inhabitants; and after the ineffectual assaults of ten successive days, the besiegers were constrained to retreat. Heraclius, meantime, retired to the banks of the Phasis, where he made an alliance with the Chozars, or Turks. He then proceeded to the recovery of the cities of Syria, Mesopotamia, and Armenia. The Persian general, Sardar, who was encamped at Chalcedon, discovering the intention of Chosroes to put him to death, renounced his allegiance, and made a treaty with the government of Constantinople.

The third expedition of Heraclius was directed towards the Tigris; and near the site of the ancient Nineveh a battle was fought, December, 627, in which the emperor, after slaying three Persian chiefs with his own hand, gained a complete victory. He then penetrated into Assyria, and plundered all the remaining treasures of the royal residence of Dastagerd, burning what he could not carry away. He had the superior glory of recovering three hundred Roman standards and liberating a great number of captives. He proceeded to a small distance from Ctesiphon, and thence marched to repose his army in Tauris. This career of success was fatal to Chosroes, who was deposed by his own suffering subjects, and his son Siroes placed on the throne. A treaty of peace between the two empires followed in March, 628, by which the Persian king restored all captives, put an end to the persecution of the Christians, renounced his father's conquests upon the Roman empire, and gratified the piety of Heraclius by the restitution of the true

cross taken from Jerusalem. This precious relic was in the next year replaced by the emperor on a religious visit to the holy sepulchre; an event thought of sufficient importance for an annual festival of commemoration by the catholic church, named *the Exaltation of the Cross*. From Jerusalem, he took a progress through the eastern provinces, and made some stay at Edessa, where the extended renown he had acquired by his actions was testified by the arrival of ambassadors from a king of India, and from Dagobert king of the Franks. It is lamented by the ecclesiastical writers that in this city, through the influence of Athanasius patriarch of the Jacobites, he was seduced into the heresy of the Monothelites, the assertors of a single will in Christ, to which he ever after pertinaciously adhered. The obscure controversies on this topic became the chief concern of his latter years, and withdrew him from those active cares for his empire which had so gloriously distinguished his middle course.

At Emesa, Heraclius first heard the name of Mahomet, who sent to him, as well as to other princes, an invitation to adopt his new faith. Not long after, a body of his followers invaded a part of the territory of Palestine, and obtained a victory under Caled. Nothing more was done during the life of Mahomet, but on the succession of Abubeker, the Saracen army entered Syria, and took Bosra. The battle of Aiznadin, in 633, was followed by the capture of the rich city of Damascus; and Heraclius learned to dread a new enemy whose fanaticism rendered them irresistible. Under Omar, Egypt was reduced, Jerusalem taken, and all Syria subdued. The emperor, who had advanced to Antioch chiefly as a spectator of the public calamities, fled hastily in 638 from the scene of action, and returned to Constantinople. He had married for a second wife (not without scandal) his niece Martina; and through her influence he was induced to divide the succession between his eldest son Constantine and Heracleonas his son by Martina. He afterwards fell into a dropsical disorder, which, as he was attempting to establish Monothelism throughout his dominions, carried him off in February, 641, in the thirty-first year of his reign. *Univ. Hist. Gibbon.*—A.

HERAULD, or HERAULT, DIDIER, a lawyer and man of learning, was an advocate in the parliament at Paris, and died in 1649. He was extremely attached to ancient literature, and published several works much esteemed. Of these the principal are: "Notes upon Tertullian's Apologetic, Minutius Felix, Arnobius,

and Martial;" "Adversaria;" various works on legal subjects. He was probably a Protestant, as his son was minister of the Walloon church in London, and wrote a volume of sermons. *Bayle*.—A.

HERBELOT, BARTHOLOMEW D', a person celebrated for his knowledge of Oriental literature, was born of a good family at Paris in 1625. After passing through a course of general study, he made a particular application to the Hebrew language for the purpose of better understanding the Old Testament. He took a journey to Italy in order to converse with some of the Orientals who frequent its ports, and at Rome contracted an intimacy with Lucas Holstenius and Leo Allatius, two of the most learned men of the age. He paid a second visit to Italy in 1650; and upon his return was taken into his house by the munificent superintendant Foucquet, and received a handsome pension. After the disgrace of that minister, he obtained the post of secretary and interpreter for the Oriental languages. Upon a third journey to Italy, his reputation acquired him the notice of many persons of eminence, particularly of Ferdinand II. grand-duke of Tuscany, who purchased for him a valuable collection of Eastern manuscripts. In that country he made a commencement of his "Bibliothèque Orientale;" and upon being recalled to Paris by the express orders of Colbert, a pension was settled upon him to enable him to continue his labours. It was the first intention that his collection should be printed in Arabic, and types were cast for the purpose; but after the death of Colbert the design was changed for that of a work in French. By the recommendation of the chancellor Pontchartrain he was nominated to the royal professorship of the Syriac language, in which post he died in 1695, at the age of seventy. D'Herbelot was a man of very general erudition, and of an estimable private character, free from learned pride, upright, pious, and charitable. His great work, "La Bibliothèque Orientale," *Par.* 1697, folio, since reprinted in Holland, is a vast collection of every thing relative to the history, biography, manners, and customs, of the Eastern nations, very useful for consultation, but without order, and in many points defective. According to Mr. Gibbon, it is more satisfactory in the Persian than in the Arabic history. A supplement has been added to it (*Hague*, 1779) from the papers of messieurs Visselou and Galland. *Moreri*.—A.

HERBERT OF CHERBURY, EDWARD lord, a person eminent for his character and writings,

was the eldest son of Richard Herbert, esquire, descended from an ancient and honourable family. He was born at the castle of Montgomery in 1581, and attained so early the rudiments of learning, that at the age of twelve it was thought proper to send him to University college in Oxford. His abode at that seminary was interrupted first by the death of his father, and then by an early marriage which he contracted in the beginning of 1598 with the heiress of sir William Herbert of St. Gillian's, a lady six years older than himself. He returned to Oxford with his wife and mother, and closely pursued his studies some time longer; after which he resided for a short period at Montgomery-castle. In 1600 he came to London, and shortly after the accession of James I. was created a knight of the Bath. He served the office of high-sheriff of Montgomeryshire, and divided his time between the country and court, adopting at the latter some of the gallantry of the time, though, as he asserts, without any violation of his conjugal fidelity. Wearied with the uniformity of a domestic life, he at length, about 1608, set out on a visit to the continent, leaving his wife somewhat discontented. He carried with him those chivalrous ideas with which his knighthood of the Bath, by its whimsical oath and ceremonial, seems seriously to have impressed him; and that nicety in the point of honour, which, in such a duelling age, was likely to involve him in perpetual quarrels. Accordingly, one of his first adventures at Paris was the exploit of recovering a top-knot for a young lady ten years old, from a gentleman who had snatched it, in a manner which would have brought on a duel had his antagonist been as ready to fight as himself. To this procedure, he says, he thought himself obliged by the oath taken when he was made a knight of the Bath. His advantageous person and manners, and the reputation for courage which he acquired, gained him many friends, among whom was the constable Montmorenci. At a seat of this nobleman he passed a summer, practising horsemanship and other manly exercises, in which he became singularly expert. He returned to England the following year, which he quitted again in 1610 in order to serve in the English forces sent to assist the prince of Orange at the siege of Juliers. Here he signalled himself by a valour, sometimes carried to needless temerity. He likewise engaged in some private quarrels; but it always happened, that, notwithstanding his own readiness to fight, none of his challenges ever came to effect. After the siege, he

visited Antwerp and Brussels, and then returned to London, whither his reputation had preceded him, and where he now stood as one of the conspicuous characters of the time. The affection of a court-lady, which he seems to have encouraged by his gallantries, though, as he protests, without any criminality, produced an attempt from her husband to assassinate him in the streets of London, which he foiled by a prodigious effort of courage and dexterity. In 1614 he went again into the Low-countries to serve under the prince of Orange. His account of this campaign contains several instances of his personal valour, and of the respect paid him by great men, but does not exhibit him in the light of a commander. After its conclusion he made a tour in Italy, and at Turin he engaged with the duke of Savoy to conduct from France a body of Protestants into Piedmont for his service. This enlistment being forbidden by the French court, he was arrested by the governor of Lyons, but soon obtained his liberation. Taking this action of the governor (who had only done his duty) as an affront, Herbert, who was "jealous in honour, sudden and quick in quarrel," sent him a challenge, which, as usual, came to nothing. He passed the next summer with the prince of Orange, and then returned to England. In 1616 he was sent ambassador to the court of France. A man of his disposition was not likely to suffer such an honourable office to be degraded in his possession through want either of splendor or of spirit; and the observations he has left respecting the characters of the king, Lewis XIII., and his favourite Luines, display much political sagacity. His wife did not choose to accompany him in this mission; and he has confessed to some deviations from regularity of conduct, for which her absence, and the example of a licentious court, is some excuse. As long as his business was only to maintain a good correspondence between the two nations, his task was easy; but when he was instructed to mediate between the French king and his Protestant subjects, on which occasion he went to the royal army at St. Jean d'Angely, he experienced a rudeness from Luines which his high spirit could not brook. Provoking language passed on both sides, and a complaint was sent against him to the English court which occasioned his recal. He cleared himself, however, so well to his master, that after the death of Luines, which soon followed, he was sent back to France as resident-ambassador. It was at Paris that, in 1624, he printed his famous book "De Veritate

prout distinguitur a Revelatione," which he had planned and begun in England. An incident which he has mentioned previous to its publication, is a remarkable proof of the power of the imagination over an enthusiastical mind. Being in his chamber doubtful as to the propriety of publishing his book, on one fair day in summer, his casement opened to the south, the sun shining clear, and no wind stirring, "I took," says he, "my book *De Veritate* in my hand, and kneeling on my knees devoutly said these words: O thou eternal God, Author of the light which now shines upon me, and giver of all inward illuminations, I do beseech thee of thy infinite goodness to pardon a greater request than a sinner ought to make: I am not satisfied enough whether I shall publish this book *De Veritate*; if it be for thy glory, I beseech thee give me some sign from heaven; if not, I shall suppress it.—I had no sooner spoke these words, but a loud, though yet gentle, noise came from the heavens (for it was like nothing on earth), which did so comfort and cheer me, that I took my petition as granted, and that I had the sign demanded." He makes the most solemn protestation of the truth of this narrative, and there is no reason to doubt that he fully believed in the reality of the circumstance.

The match between the prince of Wales and the French princess Henrietta causing a special embassy to be sent to France, Herbert returned, and in 1625 was created an Irish peer, and afterwards an English baron, with the title of lord Herbert of Cherbury in Shropshire. Nothing more is heard of him in public life; and as he hints in his *Memoirs* at disappointments, it is probable that, after the death of his friend the duke of Buckingham, he lost his interest at court. He seems to have chiefly occupied himself in study, and to have entirely suppressed the fire which distinguished his earlier years. At the breaking out of the civil wars he adhered to the parliament—a further proof that he was not on good terms with the court. We do not find, however, that he took any active part, and we only hear of his losses by the demolition of Montgomery-castle by the king's troops, for which he received a compensation from the parliament. He died in London in 1648, and was buried in the church of St. Giles's-in-the-fields. His epitaph particularly records him as the author of the book "*De Veritate*."

The character of lord Herbert is strongly marked in his *Memoirs*, the work often above referred to, which comes no lower than his

final return from the French embassy. They shew him vain, boastful, punctilious, fanciful, but open, generous, brave, and disinterested; and though we may suspect partiality in the portraiture, yet there is no doubt of his having stood high in the estimation of his contemporaries. Of his writings, the work "*De Veritate*" has the first place for learning and argumentation. Its purpose is to assert the sufficiency, universality, and absolute perfection of natural religion, with the view of proving the uselessness of revelation. Its first appearance was at Paris in 1624, but he reprinted it at London in 1633 and 1645, and dispersed it among the learned throughout Europe. It was answered by Gassendi. He soon followed this performance by a piece entitled "*De Religione Gentilium, errorumque apud eos causis*," in which he enquired into those causes which misled the priests and sages of heathenism in their notions of the Divine Being. Soon after his death was published his "*History of the Life and Reign of King Henry VIII.*" 1649, folio. This, in point of composition, was esteemed one of the best historical works in the language, but it is written with considerable partiality to the tyrannical monarch who is its subject, and is rather a panegyric or an apology than a fair and judicious representation. The English style of lord Herbert is strong and manly, and free from the quaintness and pedantry which infected the age. A collection of his poems published by his son in 1665 seems to have excited little attention. His entertaining *Memoirs* remained in MS. in the family till they were first printed by Mr. Walpole in 1764. *Biog. Britan. Life of Lord Herbert by himself. Granger's Biog. Hist.*—A.

HERBERT, GEORGE, a divine and poet, brother of the preceding, was born in 1593. He was educated at Westminster school, whence he was elected a scholar of Trinity college, Cambridge. He attended very closely to his studies, was made fellow of his college, M.A. and in 1619 was chosen orator of the university. It is not to be wondered at, that such an office, at such a time, should in some measure corrupt his literary and even his moral taste. His panegyrist Walton, speaking of a letter of thanks which he officially wrote to king James on account of his present to the university of his Basilicon Doron, says, "This letter was writ in such excellent Latin, was so full of conceits, and all the expressions so suited to the genius of the king, that he enquired the orator's name," &c. We are also told, that in a lecture on rhetoric, he passed by all the orators

of Greece and Rome, and insisted to read upon an oration of king James, which he minutely analysed, particularly dwelling upon its style, *unknown to the ancients*, who could not conceive what kingly eloquence was. At this period of his life, however, our academic was in pursuit of court-promotion, and in his dress and manners affected the fine gentleman, though his solid attainments were also admired by such men as sir Francis Bacon, Dr. Andrews, and sir H. Wotton. He obtained from the king a sinecure of 120*l.* per annum; but the death of his principal patrons, and of James himself, putting an end to all his prospects, he took a resolution of entering into holy orders. It is to his honour that after this was adopted, the ardour of his mind (in which he partook with his elder brother and the rest of his family) was entirely turned upon an exemplary discharge of the ministerial functions. He was made a deacon in 1626, and was presented to the prebend of Layton Ecclesia in the diocese of Lincoln. His first work was to rebuild, partly at his own cost, and partly by means of contributions, the decayed church of the place. A state of ill-health for some time afterwards occupied all his attention. On his recovery he married the daughter of a Wiltshire gentleman of family and fortune, and in 1630 took priest's orders, and was inducted to the rectory of Bemerton near Salisbury. The character of a plain and humble parish priest was henceforth the sole object of his ambition, and it was joined with a devotional spirit of the most ardent cast. He easily persuaded his excellent wife to join him in every act of condescension and charity towards his parishioners. He had not been long settled at Bemerton, before he drew up a kind of brief manual, entitled "*The Country Parson*," containing rules for the conduct of a person in that situation, which are much praised for their prudence and utility. His own behaviour was a perpetual comment upon these rules; and all who have mentioned him confirm what his brother lord Herbert has said of him: "His life was most holy and exemplary, inso-much that about Salisbury, where he lived beneficed many years, he was little less than sainted." His lordship, however, must have been mistaken as to the length of his brother's residence at his rectory, for he died of a decline in 1633. After his death, his friend, the pious Nicholas Ferrar, published, from a MS. entrusted to him, "*The Temple: Sacred Poems and Private Ejaculations*, by Mr. George Herbert," *Cambr.* 1633; which were much read and admired by the lovers of sacred poetry. They

are of the school of Donne, and abound more in conceits than in true poetry. *Walton's Life of G. Herbert.*—A.

HERBERT, THOMAS, a writer of travels, was born at York, and was admitted a student of Jesus college, Oxford, in 1621. He removed thence to Trinity college, Cambridge, and, after a short stay, went to attend upon his kinsman William earl of Pembroke, who in 1626 sent him to travel. He passed four years in Asia and Africa, and then returned to his patron, whose death soon after put an end to his prospects from him. He then resumed his travels, and visited several parts of Europe. Upon his second return he married, and addicted himself to a studious life. In 1634 he published "A Relation of some Years Travels into Africa and the Great Asia, especially the Territories of the Persian Monarchy, and some Parts of the Oriental Indies, and Islands adjacent," folio, with figures. This work was well received, and came to a fourth edition in 1677. It was translated into French by M. Wicquefort. When the civil war broke out, he sided with the parliament, and by the interest of Philip earl of Pembroke was made a residing commissioner in Fairfax's army, and a commissioner to treat of the surrender of Oxford. He accompanied the earl above mentioned when he went as one of the parliament commissioners to negotiate with the king at Newcastle. When his majesty at Holmby was required to dismiss the servants who had attended upon him at Oxford, he chose for grooms of his bed-chamber Harrington author of Oceana (see his article) and our Herbert, as gentlemen of known learning and sober manners. It is to the honour of that unfortunate prince, that all those who approached his person contracted a strong attachment to him. This was the case with Mr. Herbert, who, though "presbyterianly affected," says Wood, served his majesty with great zeal and assiduity, and was entrusted by him with several momentous concerns. He remained with him the last of his chamber servants, and did not quit him till he was brought to the block. After the Restoration, Charles II. rewarded him for his faithful services by creating him a baronet. He took up his residence in his native city, York, where he was applied to by sir William Dugdale for information respecting the late king, and in consequence wrote in 1678 "Threnodia Carolina, containing an Historical Account of the two last Years of the Life of King Charles I." Others of his literary labours were, a translation of some books of the "India Occidentalis"

of John de Laet, and some assistance to Dugdale in the compilation of the third volume of his Monasticon. He died in 1682. He left several manuscripts to the public library at Oxford, and the cathedral-library at York; and some of his collections from the register of the see of York are in the Ashmolean museum. *Biog. Britan.*—A.

HERBESTEIN, SIGISMOND baron, born at Vippach in Styria, in 1486, entered into the imperial service in 1506, and distinguished himself against the Turks. In 1509 he was made commandant of all the Styrian cavalry; and was afterwards rewarded with the title of knight, and the dignity of court-counsellor. In the sequel he was employed in various embassies, to Denmark, Poland, and Muscovy, and was created a privy-counsellor, and president of the Austrian chamber. He went in 1541 as ambassador to the grand-signior then with his army near Buda. He had various other honourable employs; and at length, after having served four emperors, retired from public life. He died in 1566. The baron Herbestein occupied his leisure in composing a history of Muscovy, which appeared at Basil in 1561 with the title of "Commentarii Rerum Moscovitarum," folio. He also published in Latin and German a history of his own life, and of the origin of his family. *Moreri.*—A.

HERBINIUS, JOHN, a German Lutheran divine and various writer in the seventeenth century, was born at Bitschen, a town of Silesia on the borders of Poland, in the year 1633. He was initiated in the rudiments of learning at a seminary in the county of Scepus, in Hungary, where his parents had taken refuge from the calamities of war, in which his native country was involved; and he afterwards went through a course of academic studies in the university of Wittemberg. Returning thence to Bitschen, he was appointed rector of the school in that town; and afterwards received a similar appointment in the city of Wolaw. In the year 1664 he was deputed by the Polish churches of the confession of Augsburg, to solicit on their behalf pecuniary assistance from the other Lutheran churches; for which purpose he travelled through Germany, Switzerland, the frontiers of France and Holland, Denmark, and Sweden. In the course of these journeys, his attention was drawn to the natural history of the countries through which he passed, and was particularly employed in examining and explaining the principles of cataracts in rivers. At Stockholm, Andrew Lillihock, afterwards Swedish ambassador in Poland, engaged him in the capacity of his

chaplain. In the year 1672 he was nominated minister of the Lutheran church at Wilna in Lithuania; but he relinquished that situation three years afterwards, for a church at Graudents, a small town in Prussia. In that place he died in 1676, in the forty-fourth year of his age. He was the author of "Terræ Motûs & Quietis Examen," 1655, 12mo; "Disputatio de Fœminarum illustrium Eruditione," 1657, quarto; "Calendæ festivæ Anni 1667, &c." 1667, folio and quarto; "Tragico-comœdia & Ludi innocui de Juliano Imperatore Apostata, Ecclesiarum & Scholarum Eversore," 1668, quarto; "Admiranda Michaelis Koributhi in Regem Poloniæ Electio," 1669, quarto; "Disputatio de Paradiso," quarto; "Dissertationes de admirandis Mundi Cataracteris supra & subterraneis, &c. nec-non terrestri ac primigenio Paradiso Locus Situsque verus in Palæstina restituitur, &c." 1678, quarto, which is distinguished by much learned and curious research; "Religiøsæ Rijovienses cryptæ, sive Rijovia subterranea, &c." 1675, octavo, which is a singular performance, and taken from a Sclavonian work by Nestor, a Muscovite historian; and "Tractatus de Statu Ecclesiarum Augustanæ Confessionis in Polonia," 1670, quarto. *Moreri.*—M.

HERDTRICH, CHRISTIAN, a learned Flemish Jesuit, and particularly conversant in the literature, history, and customs of the Chinese, deserves to have his name inserted in our biographical list, though all the information which we have concerning him is confined to the circumstance of his having been selected by order of Lewis XIV., conjointly with some other members of his society, to draw up and publish a work entitled "Confucius Sinarum Philosophus, sive Scientia-Simensis Latine exposita, &c." 1687, folio. The author and his associates have been accused of occasional deficiencies in point of accuracy; but notwithstanding its blemishes, their work is replete with profound erudition, and curious entertaining matter. *Nouv. Dict. Hist.*—M.

HERENTALS, PETER DE, a learned ecclesiastic in the fourteenth century, derived his surname from the Herentals, in Brabant, where he was born. He became a canon-regular of the order of Premontré, and flourished about the year 1384. He was the author of various works, among which were, "Catena in Psalmos Pœnitentiales;" "Catena in XV Cantica Graduum;" "Collectaneum in IV Evangelia;" "Chronicon ab urbe condito, &c." and the Lives of popes John XXII., Benedict XII., Clement VI., Innocent VI., Urban V., Gregory

XI., and Clement VII., which were published by M. Baluze in 1693, together with the Lives which he has given of the popes who resided at Avignon. *Moreri.*—M.

HERICOURT, LOUIS DE, a lawyer and man of learning, was born in 1687 at Soissons, where his family had long been distinguished. He applied himself to the study of jurisprudence, and was received advocate in the parliament of Paris in 1712. In the next year he was associated to the writers of the *Journal des Savans*, in which his labours were much approved. In 1719 appeared his valuable work, entitled "Les Loix Ecclesiastiques de France mises dans leur Ordre naturel," of which several editions have been given, the last in 1771. The work is much esteemed for its method and clearness. He also wrote a "Treatise on the Sale of Immoveables by Decree," quarto; an "Abridgment of the Discipline of the Church," by P. Thomassin, quarto; and other pieces. He died in 1753, with a character of great worth and integrity. His "Posthumous Works," four volumes quarto, were printed in 1759.

JULIAN DE HERICOURT, grandfather of the preceding, was a man of learning, and principal founder of the Academy of Soissons, of which he wrote the history in elegant Latin. *Moreri. Nouv. Dict. Hist.*—A.

HERMANN, JAMES, a Swiss professor of moral and natural law, and able mathematician, who flourished in the seventeenth and the beginning of the eighteenth century, was born at Basil, in the year 1678. He pursued his studies at the university in his native city, and having been admitted to the degree of B.A. in 1695, and that of M.A. in the following year, he afterwards went through a course of divinity, and was received into the ministry in 1701. His principal attachment, however, was to mathematical studies, in which he profited by the instructions of the celebrated James Bernouilli, and proved one of his most distinguished disciples. So early as the year 1700 he had become such a proficient, that he produced an able defence of the principles of the differential calculus, against the objections of the famous Nieuwentyt, in a piece that was published that year, entitled "Responsio ad Considerationes secundas, celeberrimi Nieuwentyt, circa principia Calculi differentialis." Soon after he was admitted to the ministry, he travelled for improvement through Germany, Holland, England, and France; and on his return to Basil, devoted himself with renewed ardour to the mathematical sciences. In the year 1707, upon the recommendation of M. Leibnitz to the cus-

rators of the university of Padua, he was appointed mathematical professor in that seminary, and for six years discharged the duties of that office with eminent reputation. Although a Lutheran, and a Lutheran divine, he received marks of the highest respect and esteem from the whole university of Padua, and from the most learned men among the Catholics in that city, as well as at Venice. In the year 1708 he was chosen a member of the Institute at Bologna, and in 1710, of the Academy of Sciences at Berlin. It was with great regret that the Italian *literati* parted with him in the year 1713, when he removed to Frankfort on the Oder, where M. Leibnitz had obtained for him the chair of mathematical professor from the king of Prussia. In this new situation our author reviewed a very learned treatise which he had composed at Padua, on the forces and motions of both solid and fluid bodies; and having corrected and augmented it, he published it in 1716, with the title "De Phoronomiâ, sive de Viribus & Motibus Corporum solidorum & fluidorum," quarto. His next publication was "An Historical Dissertation on the System of M. Leibnitz relating to Dynamics," inserted in a collection of literary and scientific dissertations composed by his colleagues, printed in 1718; and in the following year he published "A Dissertation on the Laws of Nature respecting the Forces of Bodies, and their true Measurement," intended as a reply to Dr. Clarke's objections against the system of Leibnitz. Afterwards he enlarged these pieces, and they were inserted in the first volume of the Memoirs of the Imperial Academy of Sciences at Petersburg. When in the year 1724 the czar Peter the Great had determined to establish such an institution in that city, among other learned men he invited M. Hermann to contribute to its formation; and upon his accepting the proposals made to him, he was appointed to fill the mathematical chair. In the year 1728 there appeared at Petersburg, in the French language, "An Abridgment of Mathematics," which M. M. Hermann and De Lisle had been commissioned to draw up, for the instruction of the young czar Peter II. M. Hermann's departments in this work were those of arithmetic, geometry, trigonometry, and fortification. In the year 1731 M. Hermann was induced to return to his native country upon being chosen professor of natural and moral law at Basil; but he did not quit Petersburg without receiving honorary marks of the regard of the empress Anne, who also settled on him a considerable pension upon the condition of his transmitting

from time to time mathematical dissertations to Petersburg, for insertion in the Memoirs of the Imperial Academy. He lived only a short time to enjoy these favours, being cut off by a fever in 1733, when about fifty-five years of age. He had been elected a foreign member of the Royal Academy of Sciences at Paris. Besides the pieces already enumerated, and several papers in the Memoirs of the Imperial Academy at Petersburg, those of the Royal Academy of Sciences at Berlin, the *Giornale de Letterati d'Italia*, and the Acts of Leipsic, he was the author of "Disquisitio dioptrica de curvatura radiorum Visiorum, Atmosphæriam trajicientium, &c.;" "De nova Accelerationis Lege, quâ gravia versus Terram feruntur, &c.;" "Disquisitio de Vibrationibus Chordarum tensorum;" and, "Solutio Problematis de Trajectoriis Curvarum inveniendis." *Moreri.*—M.

HERMANN, PAUL, an eminent botanist, was a native of Halle in Saxony. He practised physic in the island of Ceylon, and at the Cape of Good Hope, and in 1679 was made professor of botany at Leyden, and curator of the Botanical Garden. He obtained great reputation in that science, and died in 1695. His first publication was a "Catalogue of the Plants in the University Garden," printed in 1687, octavo. From this it appeared, that within the seven years of his curatorship it had been so much enriched by plants from both Indies, as now to stand among the first in Europe. In this work Hermann describes several new and rare species, with figures. His "Floræ Lugduno-Batavæ flores," printed under the name of Zumbach in 1690, contains his method of botanical classification, which was founded upon the nakedness of the seeds or their enclosure in vessels, with the number of seeds or cells, paying attention also to the flowers and habit of the plant. The method of Boerhaave deviated little from that of Hermann. His "Paradisus Batavus, continens plus centum Plantas affabre æri incisas," quarto, 1698, was a posthumous work edited by William Sherard. It consists of rare or entirely new species, very elegantly delineated. Other works of this author are: "Musæi Indici Catalogus, continens varia Exotica Animalia, Insecta, Vegetabilia, Mineralia," 1711, octavo: "Lapis Lydius Materiæ medicæ," 1704, octavo; in this the new characters of plants established by Hermann are applied to illustrate their medicinal powers. He left at his death four hundred and fifty very fine drawings prepared for a "Musæum Ceylanicum;" and also a vast collection of dried plants, which served for the basis of the "Flora Ceylanica,"

of Linnæus. He also left a "Catalogue of Plants of the Cape of Good Hope," with drawings of several; but it seems that after his death all the treasures of his industrious life were left to neglect and dispersion. A beautiful Latin ode addressed to him by Dr. Hannes is printed in the *Musæ Anglicanæ*, vol. I. *Moreri. Halleri Bibl. Botan.*—A.

HERMANT, GODFREY, a learned and pious French ecclesiastic and voluminous writer in the seventeenth century, was born at Beauvais, in the year 1617. He exhibited early evidence of excellent natural abilities, and a happy memory, and learned the Latin and Greek languages with wonderful ease, at an age when others can scarcely read and write. Before he was thirteen years old, M. Augustin Potier, bishop of Beauvais, sent him to Paris, to study rhetoric under the Jesuits. After he had gone through his course of philosophy in the college of Navarre, and that of theology in the Sorbonne, his patron recalled him to Beauvais, to teach the classics and rhetoric in that city. He sent him again to Paris in 1640, to become tutor to his nephew; but that employment did not prevent him from teaching philosophy in the college of Beauvais at Paris, as a preliminary step to his admission into the house of the Sorbonne. He obtained the degree of bachelor of divinity, in 1640; was admitted a member of the society of the Sorbonne in 1642; and was promoted to a canonry at Beauvais in 1643. Hitherto his merits were chiefly known to his friends; but the Jesuits having in the year last mentioned presented a request to the king, to be incorporated into the university of Paris, M. Hermant was made choice of to write against it, and he composed three or four pieces, by which he acquired considerable reputation. In the year 1644 M. Hermant was chosen prior of the Sorbonne, and two years afterwards admitted licentiate, and nominated rector of the university. He took the degree of doctor of divinity in the year 1650. Not long afterwards he was involved in a dispute which part of the chapter of Beauvais engaged in against their diocesan, on the subject of the *formulary*; in consequence of which he was for some years excluded from the profits of his canonry, though they were afterwards restored to him. M. Hermant devoted the time during which he continued under suspension to laborious study, and particularly applied himself to ecclesiastical history. The fruits of his labours he presented to the public in the *Lives of several fathers of the church*, mentioned below, which are not merely confined to the biographies of their respective sub-

jects, but comprise the ecclesiastical history of their times. He also published three letters in Latin, under the name of *Hieronymus ab Angelo forti*, intended to contest a position maintained by M. Marets, minister of Groningen, that St. Augustine and Calvin were precisely of the same opinion on the subject of grace. M. Hermant having been called by business to Paris, died there suddenly in 1690, in the seventy-fourth year of his age. His learning was considerable, particularly in ecclesiastical history and matters relating to church discipline, his industry was indefatigable, and his zeal for promoting what he conceived to be the interests of truth and virtue, ardent and lively. His manner of thinking, his piety, and his talents, occasioned a close intimacy to take place between him and M.M. St. Beuve, Tillemont, and the other solitaires of Port-Royal. The style of his writings is noble, majestic, and well polished, but sometimes too much inflated. His principal works were, "A Translation of St. Chrysostom's Treatise on Providence," 1658, 12mo; "The Life of St. John Chrysostom," under the name of Menart, 1664, quarto; "The Life of St. Athanasius," 1671, in two volumes quarto; "A Translation of the Ascetics of St. Basil, with Remarks," 1673, octavo; "The Lives of St. Basil, and St. Gregory Nazianzen," 1674, in two volumes quarto; "The Life of St. Ambrose," 1678, quarto; "Spiritual Exercitations on St. Matthew, and St. Mark," 1690, in three volumes 12mo; "Clavis Diciplinæ Ecclesiæ, seu Index universalis totius Juris Ecclesiastici," folio, which was published in 1693, from an imperfect copy, surreptitiously obtained, and containing additions and notes unworthy of the author; together with a multitude of polemical writings against the Jesuits and Calvinists, manuscripts, &c. of which the titles may be found in *Moreri. Dupin. Bayle.*—M.

HERMANT, JOHN, a French priest and various writer in the seventeenth and former part of the eighteenth century, was born at Caen, in the year 1650. In the year 1689 he was presented to the benefice of Maltot, in the diocese of Bayeux, and died there in 1725. He was the author of numerous works, of which several have undergone repeated impressions, notwithstanding that they are drawn up in an incorrect and turgid style, and are said to be greatly defective in point of accuracy of statement. The principal of them are, "The History of the Councils," in four volumes 12mo; "The History of the Establishment of the religious Orders, and of the regular and secular Congregations of the Church," in two volumes

12mo, a considerable part of which was overturned by father Helyot's work on the same subject; "The History of the Military Orders of the Church and of the Orders of Chivalry, throughout Europe," in two volumes 12mo; "The History of Heresies," in four volumes 12mo. which the author was for some time prevented from publishing, because of his not having included the opinions of Jansenius and Quesnel in his list of heresies; "The History of the Diocese of Bayeux," quarto, containing only the first part of the author's designed work; together with "Sermons," "Homilies," &c. *Moreri. Nouv. Dict. Hist.*—M.

HERMAS, sometimes called THE PASTOR, or SHEPHERD, from the title of a book which bears his name, was a very early Christian writer, and is by some ranked among the apostolical fathers, from his having lived in the time of the apostles; but both ancients and moderns have been much divided in sentiment on the questions, Who, or what was he? Many are of opinion, and not without probability, that he was the disciple of St. Paul, of whom mention is made in Romans xvi. 14; and in that opinion they are supported by Irenæus, Clement of Alexandria, Tertullian, Origen, and other ecclesiastical writers of the second and third centuries. Others have maintained that he was the same person with one Hermes, brother of Pius, bishop of Rome, who flourished about the year 141. But this hypothesis is contrary to the testimony of the most ancient writers, as the curious reader may find satisfactorily proved by the quotations from them collected by Cave and Dupin. From some expressions in his book, he appears to have resided at, or near, Rome, in the time of Clement, who was then probably bishop; and as that bishop presided over the Roman church from the year 91 to 100, it seems reasonable to conclude, with the judicious Lardner, that Hermas flourished during that period. From other expressions in his writings, relating to the unprofitable use which he made of his riches before his conversion to Christianity, it may be inferred that he was a person of some consideration, in point of worldly property. This is all the probable information concerning Hermas which we are enabled to collect from the testimony of the ancients, and incidental expressions in his own work. As to what is further related concerning him in the "Annals of Baronius" and the "Roman Martyrology," it is to be classed among the numerous fabulous legends with which those performances are amply stored.

The "Pastor," or "Shepherd," of Hermas,

is a book concerning the antiquity and genuineness of which there is abundant evidence. Very different, however, have been the opinions entertained, both by the ancients and moderns, respecting its value, and the authority due to it. It is certain that it was received in many ancient churches as canonical, and that Irenæus, Clement of Alexandria, Origen, and even Tertullian, before he became a montanist, quoted it, as a part of the inspired writings; but it is equally certain, that it was rejected by other churches, and placed among the apocryphal books, and that Eusebius, Athanasius, Jerome, and Ruffinus, concurred in that judgment, while they allowed that it was notwithstanding a work of great merit, which might be useful for the instruction of Christians. Dupin, after observing that it has not been so much valued by modern authors, and that there are very few at present that commend it, proceeds to remark, that "indeed, if we may judge from the manner in which it is written, and the things which it contains, it does not seem to be entitled to much estimation. The first part, entitled *the Visions*, contains many revelations, which are explained to Hermas by a woman representing the church: they all relate to the state of the church, and the manners of the Christians. The second part, which is the most useful, is entitled *the Commands*, and comprises many moral and pious instructions, which the pastor or angel of Hermas delivers to him. The third part is entitled *the Similitudes*, because it begins with several similies and comparisons, and concludes with visions. These books comprehend many useful instructions concerning the practice of Christian virtues; but the great number of visions, allegories, and similitudes, render them tiresome, and all these moral truths would, in my opinion, have been more useful, if the author had enforced them with that simplicity which marks the apostolic writings." Of this book Lardner observes, "that it ought not to be doubted that it is an ancient *Christian and ecclesiastical* writing, though not properly canonical." In his sixth discourse on the Christian religion, the learned Dr. Jortin has offered a conjecture concerning this work, that it was a parable. And, perhaps, that is the best hypothesis to be adopted, if we would acquit the author from the charge, either of gross enthusiasm, or a species of pious fraud too frequently practised in the early ages of the Christian church.

The "Pastor" was originally written in Greek; but we have now only an ancient Latin version of it, excepting some fragments preserved in the ancient Greek authors who

have quoted from it. These fragments, however, are sufficient to prove the fidelity of this version. The first edition of it was published at Paris, by James Le Fevre, in 1513, and was afterwards inserted in the "Orthodoxographa" of Basil, the second volume of the "Biblioth. Patrum," as well as printed in separate forms at Strasburg, Oxford, &c. The best edition of it is that which appears in Cotelierus's "S.S. Pat. Opera," with the notes of Le Clerc, published in 1698. Archbishop Wake published an English translation of it in his version of "The Genuine Epistles of the Apostolic Fathers," of which the best edition was printed in 1710. *Fabricii Bib. Græc. vol. V. lib. v. cap. i. Cave's Hist. Lit. vol. I. Sub. Sæc. Apostol. Dupin. Mozzeri. Lardner's Cred. pt. II. vol. I. b. i. ch. iv.*—M.

HERMES, or MERCURY, called by the Egyptians THOTH, and highly celebrated as a legislator, priest, and philosopher, who, on account of his incomparable learning, and profound skill in all the arts and sciences, acquired the surname of *Trismegistus*, or *Thrice Great*. It appears from the testimony of Manetho, that there were two Egyptians of the above-mentioned name and character, who are by many authors, ancient and modern, spoken of as one person, to whom the inventions of both are ascribed. Without entering into the reasons which have been adduced by the supporters of those opposite hypotheses, we shall only observe, that the weight of authority appears to us to be in favour of the former, which we shall consequently adopt. Thoth, according to Diodorus Siculus, was the counsellor and friend of Osiris, who was left by him to assist Isis in the regency, when he embarked in the design of visiting and civilising the several nations of the earth. The historian adds, that he improved language, invented letters, instituted religious rites, and taught astronomy, music, and other arts. By the invention of letters above mentioned, it seems most reasonable to understand that of symbolical characters, whence alphabetical characters were afterwards formed. Many are of opinion that this Thoth or Hermes lived long before the time of Moses, and some have been so fanciful as to confound him with Adam, while others have respectively maintained the opinions, that he was the same person with Enoch, or Chanaan, or the patriarch Joseph. And others again, whose names may be found in the first of our subjoined authorities, have identified him with the Jewish legislator. Perhaps the most probable judgment to be formed concerning him is, that he was some person of superior genius, who, before the time of Moses,

had invented useful arts, and taught the first rudiments of science; and who caused his instructions to be engraved in emblematical figures upon tables or columns of stone, which he dispersed over the country, for the purpose of enlightening the people. And it is reasonable to conclude, that the same symbolical inscriptions were made use of in teaching the doctrines of religion, and the maxims of political and moral wisdom.

The other Thoth or Hermes lived at a later period, but was equally celebrated with the former; and to him is particularly appropriate the surname of *Trismegistus*. According to Manetho, he translated from engraved tables of stone, which had been buried in the earth, the sacred characters of the first Hermes, and wrote the explanation of them in books, which were deposited in the Egyptian temples. The same author calls him the son of Agathodæmon, and adds, that to him are ascribed the restoration of the wisdom taught by the first Hermes, and the revival of geometry, arithmetic, and the arts, among the Egyptians, after they had been long lost or neglected. By the interpretation which he gave of the symbols inscribed upon the ancient tables or columns, he obtained the sanction of antiquity to his own institutions; and, to perpetuate their influence upon the minds of the people, he committed the columns, with his own interpretations, to the care of the priesthood. Hence he obtained a high degree of respect among the people, and was long revered as the restorer of learning and the arts. He is said to have written an incredible number of books, as commentaries upon the tables of the first Hermes, which treated of universal principles, of the nature and orders of celestial beings, of astrology, medicine, &c. Jamblicus, who quotes Seleucus and Manetho, computes them at more than thirty-six thousand volumes. Such a representation we need not hesitate to class among the fables of antiquity. Clement of Alexandria gives us a more rational account of his having written thirty-two books upon theology and philosophy, and six upon medicine, and mentions the particular subjects of some of them; but they are no longer in existence. As for the two dialogues which have been attributed to him, one of which is entitled "Poemander," and the other "Asclepius," from the names of the principal speakers in them, no doubt remains of their being supposititious. The former treats of the will of God, and the latter of the divine power; and they were, it is true, referred to by some of the ancient fathers, in order to deduce testimony in favour of the Christian religion, from the sentiments of so great an au-

thor. But their conduct deserves no better name than that of a pious fraud; for from the principles on which the author argues, and the language which he uses when speaking of the word of God, and the creation, it is morally certain that he could be no other than a platonising Christian. Casaubon imagines that they were written about the year 120. For farther particulars concerning these supposititious pieces, and other fragments of works which have passed under the name of Hermes Trismegistus, we refer the curious reader to *Fabricii Bibl. Græc. vol. I. lib. i. cap. vii.—xii. Diod. Sic. lib. i. Jamblicus de Myst. Egypt. § viii. cap. i. ii. Clem. Alex. Strom. lib. vi. Cave's Hist. Lit. vol. I. Sub. Sac. Gnost. Dupin. Moreri. Enfield's Hist. Phil. vol. I. b. i. ch. viii.—M.*

HERMIAS, a heretic towards the close of the second century, after whom a temporary sect was sometimes called *Hermianites*, and sometimes *Seleucians*, after Seleucus, who taught the same opinions. Lardner suggests a hint, that some may possibly think that he was the same person with Hermogenes; but Philaster, from whom all the accounts of him now remaining are chiefly taken, says, that he lived and taught in Galatia, of which he was a native, while he supposes that Hermogenes lived and taught in Africa. Hermias concurred in opinion with Hermogenes concerning the eternity of matter, and in believing that Christ is not corporeally at the right hand of God, but that his body is lodged in the sun. Besides these tenets, we are told that he maintained that God himself is material, in the same manner with the Stoics, and that with them he also agreed in opinion concerning the nature of the soul; that he renounced the use of water in baptism; that he denied the doctrine of the resurrection, in the sense received by Christians in general, holding that the succession of one generation to another, by the entrance of human beings into the world, is the only resurrection, &c. *Moreri. Lard. Hist. Heret. ch. xviii. sect. ii.—M.*

HERMIAS, a Christian philosopher, and learned apologist for the religion which he professed, lived at an early age of the church; but in what country, and at what precise time, cannot possibly be ascertained. Some have thought him a writer of the fourth or fifth century; and Lambecius has advanced the conjecture, that he was the same person with Hermias Sozomen, the ecclesiastical historian, who flourished under the reign of the younger Theodosius. Cave has employed much learned reasoning in refuting this conjecture, and has offered arguments to prove that he wrote in the second century, which Lardner thinks of suffi-

cient weight to render that opinion probable. Dupin agrees with Cave, that there is intrinsic evidence in the author's works, sufficient to shew that it was written before the fall of Paganism; and Tillemont also thinks, that the argument of it affords grounds for supposing, that it was written in the first ages of the church. Lardner, therefore, has thought proper to place him in the last year of the second century. The work which has transmitted his name to posterity, is entitled "*Hermias's Riddle of the Gentile Philosophers.*" It contains no inelegant compendium of the Greek philosophy, and exposes, with much ability and keen irony, the discordant opinions of the philosophers, concerning God, the soul, &c. It was first printed in Greek and Latin, at Basil, in 1553, and was inserted by Fronton du Duc, in the first volume of his "*Auctuarium.*" The best edition of it was published by William Worth, at Oxford, in 1700, octavo, together with Tatian's Oration to the Greeks, and illustrated with notes by the editor, as well as those of the learned Dr. Thomas Gale. *Fabricii Bibl. Græc. vol. V. lib. v. cap. i. Cave's Hist. Lit. vol. I. Sub. Sac. Gnost. Dupin. Lard. Cred. part II. vol. II. b. i. ch. xxv.—M.*

HERMOGENES, a heretic of the second century, whose creed was a compound of Stoicism and Christianity, was probably a native of Africa, in which country he disseminated his opinions, and appears to have flourished before the end of the reign of Marcus Antoninus, who died in the year 180. He was skilled in painting, if not a painter by profession, and seems to have been originally educated in the Christian faith. But with his Christian principles he attempted to combine the doctrine of the Stoics, concerning the eternity of matter. According to Theodoret, he taught that God made the world out of matter, which was co-eternal with him, for he thought it not possible for God to make all things out of nothing; that the body of Christ was deposited in the sun; and that the devil and demons, who had been originally formed out of matter, would again be resolved into it. We are still in possession of a work written by Tertullian, the chief design of which is to confute the leading opinion of Hermogenes, whom, with others who entertained the same notion, he classes under the denomination of *Materiarists*, or *Materialists*. In that work he thus represents the reasonings of Hermogenes to shew, that God made the world out of pre-existent matter: he says "God must have made the world out of himself, or out of nothing, or out of something. That God should make the world out of himself,

is too manifest an absurdity, to need a long confutation. And that God did not make it out of nothing, he argues in this manner. He lays it down for a certain truth, that God is good, even most good and excellent. He therefore cannot choose, nor will, evil. Consequently it was necessary, and can be owing to nothing but matter. Moreover, he was always Lord. But he could not have been always Lord, as well as God, if there had not ever been somewhat subject to him. It follows, therefore, that God made the world out of something, even matter." He appears to have entertained an apprehension, that, if it were conceded that the world was made out of nothing, the evil which is in the world must be ascribed to the will of God, which he conceived would be a reflection on his goodness. But by admitting that matter, out of which the world was made, was inherently evil, he supposed that he vindicated the character of the Divine Being. But with his incongruous notion concerning the eternity of matter, to which he had recourse in order to account for the origin of evil, Hermogenes strenuously maintained the existence of one God, supreme over all, maker of the world, unchangeably good, and with whom no other being could be compared. He did not introduce into his system any æons, nor any creator different from the one God, the Father. Though he contended that matter was eternal, he held that God made the world out of it; and to this matter he ascribed all the evil, and all the defects which there are in any creatures. We are not distinctly informed what were his conceptions concerning the person of Jesus Christ; but only that he thought that his body was deposited in the sun, while his spiritual nature had ascended to the right hand of God. He appears to have believed in the doctrine of a future judgment, and the other articles of religion commonly received among Christians; never to have set up a separate communion; and to have acknowledged and respected the Scriptures of the Old and New Testament. From expressions which occur in the writings of Tertullian, and his other opponents, it may be concluded that, notwithstanding the obnoxious tendency of his distinguishing tenet, he was a learned, ingenious, and virtuous character, and the author of some works, which are no longer in existence. Cave triumphs in the loss of his works, if there were any; "which," says Lardner very properly, "I am sorry to see. For it appears to me below a man of letters. The notions and reasonings of Hermogenes could have done no harm to any men

of these times who are capable of examining. And we might have made some good use of his works, as we have done of the fragments of Heracleon, and others." *Cave's Hist. Lit. vol. I. Sub Sæc. Gnost. Dupin. Lardner's Hist. Heret. ch. xviii.*—M.

HERMOGENIANUS, an eminent jurist of the fourth century, published an "Abridgment of Law," in six books, in Latin, in which he follows the order of the perpetual edict. It commences with the reign of Adrian. This collection has been spoken of with great applause by several writers on Roman law. *Moreri.*—A.

HERNANDEZ, FRANCIS, physician to Philip II. king of Spain, was sent into the West Indies to make observations on the natural productions in the Spanish dominions in that quarter of the globe. He formed a great collection of figures of plants and other objects at a vast expence, and wrote an account of their nature and properties. What became of Hernandez himself we do not learn, but his work was published in the Spanish language at Mexico in 1615, by Francis Ximenes, and under his name. The MSS. of Hernandez were purchased from the heirs of Antonio Recchi by Francis Cesi, head of the academy of Lyncei. At length there appeared at Rome a work entitled "*Historia naturalis Novæ Hispaniæ seu Mexicanæ post Fr. Hernandez a Nardo Antonio Reccho digesta, cum notis & additamentis, Joan. Terrentii, Joan. Fabri, & Fabii Columnæ,*" 1651, fol. cum fig. This work first laid open the treasures of the warm climates of America to Europeans. The descriptions are short, and not very scientific; the figures are pretty good, but those of the plants are not sufficient for the identification of the species. The Mexican names are given; and the medicinal virtues are treated of at length. Of the ten books, eight relate to botany. The original papers and drawings of Hernandez perished in a fire of the Escorial. To this author is ascribed a history of the church of Mexico, and other performances. *Moreri. Halleri Bibl. Botan.*—A.

HERO. There were two celebrated ancient mathematicians of this name, several of whose works have reached modern times, and who are usually distinguished from each other by the epithets *elder* and *younger*. The first was a native of Alexandria, and the disciple of Ctesibius, who flourished under the reigns of Ptolemy Philadelphus and Euergetes I. Hero, therefore, must have lived at an earlier period than is assigned him by most writers, who place him under the 165th Olympiad, or 120 B.C. He distinguished himself by his skill in mechanics,

and particularly in the construction of machinery, and he was inclined to the philosophy of the Epicurean school. He wrote a treatise "De Constructione & Mensura Manubalistæ," of which a fragment was first published in Greek, by Bernardino Baldi, subjoined to the next-mentioned article, and it was afterwards inserted, accompanied with a Latin version, and plates, in the Grand Louvre edition of "The ancient Mathematicians," printed in 1693, folio; "De Telis Conficiendis jaculandisque Liber," first published in Greek and Latin, together with notes, and the Life of Hero, by Baldi, and afterwards inserted in the Louvre collection; "Spiralia," first published with a version and notes, by Frederic Commandine, in 1575, and to be found in the Louvre collection; and "De Automatorum Fabrica, Lib II," of which an Italian version was published by Baldi, in 1589, quarto, and the original Greek, accompanied with a Latin version, was given in the Louvre collection.

The *younger* HERO is placed by some of the learned under the reign of the emperor Heraclius. He certainly was a Christian, and wrote under the imperial government; and, according to the judgment of Albategni, from the account which he gives of the variation in the precession of the equinoxes, from the time of Claudius Ptolemy, who wrote under Antoninus Pius, to his day, it seems reasonable to assign him the date above mentioned. He was the author of "De Machinis Bellicis, Liber," of which Francis Barocci published a Latin version, with notes, in 1572, quarto; "Geodæsia," translated into Latin, with notes, by Barocci, and annexed to the preceding; "Liber de Obsidione Repellenda & Toleranda," published only in Greek, at the Louvre, in 1639, and to be found in the collection of "The ancient Mathematicians;" and "De Vocabulis Geometricis & Stereometricis," published in the original Greek, and separately in Latin, with the first book of Euclid's Elements, by Conrad Dasypodius, at Strasburgh, 1571, octavo. In 1688 the Benedictines published at Paris, in the first volume of the "Analect. Græc." quarto, "Excerpta de Mensuris ex Heronis Geometria," in Greek, accompanied with a Latin version, by Bernard de Montfaucon. For further particulars relating to the remaining inedited MSS. of the above-mentioned mathematicians, and the titles of some pieces by the former, which are no longer extant, we refer to *Fabricii, Bibl. Græc. vol II. lib. iii. cap. xxiv. Moreri. Nouv. Dict. Hist.*
—M.

HEROD, surnamed THE GREAT, or THE ASCALONITE, king of the Jews, second son of Antipater the Idumæan (see his article), was born B.C. 71. When about the age of twenty-five, he was made by his father governor of Galilee, and distinguished himself by the suppression of a band of robbers, with the execution of their leader Hezekiah and several of his comrades. For this action, performed by his own authority, and without trial of the culprits, he was summoned before the sanhedrim; but through the strength of his party, and the favour of the high-priest Hyrcan, he escaped judgment. In the civil war between the republican and Cæsarian parties, Herod, with his elder brother Phasael, joined Cassius, and was made governor of Coelesyria. He avenged his father's death upon Malichus who had poisoned him, by causing the murderer to be assassinated. When Mark Antony arrived victorious in Syria, Herod and his brother found means to ingratiate themselves with him, and were appointed to govern Judea as tetrarchs; but an invasion of Antigonus, son of Aristobulus, who was supported by the Jews, obliged Herod to make his escape from Jerusalem, and retire first into Idumæa, and then into Egypt. His brother Phasael, who was made prisoner, put an end to his own life. Herod got to Rome, where he was received with great kindness by Antony, and nominated by the senate to the crown of Judea, B.C. 40. He had, however, his way to fight to the throne, which was in possession of Antigonus. He marched against him, and acting with great vigour and military skill, recovered all the country to the walls of Jerusalem, to which, with the assistance of a Roman army, he laid siege. Meantime, he consummated his marriage with his beloved Mariamne, granddaughter of Hyrcan, of the Asmonean regal family, to whom he had been long betrothed. Jerusalem, after a siege of six months, was taken by storm, and great slaughter made of the inhabitants by the Roman soldiers, till the intercession and largesses of Herod put an end to it. Antigonus was taken prisoner, and his death was purchased of the Roman commander at a high rate by Herod, who thus gained possession of his kingdom B.C. 37. His first cares were to replenish his coffers, and to repress the faction still attached to the Asmonean race, and which regarded him as an usurper. He was guilty of many extortions and severities in pursuit of these objects, but not without some signal instances of clemency. He sent for the aged and deposed high-priest Hyrcan from Parthia, and received him with great friend-

ship ; and he invested Aristobulus, brother of Mariamne, with the pontifical dignity. Not long after, indeed, his jealousy of this relic of the Asmonean family, induced him to cause him to be drowned in a bath. Herod had before this event lived upon bad terms with Alexandra his mother-in-law, who now, by means of Cleopatra, lodged an accusation against him before Antony. He was summoned to appear before the triumvir, on which occasion his conduct was a remarkable display of the conflict of opposite passions in a ferocious soul. Amorous to excess of Mariamne, and not able to bear the thought of her falling into the possession of another, he exacted a promise from his uncle Joseph, whom he appointed to govern during his absence, that should the accusation prove fatal to him, he would put the queen to death. Joseph, either through weakness or artifice, disclosed the secret to Mariamne, who, detesting such a barbarous proof of love, thenceforth conceived the deepest aversion to her husband. Herod, by great pecuniary sacrifices, made his peace with Antony, and returned high in favour. Alexandra in the meantime had been plotting to remove herself and her daughter from Jerusalem ; and Salome, the sister of Herod, had obtained some information of this design. She acquainted her brother with the circumstance, and added some hints of Joseph's familiarity with Mariamne. Herod communicated his suspicions to his wife, who recriminated by upbraiding him with his cruel order concerning her. Her possession of this secret confirmed Herod's jealousy, and his rage fell upon Joseph and Alexandra, the first of whom he put to death, and threw the second into prison. He soon after received a visit from Cleopatra, who is said to have had amorous intentions with regard to him. These he disappointed, but he glutted her avarice with profuse donations. When the war broke out between Antony and Octavius, Herod raised an army for the purpose of joining the former, but he was obliged first to engage with Malchus, king of a part of Arabia, whom he defeated, and compelled to sue for peace. After the battle of Actium, his great object was to make terms with the victor. His preliminary step was to put to death the aged Hyrcan, the only surviving male of the Asmoneans. He then disposed of his family as safely as lay in his power, and embarked for Rhodes, where Augustus at that time was. He appeared before the master of the Roman world in all his regal ornaments except his diadem, and with a noble confidence related all the faithful services he had per-

formed to his benefactor Antony, concluding that he was ready to transfer the same gratitude to a new patron, from whom he should hold his crown and kingdom. Augustus was struck with the magnanimity of this defence, and replaced the diadem on his head ; and Herod knew so well how to ingratiate himself with the imperial court, that he remained the most favoured of the tributary sovereigns. When Augustus, in his way to and from Egypt, passed through Syria, he was entertained with the utmost magnificence by Herod, in recompence for which he restored to him all his revenues and dominions, and even considerably augmented them. His good fortune was, however, poisoned by domestic broils, and especially by the insuperable aversion of Mariamne, whose high spirit would not suffer her to dissemble her feelings of the cruel injuries he had inflicted on her family, and his bloody designs against herself. Before his interview with Augustus, he had given a second order against her life, should he be unable to make his peace ; and the circumstances of this transaction are so similar to those of the former, that it is probable there has been some confusion in the narrative. It is certain, however, that Herod's suspicions with respect to Sohemus, her last guardian, inflamed by the arts of Salome, pushed him on to that public trial and condemnation which was soon followed by her execution. She submitted to her fate with all the intrepidity of innocence, and was sufficiently avenged by the remorse of her husband, who seems never after to have enjoyed a tranquil hour. Unable by dissipation to banish her from his memory, he frequently called aloud upon her name, and even sent his attendants to bring her into his presence, as if willing to forget that she was no more. He fled from the sight of men, became brutal and ferocious, and in his fits of fury spared neither foe nor friend. Alexandra, who had deserted her daughter in her fall, was an unpitied victim to his rage. Projects of regal magnificence, however, took their turn ; and no prince of such confined dominions ever distinguished himself more by works of cost and splendor. He built at Jerusalem a stately theatre and amphitheatre, in which he celebrated games in honour of Augustus, to the great displeasure of the zealous Jews, who discovered Gentile profanation in the theatrical ornaments and spectacles. A conspiracy against him on this account was punished on detection with merciless severity. He also rebuilt Samaria, which he named Sebaste, and adorned with the most sumptuous edifices ; and for his security he built several

strong fortresses throughout Judea, of which the principal was called Cæsarea, in honour of the emperor. In his palace near the temple of Jerusalem, he lavished the most costly materials and curious workmanship; and his palace of Herodion, at some miles distance from the capital, by the beauty of its situation drew around it the population of a considerable city. To supply the place of his lost Mariamne, he married a new wife of the same name, the beautiful daughter of a priest, whom he raised to the supreme pontificate. He sent his two sons by the first Mariamne to be educated at Rome; and cultivated with so much care the friendship of Augustus and his courtiers, that he was appointed imperial procurator for Syria, and obtained a tetrarchy for his brother Pheroras. In order to acquire credit with the Jews for attachment to his religion, he undertook the vast enterprise of rebuilding the temple of Jerusalem; and by the labour of a whole army of workmen, he carried on the structure with so much expedition, that the holy place, or temple properly so called, was finished with great magnificence within a year and a half. During the progress of this work he visited Rome, and brought back his sons who were grown to manhood. He provided suitable matches for them, and their qualities and accomplishments rendered them extremely popular, but at the same time excited the fatal jealousy of their aunt Salome, whose influence over her brother seems to have been uninterrupted through life. The young princes, impressed with resentment at the fate of their mother, shewed an imprudent aversion to their father, which confirmed the suspicions against them infused into his mind by Salome. In order to balance their authority, he brought to court his son Antipater, whose mother had been repudiated to make room for the first Mariamne, and who had hitherto lived in obscurity. He even carried his two other sons to Rome, and accused them of treasonable designs before Augustus, who effected a reconciliation between them. At this visit Herod obtained new favours from the emperor, particularly a grant of half the product of the mines of Cyprus, with the overseership of the other half. The dedication of his new city of Cæsarea soon followed, at which he displayed such profuse magnificence, that Augustus said, "his soul was too great for his kingdom."

The enmity between Herod and his two sons by Mariamne, which underwent various fluctuations, at length proved fatal to the unfortunate princes. Upon new suspicions, he obtained permission from Augustus to have them tried

at Berytus before foreign commissioner, the governors of Syria and the neighbouring provinces, where he pleaded against them in person with extreme passion. They were condemned to death, and soon after were strangled. Their trial seems to have been fair; and the paternal care taken by Herod of the two sons whom each of them left, appears to acquit him of that total want of natural affection with which he has been charged on the occasion. Domestic dissension still banished peace from the house and mind of Herod. His brother Pheroras and his favoured son Antipater entered into a conspiracy against him. Soon after its discovery, the former, who experienced much kindness from Herod, died; the latter went to Rome. That great event, the birth of Jesus Christ, took place in the thirty-third year of Herod's reign, B.C. 5 of the vulgar era. It was soon followed by that act of cruelty, the massacre of the children at Bethlehem, prompted by jealousy of this *king of the Jews* in a spiritual sense, whose birth was announced to him by the magi. The record of this circumstance is found in St. Matthew's gospel, c. ii. and in no other writer of the time. Even Josephus, who dwells with minuteness upon the cruelties of this king, is entirely silent respecting it. About this time Antipater, returning from Rome, was arrested by his father's orders, and charged with treasonable practices. His trial was held before Quinctilius Varus, governor of Syria, and he was found guilty of conspiring against the life of his father. These calamities, joined to a broken constitution, threw the wretched king into a mortal disease, attended with loathsome symptoms, in which a *judgment* has been found by those who search after such supposed manifestations of the divine displeasure. A premature report of his death caused a tumult in Jerusalem excited by the zealots, who were impatient to demolish a golden eagle which he had placed over the gate of the temple. He had still vigour enough to revenge this affront by the deposition of the high-priest, and the death of the principal mutineers. He also caused the sentence against Antipater to be put in execution; and he bequeathed his kingdom to his son Archelaus, with tetrarchies to two other sons. If Josephus may be credited, he planned a scene of posthumous cruelty which could have been conceived only by the hardest and most depraved heart. He had summoned the chief persons among the Jews to Jericho, where he caused them to be shut up in the circus; and gave strict orders to his sister Salome to have them all massacred as soon as he should

have drawn his last breath. Her prudence or humanity, however, prevented this horrid act from taking place. Herod died B.C. 4, in the thirty-fourth year of his actual reign, and sixty-eighth of his age. He received a most magnificent funeral; but his memory has been consigned to detestation, while his great talents and the glories of his reign have placed him high in the rank of sovereigns. *Basnage Hist. des Juifs. Univers. Hist.—A.*

HEROD-AGRIPPA, see AGRIPPA.

HEROD ANTIPAS, or the tetrarch, son of the preceding by his wife Martac, succeeded at his father's death to the possession of the greater part of Galilee and the countries beyond the Jordan. He married for his first wife the daughter of Aretas, an Arabian king; but afterwards falling in love with Herodias, the wife of his brother Philip, and the granddaughter of his father, he carried her away and married her, having divorced his former wife. This involved him in a war with Aretas, which lasted four years to Herod's disadvantage. His incestuous and unjust marriage with Herodias was greatly disapproved by his nation, and particularly drew upon him the reproaches of John the Baptist, which caused the imprisonment of that teacher. Herodias, not content with this punishment, instigated her daughter Salome, at a time when Herod, delighted with her dancing before him, had promised to grant any boon she might ask of him, to request the head of John; and Herod unwillingly complied. When Jesus Christ had been brought by the Jews before Pilate, that Roman governor, learning that he was born within Herod's jurisdiction, sent him to the tetrarch. Herod, who had heard the report of his miraculous works, was glad of this opportunity of seeing and interrogating him; but being unable to obtain an answer to any of his questions, he remanded him to Pilate. The ambition of Herodias stimulated her husband to a measure which proved his ruin. His nephew, Herod-Agrippa, had obtained regal honours from the favour of Caligula. In order to vie with him in this respect, Herod, with his wife, took a journey to Rome, where Agrippa met him with an accusation of his having been concerned in the conspiracy of Sejanus, and having made a secret league with the king of Parthia. This was credited, and he was stripped of his dominions, and sent with his wife into exile at Lyons, where, or according to some in Spain, he died, after having possessed his tetrarchy forty-three years. It should be mentioned to the credit of Herodias, that although a pardon was offered to her as being the sister of Agrippa, she refused to

abandon her husband, and determined to partake of the fate which she had brought upon him. *Matthew and Luke. Josephus. Univers. Hist.—A.*

HERODES ATTICUS, see ATTICUS.

HERODIAN, a Greek historian, flourished from the reign of Commodus to that of the third Gordian, and seems to have past his life chiefly at Rome in different public offices. He composed the history of the Roman emperors from the death of Marcus Antoninus to the accession of Gordian III. in eight books, comprising a space of near seventy years, and asserts that he had either seen or been personally informed of all that he relates. He is therefore an useful guide in the transactions of that period, though, exclusively of a clear and elegant style, his merit as a historian is small. He displays little exactness or penetration, no elevation of mind or general erudition. Modern writers have charged him with injustice towards Alexander Severus, but Gibbon treats this charge as proceeding from a paltry prejudice, and defends his fidelity. The Greek of Herodian was first translated into Latin by Angelus Politianus, who published a correct edition of the original. Various other editions have been given of this historian, of which one of the best is the Oxford, Greek and Latin, octavo, 1699, 1708. *HERODIAN the Grammarian*, of Alexandria, son of Apollonius Dyscolus, of whom there remain some fragments on prosody, printed in the collection of Greek grammarians by Aldus; is judged by Fabricius to have been a different and an earlier writer. *Vossii Hist. Græc. Fabricii Thesaur. Crevier. Gibbon.—A.*

HERODOTUS, the oldest of the Greek historians whose works are extant, and called by Cicero *the Father of History*, was born at Halicarnassus in Caria, in the first year of the seventy-fourth olympiad, answering to B.C. 484. He left his native place, then under the tyranny of Lygdamis grandson of queen Artemisia, and travelled for the acquisition of knowledge into various parts of Greece, Thrace, Scythia, Mesopotamia, Syria, and Egypt, collecting everywhere all the oral information he could obtain concerning the history and origin of nations. He is supposed to have retired to the isle of Samos for the composition of his history, and afterwards to have revisited Halicarnassus, and assisted in overthrowing the tyrannical government there. He was in his thirty-ninth year when the generous desire of fame led him publicly to recite his history to assembled Greece at the Olympic games; which must probably be understood of that part of it only which related

to the Persian invasion. It was heard with great applause, and caused him to be universally known and admired throughout the Grecian states. The other events of his life are little known. He appears in the latter part of it to have been a resident in the Athenian colony of Thurium in Magna Græcia. He survived to the Peloponnesian war, and his death is placed after B.C. 413. The History of Herodotus is comprised in nine books, distinguished by the names of the nine muses; but who gave them these appellations is uncertain. They comprehend a period of about two hundred and forty years, from Cyrus the Great to Xerxes; and contain, besides the transactions between Persia and Greece, a sketch of the affairs of several other nations. The style of Herodotus has always been admired for its flowing ease and sweetness. Cicero compares its course to that of the waters of a still river. It excels chiefly in narration, and wants force and conciseness for sentiment and remark. Its dialect is the Ionic. With respect to the matter of this historian, it has been the subject of discussion almost ever since the first appearance of his work, some having placed great confidence in his authority, and others regarded him as altogether fabulous. It is certain that he relates many things respecting remote times and countries, which have all the air of fable; but there is reason to believe, according to his own assertion, that he gives the narrations as he heard them. With respect to those great transactions which took place in Greece after his own birth, he is generally thought to be deserving of credit, and the publication of his work, at a general assembly of the nation, is considered as a voucher for his veracity. Nevertheless he has been suspected of partiality in particular instances; and Plutarch has composed an express treatise "On the Malignity of Herodotus," in which he taxes him with injustice towards the Thebans and Corinthians, and indeed towards the Greeks in general. Juvenal also alludes to him in his "Velificatus Athos, & quicquid Græcia mendax Audet in historia." Still his work is justly accounted one of the most precious relics of antiquity. His promised history of Assyria seems never to have been finished. A Life of Homer under his name, is judged by critics to have been composed by some later writer. Several editions have been given of the works of Herodotus: two by H. Stephens, 1570, 1592; one by Gale, *Lond.* 1679; one by Gronovius, *Leyd.* 1715. The best is that of Wesseling, *Amst.* 1763, folio. He has been translated twice into English, by Littlebury

and by Beloe. A recent French version by Larcher, is much esteemed. *Vossii Hist. Græc. Fabricii Bibl. Græc. Moreri.*—A.

HEROPHILUS, an eminent Greek physician, disciple of Praxagoras, was a native of Chalcedon, and resided at Alexandria in Egypt, in the time of Ptolemy Lagus, about three centuries B.C. He cultivated the whole of his art, but particularly attended to anatomy, of which he was a considerable improver. He was a great dissector; and, together with Erasistratus, is charged with the cruelty of exercising his knife upon living criminals. He arose to fame, so that statues were erected to his honour. Of many writings of this physician, scarcely any thing remains to us, except fragments preserved in the works of Galen. His anatomical enquiries were much directed to the nerves, which he distinguished from the ligaments and tendons, with which they had before been confounded. He made improvements in the knowledge of the vascular system, and is supposed to have been acquainted with the lacteals, though he traces them obscurely. He was the first who paid accurate attention to the pulse, to the movements of which he attempted to apply the doctrine of musical proportions; but his subtleties in this point caused his opinions to be neglected. In the practice of physic he was somewhat addicted to empiricism, and attributed much efficacy to compound medicines and antidotes. Yet he diligently enquired into the cause of diseases, which he for the most part supposed to exist in the humours. *Plinii Hist. Nat. Halleri Bibl. Med. & Anatom.*—A.

HERRERA TORDESILLAS, ANTONY, a Spanish historian, born in 1565, was the son of Roderic de Tordesillas and Agnes de Herrera, and, according to the custom of his country, bore his mother's name. He was first-secretary to Vespasian de Gonzaga, viceroy of Navarre and of Valentia; after whose death Philip II. appointed him royal historiographer for the Indies, with a liberal pension. In this capacity he wrote his general history of the Indies, under the title of "Historia general de los Hechos de los Castellanos en las Islas y Tierra Firma de Mar Oceano," four volumes folio. This work, with a description of the West Indies, relates all the transactions of the Spaniards there, from 1492 to 1554. It is characterised by Dr. Robertson, as "furnishing the fullest and most accurate information concerning the conquest of Mexico, as well as every other transaction of America. The industry and attention with which he consulted not only the

books, but the original papers and public records, were so great, and he usually judges of the evidence before him with so much impartiality and candour, that his decads may be ranked among the most judicious and useful historical collections." The same writer laments the perplexity and obscurity thrown upon his narrative by a strict adherence to chronological order, which continually breaks the thread of events. Some critics reckon him too fond of the marvellous, and censure his style as partaking of the tumidity of his country. *Herrera* also composed a "General History of his Time, from 1554 to 1598," three volumes folio, which is less esteemed than his former work. He rose at the Spanish court, and had obtained from Philip IV. the brevet of the first vacant post of secretary of state, when he died in 1625. *Moreri. Nouv. Dict. Hist. Robertson's America.*—A.

HERRERA, FERDINAND DE, a Spanish poet of the sixteenth century, was a native of Seville. He published in 1582 a collection of lyrical and heroic poems, reprinted in 1619. They acquired for him a considerable reputation, and he is accounted one of those who have attained the greatest excellence in the lyric poetry of Spain. His style is neat, correct, elegant, and copious. He published likewise an edition of *Garcilasso de la Vega*, with notes; the *Life of sir Thomas More*; and a narrative of the war of Cyprus, and of the battle of Lepanto. *Moreri.*—A.

HERRGOT MARQUARD, or, as he was called before he embraced the monastic life, John James Hergott, a learned and celebrated Benedictine, of the abbey of St. Blaise, in the Schwarzwalde, was born in 1694, at Friebourg, in the Brisgau, where his father was a surgeon. After completing the first part of his education at his native place, he went to Strasburgh at the age of fifteen, to be private tutor to the two sons of a merchant of that city. A year after, he accompanied his pupils to Paris, where he resided two years, and then returned to Strasburgh. In his twentieth year he entered into the order of the Benedictines of St. Blaise, and having passed through various degrees of promotion, died at Vienna in 1762. He is author of the following work, which will be a lasting monument of his learning and diligence, "*Genealogia diplomatica Augustæ gentis Habsburgicæ*," tom. ii. vol. III. *Vienna*, 1737, folio, with twenty-six plates. As this useful collection towards the history of the house of Austria was received with great approbation, the author was induced to undertake another large work, entitled "*Monumenta Aug. Domus*

Austriacæ," &c. This work, patronised by the emperor Charles VI. and by the empress-queen Maria Theresa, met with no less success. According to Hergot's plan, the first part was to contain the seals and various marks of honour; the second, the medals and coins; the third, paintings and statues; the fourth, monuments; and the fifth, inscriptions from churches, palaces, tomb-stones, &c. The first three parts were published in the life-time of the author, who, in consequence of his great age, associated with himself in this labour, father Rusten Heer, a learned and diligent Benedictine of the abbey of St. Blaise. The fourth part having been burnt with the abbey of St. Blaise, in the year 1768, and as Hergot and his learned fellow-labourer were then both dead, this part was recomposed by Gerbert, prince-abbot of St. Blaise, and published in two volumes folio, under the title of "*Topographia Principum Austriæ, quæ est Pars I. et II. tom. IV. et Ultimi Monumentorum Domus Austriacæ, St. Blaisii*," 1772. The fifth part, though promised by the author, was never published. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

HERRING, THOMAS, archbishop of Canterbury, and distinguished by his zealous attachment to the interest of civil and religious liberty, was the son of a clergyman at Walsoken in Norfolk, where he was born in the year 1693. He was educated in grammar learning at Wisbech school, in the Isle of Ely, and in the year 1710 was entered of Jesus college, in the university of Cambridge, where he continued till he took his degree of B.A. in 1714. Seeing then no prospect of obtaining a fellowship in that house, he removed to Bennet college, of which he obtained a fellowship in 1716, and in the following year was admitted to the degree of M.A. Upon his being chosen fellow, Mr. Herring undertook the office of tutor in his college, in the classical department, which he filled with great reputation for more than seven years. He likewise entered into holy orders, and became successively minister of Great Shelford, Stow cum Qui, and Trinity in Cambridge. In the year 1722, Dr. Fleetwood, bishop of Ely, made him his chaplain, and presented him to the rectories of Rettingdon in Essex, and Barley in Hertfordshire. Two years afterwards he proceeded B.D. and in 1726 was chosen preacher to the Honourable Society of Lincoln's Inn. About the same time he was appointed chaplain in ordinary to his majesty, and in 1728 commenced doctor of divinity at Cambridge. Of these

preferments and honours Dr. Herring shewed himself not unworthy, by the judicious and satisfactory manner in which he discharged his professional duties. His patron, the excellent bishop Fleetwood, declared to his friends, that he never heard a sermon from him, which he should not have been proud to have been the author of himself. At Lincoln's-Inn chapel his sermons were listened to by the learned auditory with the highest approbation. Seldom did the author introduce matters of a disputable nature into them, but employed himself in enforcing the fundamental duties of Christianity, and benevolent principles, with manly sense, great perspicuity, and a becoming warmth, together with the graces of a happy and unaffected elocution. In 1731 Dr. Herring was presented to the rectory of Blechingley in Surrey; and in the same year was promoted by the king to the deanery of Rochester. On these preferments he resided alternately till the year 1737, when the king was pleased to advance him to the episcopal bench, by nominating him to the see of Bangor, with which he held his deanery in *Commendam*.

No sooner had our prelate taken possession of his bishopric, than he determined to see every part of his diocese; and accordingly, in the year of his primary visitation, he made a progress through North Wales, of which a particular and entertaining description may be met with in one of his letters to Mr. Duncombe. In the year 1743 bishop Herring was translated to the archiepiscopal see of York; and it was a happy circumstance for the country that a person of his principles and spirit possessed that dignity when the rebellion broke out in Scotland in the year 1745. So artfully was the progress which the rebels for some time made, concealed by their friends in England, that it was scarcely believed that the Highlanders were up in arms, before certain advice arrived of their having defeated the king's troops at Preston Pans. Amidst the consternation which immediately spread through all ranks, the archbishop's ardour in the cause of civil and religious liberty displayed itself in the most eminent manner. Without delay he roused the people to a sense of their danger, and, while he greatly contributed by his exhortations to remove the general panic, animated them to associate with firmness and vigour in defence of their country. A meeting of the nobility, gentry, and clergy, of the county, being convened at York, he addressed them in a noble and spirited speech, urging them to unite as one man to stop the danger-

ous mischief, and for the preservation of their happy constitution; and calling upon them liberally to contribute to a subscription which had been begun, in order to raise troops for their defence. His patriotic enthusiasm was seconded by that of the whole assembly, and no less than forty thousand pounds were immediately subscribed for the purpose recommended. By this early exertion on behalf of his country at a very dangerous crisis, he rendered it a most essential service, in calling forth an example of energy and public spirit, which was soon successfully followed in other parts of the kingdom. Our worthy prelate now stood deservedly high in public esteem; and upon the death of archbishop Potter, in 1747, to the general satisfaction of the nation, he was translated to the see of Canterbury. Like archbishop Tillotson, however, he was himself reluctant to undertake so arduous a charge; but the earnest entreaties of his friend lord Hardwicke were irresistible: and it will ever be remembered to the honour of that illustrious nobleman, that the dignities conferred on Dr. Herring were owing to his unsolicited recommendation. Of the temper and disposition of mind with which the archbishop entered on the duties of his office, a pleasing idea may be formed from a letter written by him at that time to Dr. Benson, a learned dissenting minister, in which, after speaking of the anxiety which his elevation had occasioned him, he says: "I hope I have an honest intention, and, for the rest, I must rely on the grace of God, and the counsel and assistance of my friends. I think it happy," he adds, "that I am called up to this high station at a time when spite, and rancour, and narrowness of spirit, are out of countenance; when we breathe the benign and comfortable air of liberty and toleration; and the teachers of our common religion make it their business to extend its essential influence, and join in supporting its true interest and honour."

In the year 1753 his grace was attacked by a violent fever, which brought him to the brink of the grave; and notwithstanding that he did in some measure recover from it, yet his strength and spirits were so impaired, that from that time he might be said rather to languish, than to live. In these circumstances he retired to Croydon, declining, as far as possible, all public business, and seeing little other company than his relations and particular friends. He died in 1756, when about sixty-three years of age, and, according to the express directions in his will, was buried in a private manner, with-

out having any monument erected to his memory. The excellent Dr. Jortin having, in his "Life of Erasmus," presented his readers with that great man's admirable portrait of Dr. William Warham, archbishop of Canterbury, takes occasion from thence to sketch the following just picture of his own friend and patron archbishop Herring: "It is with a melancholy kind of pleasure," says he, "that I transcribe these passages, and shall, in other parts of this work, insert other testimonies to the honour of the archbishop; whilst in the character of this amiable prelate, drawn by so masterly a hand, I contemplate that of my late patron, Thomas Herring, archbishop of Canterbury, who, besides the good qualities in which he resembled Warham, had piety without superstition, and moderation without meanness, an open and liberal way of thinking, and a constant attachment to the cause of sober and rational liberty, both civil and religious. Thus he lived and died; and few great men ever passed through this malevolent world better beloved, and less censured, than he." By an anonymous writer in the Monthly Review he is characterised "as a prelate of uncommon virtues, a man of extraordinary accomplishments, a candid divine, a polite scholar, a warm lover of his country, a true friend to liberty, religious as well as civil; and, of course, a most sincere hater of persecution." The following extract from a letter of his grace to his friend Mr. Duncombe, is no unpleasant specimen of the liberality of his sentiments: "Your friend Dr. Carter is grievously teased by folks, who call themselves *the orthodox*. I abhor every tendency to the Trinity controversy. The manner in which it is always managed is the disgrace and ruin of Christianity." Mr. Duncombe informs us, that the archbishop's person was tall and comely; his constitution, from his tenderest youth, weak and delicate; his address easy, engaging, and polite. He was generous without prodigality, magnificent without profusion, and humble without meanness. His religion was of that purest and noblest kind which true Christianity inspires; it was piety without superstition, devotion without hypocrisy, and faith which *worketh by love*. Conscious of the uprightness of his own heart, and of the sincerity of his belief of the doctrines and precepts of the Gospel, he was willing to think the best of other people's principles, and to live the friend of all mankind. In his domestic character he was particularly amiable. We have already taken notice of the excellence of his pulpit discourses. It was only on very parti-

cular occasions, however, that he could be prevailed upon to commit any of them to the press; and in a languid moment he condemned all his MSS. to the flames. The few that he printed were collected by Mr. Duncombe, and published in one volume octavo, under the title of "Seven Sermons on public Occasions," 1763, with a preface, containing some memoirs of the author's life. In the year 1777 the public were presented with "Letters from the late Most Reverend Dr. Thomas Herring, &c. to William Duncombe, Esquire, deceased, from the Year 1728 to 1757," with notes and an appendix, octavo; which may be considered as a happy model for a polite correspondence between men of learning, and, as is justly remarked by the Monthly Reviewers, since "they feature out the liberal mind, the ingenuous heart, may be looked upon as moral pictures of no small value." *Biog. Britan. Brit. Biog. Monthly Review*, vols. XXVIII and LVII.—M.

HERSENT, or HERSAN, CHARLES, a French priest and various writer in the seventeenth century, chiefly known as the author of a work published under the feigned name of "Optatus Gallus," became a member of the congregation of the Oratory in the year 1615, and preached, with great reputation, at Troyes, Dijon, Angers, Langres, and Paris. In the year 1625 he quitted the Oratory, out of resentment, it is said, because he was not permitted to apply to his personal use the profits of a priory, which the bishop of Angers annexed to the house belonging to the order in his episcopal city. No sooner had he dissolved his connection with the fathers of the Oratory, than he attacked their proceedings in different pieces, the titles of which are given by Moreri; and in the year 1626 he published Latin "Notes and Commentaries" on the mystical theology falsely ascribed to Dionysius the Areopagite. In the year 1627 he was created chancellor of the church of Metz, which promotion he obtained as a reward for three funeral eulogies on Gabrielle de Bourbon, duchess de la Valette; and about the same time he was admitted to the degree of doctor, by the faculty of the Sorbonne. In the year 1633 he published "A Defence of the King's Sovereignty over Metz, and the circumjacent Territory, which constituted the ancient Kingdom of Austrasia, or Lorraine, in Opposition to the Pretensions of the Empire, Spain, and Lorraine, &c." octavo; and in 1635, "The Sacred Pastoral, or a Paraphrase on the Song of Songs &c." octavo. But the most noted of his productions was entitled "Optati Galli de Cavendo Schismate, Liben-

Paræneticus," 1740, octavo; in which the author stands forward as a champion for the papal claims, in opposition to the liberties contended for by the Gallican church. It contains a violent satire on the policy of cardinal Richlieu, and some measures relating to ecclesiastical matters which were sanctioned by the court, endeavouring to prove their tendency to separate the Gallican church from Rome, by a similar schism with that which had taken place in England; and it strenuously maintains the supremacy of the pope, according to the ultramontane sense of that doctrine. As this work is written in a manner calculated to make impression on weak and superstitious minds, the parliament of Paris thought fit to condemn it to be burnt; whence the genuine copies of it became exceedingly rare, and fetched a high price among French collectors. The cardinal also employed different writers to answer this treatise; and of their productions the most esteemed were those of Isaac Habert, "De Consensu Hierarchiæ & Monarchiæ;" and of M. de Marca, entitled "Concordia Sacerdotii & Imperii." In the meantime the author had escaped detection, and gone to Rome, where he delivered to pope Innocent X. a memorial, with his signature, on the bull of pope Urban VIII. against Jansenius, which may be seen in the *Journal* of M. de Saint-Amour. He was not permitted, however, to spend the remainder of his life in this city; for having preached a sermon on the festival of St. Lewis in 1650, in which he touched on some points respecting the doctrine of grace, he was accused of Jansenism, and would have been sent to the Inquisition, had he not taken refuge in the house of the French ambassador. In vain did he apply for leave to justify himself against the charge; and not choosing to deliver himself up to the jurisdiction of the holy office, in obedience to a public citation, he was declared excommunicated, and deprived of his dignities and offices in the church. Having returned to France, he died there in the year 1660. The titles of his works not mentioned above may be found in *Moreri. Nouv. Dict. Hist.*—M.

HERTIUS, JOHN-NICHOLAS, an eminent German jurist, was born in 1651 at Oberklee, near Giessen. He graduated in the university of Giessen, and was made advocate in ordinary to the regency, and afterwards professor of law and politics. He died in 1710. The king of Prussia had, a short time before, offered him the posts of privy-counsellor and chancellor. He published various esteemed works concerning the public law and history of Germany; of

which the principal are, "Notitia Veteris Francorum Regni," *Giessen*, 1710, quarto, containing an account of the early periods of the monarchy of the Franks, to the reign of Lewis the Pious; "Commentationes & Opuscula ad Historiam & Geographiam Antiquæ Germaniæ Spectantia," *Francof.* 1713, quarto. *Moreri.*—A.

HERVEY, JAMES, an ingenious and pious divine of the church of England in the eighteenth century, and a very popular writer among persons of Calvinistic sentiments, was born at Hardingstone, a village near Northampton, in the year 1713-14. He received his classical education in the free grammar school at Northampton, where he is said to have acquired a competent knowledge of the Latin and Greek languages; and in the year 1731 was sent to Lincoln college in the university of Oxford. In this seminary he is represented to have spent his first two or three years without much application to study, and consequently without much improvement; but becoming afterwards intimately acquainted with some persons who distinguished themselves by a zeal for what they called primitive Christianity, and some of whom have since acquired the name of Methodists, he is said, by their influence, to have been engaged in a strict attachment both to piety and learning. Besides his other studies, he learned anatomy from Dr. Keil; natural philosophy from Dr. Derham's *Physico* and *Astro-theology*, and Humphrey's translation of the *Spectacle de la Nature*; and, for his improvement in style and composition, paid particular attention to Mr. Spence's elegant and judicious *Essay on Pope's Odyssey*. He also began to learn the Hebrew language, in 1734, without a teacher; but, owing to the want of proper books, he for a time relinquished that study in despair, though he is said afterwards to have become a tolerable proficient in it. He was admitted to the degree of B.A. most probably at the statutable period; and having afterwards entered into holy orders, retired to a curacy at Dumner in Hampshire, in the year 1736. In 1738 he quitted Dumner, to reside at Stoke-abbey in Devonshire, the seat of Paul Orchard, esquire, where he lived upwards of two years in great esteem and friendship with that gentleman. In 1740 he undertook the curacy of Biddeford, in the same county, where he was greatly beloved by the people, who formed a large congregation, though his stipend was small; his friends, therefore, made a yearly collection for him, by which means his income was raised to sixty pounds per annum. When he had supplied

this cure about two years and a half, his rector died, and the new incumbent dismissed Mr. Hervey from the curacy, contrary to the united request of the parishioners, who offered to maintain him at their own expence. While Mr. Hervey continued in the west, he planned his "Meditations," and probably wrote some part of them. In 1743 he became curate to his father, who then possessed the living of Weston-Favell in Northamptonshire, and continued to officiate in that capacity till the middle of the year 1750. At that time his health, which was naturally tender and delicate, was so much impaired by his close attention to his studies, and the duties of his curacy, that his family and friends judged it highly necessary for him to remit his labours, and to try the benefit of a change of air. As they knew, however, that he would not readily assent to any proposal of that nature, they were obliged to have recourse to artifice, before they could engage him to accompany a friend to London.

Mr. Hervey continued in the metropolis nearly two years, during which time he was attacked by a severe illness which almost cost him his life; and he had scarcely recovered, before he was recalled to Weston-Favell, in consequence of the death of his father. On this event he succeeded to the benefices of Weston and Collingtree, both family livings, and in the same neighbourhood. But before he was inducted into the latter, in order to be qualified for holding two livings, he entered at Clare-hall, in the university of Cambridge, where, after producing the necessary certificates of his standing at Oxford, he was admitted to the degree of M.A. in 1752. Mr. Hervey attended the duty of both these parishes, alternately with a curate, till his ill state of health confined him to Weston, where he afterwards constantly resided during the remainder of his life. In the exercise of his ministerial duties he was fervent and indefatigable. He did not satisfy himself with preaching only on Sundays, but, while his strength permitted him, held a weekly lecture every Wednesday evening, which was very well attended. He always preached without notes, excepting on some particular occasions. He also diligently catechised the children of his parishioners, and was regular in his pastoral visits at their houses, till he was confined to his own, when he encouraged them to come to him, for his friendly and religious advice. By these exertions, as well as the labours of his study, he brought on a decline, attended with an incessant hectic cough, and much acute

pain, which he supported not only with great patience, but without the least expression of peevishness. Being at length quite exhausted, he died without a groan or struggle, on Christmas-day, 1758, in the forty-fifth year of his age. When his body was conveyed to the church, it was covered, in pursuance of his express desire, with the poor's pall, and it was interred in the presence of a numerous congregation, who shewed marks of the deepest regret at the loss of their beloved pastor. Mr. Hervey's piety was sincere and ardent; but in the exercise of it, he was too apt to indulge to those ecstatic feelings, or gloomy depressions, which, in the judgment of the more sober part of the Christian world, partake greatly of enthusiasm, or superstition. His moral character was highly exemplary; his temper placid, disinterested, and unaffectedly humble; and in his ordinary transactions with others, he was ever cheerful, punctual, just, and candid, to persons of every denomination. In actions of benevolence and charity, though he had some equals, yet it is certain that he had no superiors, as far as his means extended. The future profits of his works he bequeathed to benevolent uses; excepting his "Meditations," the copy of which he sold during his life-time, applying the sums arising from its sale and former impressions, amounting to about seven hundred pounds, to the relief of the poor and distressed. That he might be liberal to others, he was extremely frugal in any expence relating to himself; and it was always his desire to die just even with the world. "I will be my own executor," said he. And as he died on Christmas-day, his fund expired almost with his life. What little remained, he desired might be given in warm clothing to the poor in that severe season. His religious notions were those of the Calvinistic school; and he has, not without reason, been accused of verging, at least, on the borders of antinomianism, in the strong language which he uses when speaking of the efficacy of the imputed righteousness of Christ. His learning was respectable, though not such as to entitle him to class with scholars of any high rank; and he was well read in the classics. In the younger part of his life he wrote some copies of verses, which shewed no contemptible genius for poetry; but he afterwards desired that these might be suppressed. The style of his writings, which has procured him many admirers among persons of no very refined taste, is distinguished more by luxuriance and brilliancy, than nervousness, chasteness, and manliness. The following is a list of

His works: "Meditations and Contemplations, containing Meditations among the Tombs, Reflections on a Flower Garden, and a Descant on Creation," 1745-6, octavo; "Contemplations on the Night and Starry Heavens, and a Winter Piece," 1747, octavo, which, together with the preceding, have been turned into blank verse, in imitation of Dr. Young's "Night Thoughts," by Mr. T. Newcomb, and published in 1764, in two volumes octavo; "Remarks on Lord Bolingbroke's Letters on the Use and Study of History, so far as they relate to the History of the Old Testament, &c.," 1753, octavo; "Theron and Aspasio, or a Series of Letters and Dialogues on the most important Subjects," 1755, in three volumes octavo; "Eleven Letters to the Reverend John Wesley, in Answer to his Remarks on Theron and Aspasio;" "A Collection of Letters," published after the author's death, in two volumes octavo; "Letters to Lady Frances Shirley," published in 1782, octavo; "Sermons," on the Trinity, Repentance, &c. printed from the author's MSS.; recommendatory Prefaces to "Jenks's Meditations," "Burnham's Pious Memorials," &c. *Biog. Britan. Life prefixed to "Letters."* *Gent. Mag. Aug. and Dec. 1760.*—M.

HESHUSIUS, TILEMANNUS, a German Lutheran divine, eminent in his time as a theological professor, and noted for the violence of his controversial writings against the Calvinists, was born at Wesel in the year 1526. Such were his abilities, and his proficiency in literature and theology, that when very young he was appointed professor of divinity at Heidelberg, and also preacher in the church of the Holy Ghost. While discharging the duties of these offices, he became involved in a violent contest with William Clebitius, on the subject of the eucharist. The elector-palatine, Frederic III. conceiving that Melancthon's opinion on the points in debate might contribute to bring the wrangling polemics to a good understanding, consulted him upon the subject; but his answer produced no other effect upon Heshusius, than that of rendering him more strenuous than before in defence of his opinions, which corresponded with the genuine doctrine of Luther, and of provoking his most intemperate invectives against Melancthon, whose conciliating spirit led him to favour the efforts which were then making to bring about an union between the Lutheran and reformed churches. At this time the elector had formed the plan, which he soon carried into execution, of establishing the doctrine and discipline of the reformed church in his dominions. The

steady adherence of Heshusius, therefore, to the tenets of Luther, rendered him obnoxious to this prince, and, in common with other Lutheran doctors, he was deprived of the posts which he held at Heidelberg, and banished from the palatinate. Upon this he retired into Saxony, where he employed himself in opposing the progress of Calvinism in Germany, by different writings which he published at Jena. From this place he was expelled in the year 1573, in consequence of the enmity which he provoked by the bitterness of his controversial productions; and, if we are to credit Calvin and other of his enemies, by his turbulence and insufferable haughtiness of temper. Afterwards he was invited into Prussia, and appointed professor of theology at Königsberg. Here he taught till the year 1577, and was appointed bishop of Samia. But having, in a treatise written against Beza, advanced the position, that "the flesh of Jesus Christ, in *abstracto*, is adorable," he was accused before a synod of maintaining a dangerous proposition, and was ordered to retract it. This he refused to do, and was banished the country, as also were all the other ministers who took his part. He retired with his family to Lubeck, and afterwards to Helmstadt, where he was appointed professor of divinity. Though he was a zealous Lutheran, yet he dissented from the doctrine of the most rigid of his party concerning the *ubiquity* or *omnipresence* of Christ's person, considered as a *man*, and was the principal conductor of the opposition to that notion at the famous conference of Quedlinburg in the year 1583. He died at Helmstadt in 1588. He was the author of "Commentaries" on the Psalms, in folio, on Isaiah, in folio, on all the Epistles of St. Paul, in octavo; "A Treatise on the Lord's Supper, and on Justification," in folio; "Sexcenti Errores pleni Blasphemiis in Deum, quos Romana Pontificiaque Ecclesia contra Dei Verbum Furenter defendit," octavo; "Assertio Testamenti Jesu Christi contra Blasphemias Calvinistarum," octavo; and other pieces mentioned by Bayle. *Melch. Adam de Vit. Germ. Theol. Nouv. Dict. Hist. Dict. Bibl. Hist. & Crit. Mosh. Hist. Eccl. Sæc. XVI. sect. iii. par. ii.*—M.

HESIOD, an ancient Greek poet, by some supposed contemporary with Homer, by others a century later, was probably born at Cuma in Æolia, but removed in his infancy with his father to Ascra, a small town in Bœotia. Very little is known concerning his life, and the traditions preserved respecting him are manifestly fabulous. We have several pieces of poetry under his name, the authenticity of some of which is

disputed. The work most certainly of his composition is that entitled "Works and Days," being a kind of calendar of rural occupations. It is written in a humble style, and strictly confines itself to matters of utility; so that Virgil was extremely modest in giving the epithet of "Ascrean song" to his highly poetical and ornamented Georgics. Hesiod's "Theogony" is a kind of system of Pagan theology, and is also written with that dryness which favourable critics term simplicity. It has, however, a relative value, on account of the information it affords of the ancient mythology. The "Shield of Hercules," a more poetical piece, and much in the Homeric manner, is thought to be supposititious as ascribed to Hesiod. This poet is said to have written several other works, which are lost. Of the editions of Hesiod, the best are those of Amsterdam, 1657 and 1701; of Oxford, 1737; and of Leipsic, 1746, 1778. *Baillet. Moreri. Vossii Poet. Græc.—A.*

HESSELS, JOHN (in Latin, *Hesselius*), a learned Catholic divine, and celebrated professor of theology at the university of Louvain, was born in the year 1522. After finishing his studies in philosophy and theology at the college of Arras in Louvain, he taught theology with great reputation for eight years in the Abbey du Parc, belonging to the Prémontré order, and was then admitted to the degree of doctor of divinity, and chosen principal of a small theological college, that was newly erected at Louvain. Afterwards, upon the promotion of Martin Rithovius to the bishopric of Ypres, he was appointed his successor in the chair of regius-professor of theology in the same place. He is classed among the illustrious ornaments of that university, not so much on account either of his eloquence or profound erudition, as for his solidity of judgment, his thorough acquaintance with the subjects which he investigated, and the utility of his labours. His controversial writings against the Protestants are held in high estimation by the Catholics. In the year 1563 he was deputed, together with Michael Baius and Cornelius Jansenius, afterwards bishop of Ghent, to attend the council of Trent; and he died of a stroke of apoplexy in 1566, when only in the forty-fourth year of his age. The most considerable of his works is his large "Catechism," which is not merely a succinct exposition of catholic opinions, but a body of dogmatical and moral theology, taken from the fathers, and particularly from St. Augustine. It was first printed entire after the author's death, 1571, octavo; and afterwards, much enlarged, in two

volumes quarto, 1595. For the subjects of his polemical treatises, we refer to our authorities. Hessels was also the author of "Commentaries" on St. Matthew, 1572, octavo; on the First Epistle to Timothy, and on the First Epistle of St. Peter, 1568, octavo; on the Canonical Epistles of St. John, 1599, octavo, &c. *Dupin. Moreri.—M.*

HESYCHIUS OF ALEXANDRIA, a lexicographer, is placed by different writers in the fourth and at the end of the sixth century, and some have supposed him the same person as the patriarch of Jerusalem of that name. From the insertion of scriptural words in his Dictionary, it is concluded that he was a Christian, unless those might have been added by another hand. The work of Hesychius, which has come down to our times, is a Greek lexicon or vocabulary, accounted by several critics of note one of the most valuable treasures of the Greek language. It has been elucidated by the learned notes of Daniel Heinsius and others. The best editions are those of Schrevelius, quarto, 1668, and of Alberti, *Leyd.* two volumes folio, 1746. *Baillet. Moreri.—A.*

HESYCHIUS OF MILETUS, son of a pleader of that name, flourished under the emperors Justin and Justinian. He composed an "Universal History" from the reign of Belus to the death of Anastasius; and two books "De Viris doctri-na claris," and "De Rebus Patriis Constantinopoleos," both in Greek. The two latter works were edited in Greek and Latin by Meursius, who added his own notes, with those of Adrian Junius and Henry Stephens. This edition was printed at Leyden in 1613, 12mo. The style is elegant, and the narration bears the marks of veracity. *Vossii Hist. Græc. Moreri.—A.*

HEVELIUS, or vernacularly HEVELKE, JOHN, a very celebrated Polish astronomer, and a burgomaster of Dantzick, was descended from respectable and opulent parents, and born in that city in the year 1611. He was originally intended to be brought up a merchant, and received the advantages of a liberal education; but he early discovered that the predominant bias of his mind was towards mathematical pursuits. He studied the mathematics under Peter Cruger, and soon made a wonderful proficiency in them. In the year 1630 he set out on his travels for improvement, and spent four years in Holland, England, France, and Germany, cultivating his favourite sciences with increasing ardour, and forming connections with the most distinguished mathematicians and natural philosophers in those countries. He returned to Dantzick in the year 1634; married in the following year; and was

first chosen by his fellow-citizens to the office of magistracy in the year 1641. On his return to his native city, he built an observatory upon the top of his house, and constructed excellent telescopes himself, with which he began diligently to observe the heavens:—an employment which he closely followed during the remainder of his life. He was the author of several remarkable discoveries in the heavens. He was the first who observed that phenomenon called the libration of the moon; and he also made several important observations on the other planets. He also discovered several fixed stars, which he named *the firmament of Sobieski*, in honour of John III. king of Poland. He drew up a large catalogue of the stars, and collected many of the unformed ones into new constellations of his own formation. In making the observations which he afterwards published he received assistance from his wife, who had become a skilful astronomer, and to whom the honour of a part of them is due. The first of his publications appeared in the year 1647, and was entitled “*Selenographia, sive Lunæ Descriptio; atque accurata tam macularum ejus quam motuum diversorum, aliarumque omnium Vicissitudinum Phasiumque, Telescopii Ope deprehensarum, Delineatio*,” folio, with numerous copper-plates engraved by himself. These plates contain an exact delineation of the moon, all her phases, and remarkable parts distinguished by names, with their respective bounds ascertained; and also a delineation of the several spots visible in that planet, and of the various motions, changes, and appearances, discovered by the telescope, as well in the moon as in the sun and other planets.

In the year 1654 Hevelius published two epistles, in Latin: one to the celebrated astronomer Riccioli, “concerning the Libration of the Moon;” and the other to Bulliald, “on the Eclipses of both Luminaries.” From 1656 to 1666, he published, in the same language, treatises “On the Aspect of Saturn and his Phases;” “On Mercury, as discovered in the Sun at Dantzick, May 3, 1661;” “The History of a new Star in the Neck of Cetus, and another in the Beak of Cygnus;” “An Illustration of some astronomical Discoveries of Mr. Horrox, in his Treatise on Venus, as discovered on the Sun’s Disk, November 24, 1639, with Observations on some extraordinary Paraselenæ and Parhelia, seen by himself at Dantzick;” and other astronomical pieces mentioned in the Philosophical Transactions for 1673. In 1668 he published his “*Cometographia, sive Tractatus,*

de Cometis, &c.” folio, representing the nature of comets, their situation, parallaxes, distances, varying appearances, and surprising motions; with a history of all the comets from the beginning of the world down to the present time; illustrated with a curious engraving, of his own execution: to which he added the treatise on mercury just mentioned, as well as the two succeeding articles. Of this work Hevelius sent copies to several members of the Royal Society at London, and among others to Mr. Hooke: in return for which, that gentleman sent him a description of the dioptric telescope, with an account of the manner of using it; and recommended that instrument to him, as greatly preferable to telescopes with plain sights. This recommendation proved the origin of a dispute between these two astronomers, on the question “whether distances and altitudes could be taken with plain sights any nearer than to a minute?” Hooke maintained that they could not; but that, with an instrument of a span radius, by the help of a telescope, they might be determined to the exactness of a second. Hevelius, on the other hand, insisted that, by the advantage of a good eye and long practice, he was able with his instruments to attain even to that exactness; and, appealing to experience and facts, sent, by way of challenge, eight distances, each between two different stars, to be examined by Hooke. Here the matter for some time rested, with the observance of outward decency, but with no little inward animosity between the parties.

In the year 1673 Hevelius published the first part of his “*Machina Cœlestis, continens Organographiam, sive Instrumentorum astronomicorum omnium accuratum Delineationem, &c.*” folio, as a specimen of the exactness both of his instruments and observations; of which he sent several copies to his friends in England, but not one to Mr. Hooke. In the following year that gentleman published “*Animadversions on the first Part of the Machina Cœlestis, &c.*” in which he treated Hevelius in a very haughty and unbecoming manner, and threw out unhand-some reflections upon him, which were greatly resented. The dispute grew afterwards to such a height, and became so notorious, that in the year 1679 Dr. Halley went, at the request of the Royal Society, to examine both Hevelius’s instruments and the observations made with them. We have already seen, in the Life of Dr. Halley, the favourable account which he gave of them in a letter to Hevelius; and Hooke managed the controversy so indifferently, that he was

universally condemned, though the preference has since been given to telescopic sights. However, Hevelius could not be prevailed upon to make use of them. Besides Dr. Halley's letter, our astronomer received many others in his favour, which he inserted among the astronomical observations in his "*Annus Climactericus*," printed in 1685. In the preface to this work, he spake with more confidence and indignation than before, exclaiming particularly against Hooke's dogmatical and assuming language. Upon this, the controversy between them revived, and different learned men were induced to take a part in it. As the book itself had been sent to the Royal Society, at their request an account was given of it by Dr. Wallis; who, among other things, took notice, "that Hevelius's observations had been misrepresented, since it appeared from this book, that he could distinguish by plain sights to a small part of a minute." About the same time Mr. Molyneux wrote a letter to the Society, in vindication of Hevelius against Hooke's animadversions. To all which, Hooke wrote a letter in answer, which was read before the Society, and contained many qualifying and accommodating expressions; but in which he still maintained the superiority of telescopic sights over plain ones, excellent as the observations were which had been made by the latter.

In 1679 Hevelius published the second part of his "*Machina Cœlestis*;" but during the same year, while he was at his country-seat, he had the misfortune to have his house in Dantzick burnt down. By this calamity he sustained a loss, it is said, to the amount of several thousand pounds; having not only his observatory and his valuable instruments and astronomical apparatus destroyed, but also numerous copies of his "*Machina Cœlestis*;" in consequence of which this second part was rendered scarce and dear. He died in 1687, on the very day when he had completed his seventy-sixth year, universally admired and respected; as sufficiently appears from a collection of "Letters," between him and many learned as well as eminent persons, which was printed at Dantzick in 1683. After his death were published, in 1690, from his MSS. "*Firmamentum Sobiescianum*," so called in honour of John III. king of Poland, as already mentioned; and also "*Prodromus Astronomiæ, & novæ Tabulæ Solares, una cum Catalogo Fixarum*," in which he lays down the necessary preliminaries for taking an exact catalogue of the stars. *Moreri. Martin's Bisp. Phil. Hutton's Math. Dict. Dict. Bibl. Hist. & Crit.—M.*

HEUMAN, CHRISTOPHER AUGUSTUS, professor of theology at Gottingen, a writer who rendered considerable service to the history of literature, was born at Alstadt in Weimar, in the year 1681. He studied theology and philosophy at Jena, and in 1709 was appointed professor of theology in the seminary of Eisenach, and at the same time teacher in the Gymnasium. In 1717 he was nominated professor in the Gymnasium of Gottingen; and in 1728 he took the degree of doctor of theology at Helmstadt. As the Gymnasium, under his superintendence, acquired great reputation, and rose to a very flourishing state, this and other considerations induced the court to convert it into an university; upon which occasion Heuman was made professor of history and extraordinary professor of theology. In the year 1745 he was promoted to be ordinary professor of theology, and continued to discharge the duties of his office with great zeal and assiduity till 1758, when he requested and obtained leave to resign his employment; which he accordingly did, but was allowed to retain his salary. Heuman assigned, as a reason for wishing to retire from his academical labours, that he had long considered the doctrine of the Lutheran church, in regard to the sacrament, erroneous, and had adopted that of the reformed church. He threw his ideas on this subject into the form of an essay, and sent the manuscript to a learned friend, with a request that it might be published after his death, which took place in the month of May, 1764, when he had attained to the age of eighty-three. Heuman was one of the most eminent scholars of the eighteenth century, and till the time of his death kept up an epistolary correspondence with the principal literary characters of the period. As he carefully preserved all his letters, they were collected after his death, and deposited in the Royal Library at Hanover. His works are exceedingly numerous; but those most deserving of notice are as follow: "*De Anonymis & Pseudonymis Libri duo*," *Jenæ*, 1711, octavo. "*Parerga Critica*," *ibid.* 1712, octavo. "*Acta Philosophorum*," *Hale.* 1715—1727, three volumes octavo. "*Conspectus Reipublicæ litterariæ, sive Via ad Historiam litterariam*," *Hannov.* 1718, octavo. "*Anthologia Latina hoc est Epigrammata selecta, cum Præfatione de Natura & Virtutibus Epigrammatis*," *ibid.* 1721, octavo. "*Pœcile*," *Hal.* 1721—1731, three volumes octavo. "*Augusta Concilii Nicæni Censura hoc est Caroli, M. de impio Imaginum Cultu, Lib. IV*," *Han.* 1731, octavo. "*Sylloge Dissertationum*," *Goett.* 1741, quarto.

"Nova Sylloge Dissertationum Rostochii & Wismar," 1752. "De Prudentia Christiana, Liber," 1761, octavo. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

HEURNIUS, JOHN, a learned and eminent medical professor, born at Utrecht in 1543, was the son of a vintner in that city. He received a liberal education; but so tardily did his faculties develope, that it is said he was not master of his grammar till the age of fifteen. This difficulty being overcome, his progress was rapid. He studied at Louvain, and then at Paris, where he was the medical disciple of Duret, from whom he probably derived his extreme attachment to the ancients. He then visited the schools of Italy, and took the degree of M.D. at Turin. Returning, after an absence of twelve years, to his native country, he was made physician to the counts of Egmont, and had a place in the council of Utrecht; but he quitted these advantages in 1581, upon an invitation to undertake the medical professorship at Leyden. This post he occupied with great credit for twenty years, being at the same time a celebrated practitioner of medicine, in which capacity he was often consulted by William I. prince of Orange. He died of the stone, in 1601. Heurnius was a copious writer, and much esteemed in his time. He published several works of Hippocrates with commentaries, and occasionally with a new version. Of his own compositions, the principal are, "Praxis Medicinæ nova Ratio," 1587, several times republished; a work written in a good method, but dwelling too much on generals, after the manner of the ancients: he combats in it various superstitious notions: "Institutiones Medicinæ," 1592: "De Morbis Capitis Humani," 1594; a very learned performance, and containing some rare observations of his own: "De Morbis Oculorum, Aurium, Nasi, Dentium, & Oris," 1602: these are posthumous works, edited by his son Otho; as was likewise a book "De gravissimis Morbis Mulierum, & de Morbis novis & mirandis Historiæ," 1607. Heurnius was accounted very sagacious in the discrimination of diseases, but too much enslaved to the doctrine and practice of the ancients. *Moreri Halleri Bibl. Med.*—A.

HEYDT, JOHN WOLFGANG, architect to the prince of Hohenlohe Schillingsfürst, deserves to have his name rescued from oblivion, on account of the following work, "Allerneuester geographischer Schauplatz von Afrika und Ostindien," &c. or, as the title farther expresses, "A true Representation and Description of the principal

Countries, Coasts, and Islands, belonging to the Dutch East-India Company, in accurate Maps and Charts, with the Towns, Harbours, Forts, Factories, Castles, Wharfs, Store-houses, Churches, and other public Buildings, &c." and an appendix, or historical description of the author's voyage from Holland to the East Indies, and thence back to his native country, with a complete index and cxv views and drawings, executed on the spot, chiefly by himself, &c. Wilhermsdorf and Nuremberg, 1744, small folio. As the author caused this beautiful work to be printed at his own expence, at Wilhermsdorf, a village on the river Zenn, between Langenzenn and Windsheim, in Franconia, it never got into the booksellers' shops, and therefore is very little known. Heydt resided in the Dutch Indian settlements from 1735 to 1741, and executed most of the drawings on the spot, by command of the governor-general at Batavia; the rest he procured from Arent Janson, a Dutch draftsman; and as the latter were never before engraven, the work is held in high esteem among connoisseurs. Professor Schreber of Erlangen has copied several of the animals in his excellent work on the mammalia, and made them the foundation of his masterly descriptions. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

HEYLIN, PETER, an eminent divine of the church of England, and various writer in the seventeenth century, was born at Burford in Oxfordshire, in the year 1600. He was instructed in grammar learning in the free-school of that place; and in the year 1613 was entered of Hart-hall, now Hertford college, in the university of Oxford. Two years afterwards he was chosen a demy of Magdalen college. While at school he had afforded evidence of abilities not very common at so early an age, and also some taste for dramatic poetry in different exercises and compositions, and particularly in a tragedy on the wars and fate of Troy; and he now wrote a tragedy, entitled *Spurius*, which met with such general approbation in the society to which he belonged, that the president, Dr. Langton, ordered it to be acted in his apartments. In 1617 he was admitted to the degree of B.A.; after which he read cosmographical lectures in the common refectory of his college. As this was an unusual undertaking, and our lecturer was intimately conversant in that branch of science, his performances gave great satisfaction to his auditors; and they recommended him so strongly to his society, that he was chosen a fellow in the year 1619. In 1620 he proceeded

M.A. and in the following year published his "Microcosmus, or a Description of the Great World," quarto, of which his lectures were the foundation. It was dedicated and presented to prince Charles, who received it and the author very graciously. By the public it was universally approved, and so speedily bought up, that the author was encouraged to print a new edition, with considerable additions, in 1624. Soon afterwards it came into the hands of the king, who at first seemed much pleased with it; till, meeting with a passage in which the author gave the precedence to the French king, and styled France the more famous kingdom, the proud monarch, forgetting how much the measures of his government had degraded both himself and the British nation in the eyes of all Europe, was so highly offended, that he arbitrarily ordered the lord-keeper to suppress the book. In order to pacify the king's wrath, Heylin declared, in a letter to a friend at court, that one of the passages complained of had been rendered exceptionable solely through an error of the printer, who had put *is* instead of *was*; and that when he himself mentioned the precedency of France before England, "besides that he did not speak of England as it then stood augmented by Scotland, he took what he did say from Camden in his Remains." This artful apology satisfied James; and Heylin took care that the whole passage which had offended his foolish pride should be omitted in all subsequent impressions of the work. These were successively enlarged, till it became a considerable folio; in which size several editions of it have since been printed, under the title of "Cosmography, in four Books; containing the Geography and History of the whole World, and all the principal Kingdoms, Provinces, Seas, and Isles thereof."

In the year 1623 Mr. Heylin was admitted into holy orders; and in 1625 he made a short tour to France, of which he published an account thirty years afterwards. In 1627, in the warmth of his zeal for supporting that succession in the hierarchy which the church of England claims from the apostles and their immediate successors, he exposed himself to obloquy and suspicion, by boldly maintaining doctrines which were novel in an avowed Protestant. For, in answering, *pro forma*, upon those two questions, *an ecclesia unquam fuerit invisibilis?* i. e. "whether the church was ever invisible?" and *an ecclesia possit errare?* or "whether the church can err?" he determined both in the negative. These decisions occasioned many to speak of him as a Papist, or at least a favourer of

Popery; and that imputation received some countenance from the censures passed on him by Dr. Prideaux, the divinity professor, who, says Wood, "fell foul upon him, calling him Bellarminian, Pontificalian, and I know not what." To clear himself, however, from the charge of being popishly affected, Mr. Heylin took the opportunity, when preaching not long afterwards before the king, to declare vehemently against some of the errors and corruptions of the church of Rome. In the year 1628 he accompanied the earl of Danby, in the capacity of chaplain, to the isle of Guernsey, of which his lordship was governor; and upon his return to England, after a short stay, wrote an account of his voyage, which was afterwards published with his relation of his excursion to France, above mentioned. During the following year he took the degree of bachelor of divinity, and, through the interest of his noble patron, was made one of the chaplains in ordinary to his majesty. He was now in high favour with Dr. Laud, bishop of Bath and Wells, on account of the zeal which he displayed for the support of the king's prerogative, and the claims of the clergy; and about this time he resigned his fellowship, after he had been privately married almost two years: but by concealing his marriage during that period, and retaining the profits of his fellowship, contrary to the statutes of the college, which he had engaged to observe and maintain, he acted not only unjustifiably, but dishonestly. In 1631 Mr. Heylin published his "History of that most famous Saint or Soldier of Jesus Christ, St. George of Cappadocia, &c." quarto; in which he has retained many of those fictions of the middle ages of the church, from which he undertook to disencumber it. To this piece he subjoined, "The Institution of the most noble Order of St. George, named the Garter, and a Catalogue of all the Knights of the Garter from the first Institution, &c." This work was graciously accepted by his majesty, to whom the author was introduced by Dr. Laud; and Mr. Heylin soon received substantial marks of that prince's favour, being within a few months presented to the rectory of Hemingford in Huntingdonshire, a prebend in the collegiate church of Westminster, and the rich rectory of Houghton le Spring, in the bishopric of Durham. The last-mentioned preferment, which was then worth about four hundred pounds a-year, he afterwards exchanged for the rectory of Alresford in Hampshire, by the desire of his majesty, that he might be more in the neighbourhood of the court.

In the year 1633 Mr. Heylin was created doctor of divinity; and on this occasion gave fresh evidence of his zeal for supporting the highest and most exorbitant claims of the ecclesiastical order, by the questions on which he disputed in the Latin exercises for his degree. These were: 1. "Whether the church hath authority in determining controversies of faith?" 2. Whether the church hath authority of interpreting the sacred Scriptures? 3. Whether the church hath authority of appointing rites and ceremonies?" Of all which he maintained the affirmative. About this time Dr. Heylin strongly recommended himself to bishop Laud and the court, by the activity which he displayed in promoting the prosecution of Mr. Prynne. By the congeniality of his disposition to promote and defend the most obnoxious measures of the court, he also acquired the intimate friendship of the attorney-general, Noy; who is said to have imparted to him all the affairs of state, and to have consulted with him on such of his collections as were made a pretence for the infamous imposition of ship-money. In the year 1636 Dr. Heylin published his "History of the Sabbath;" which he drew up with the design of reconciling the people to the book of sports. This treatise proved very acceptable to the king, and those of the courtiers who abetted all his proceedings; but it rendered the author odious to the more serious part of the nation, and particularly to the puritans. He now likewise published, "A Coal from the Altar; or, an Answer to the Bishop of Lincoln's Letter to the Vicar of Grantham, against placing the Communion-Table in the Manner of an Altar." To this the bishop, Dr. Williams, replied in the following year, in a piece, entitled "The Holy Table, Name, and Thing." And Heylin afterwards published "Antidotum Lincolnense; or, an Answer to a Book, entitled The Holy Table, Name, and Thing." Bishop Williams was dean of Westminster, to which chapter Dr. Heylin belonged; but they were men of very different principles, and were generally upon ill terms with each other. Bishop Williams disapproved of the arbitrary and inhuman proceedings of the Star-chamber and High-commission courts, as well as Laud's innovations in the church, and expressed his sentiments very freely on those subjects. By so doing he incurred the resentment of the king and archbishop, and, after being subjected to harassing prosecutions, was suspended from all his offices and benefices, and committed prisoner to the Tower. When he had been thus

removed from the exercise of his office as dean, Dr. Heylin was made treasurer of the church of Westminster, and was also presented by the prebendaries, his brethren, to the rectory of Islip, near Oxford. This he exchanged, in 1638, for that of South-Warnborough in Hampshire, for which county he was about the same time made one of the justices of the peace. In 1639 he was employed by archbishop Laud to translate the Scotch liturgy into Latin; and he was also chosen by the college of Westminster their clerk, to represent them in convocation.

At this time the popular and parliament party was rapidly gaining the ascendancy; and men who had distinguished themselves, like Dr. Heylin, by supporting the most obnoxious measures of government, in church and state, had no little reason for entertaining apprehension on their own account. To shelter himself, therefore, from the storm, our author retired from the metropolis to his parsonage of Alresford; but, not thinking himself sufficiently safe there, he soon afterwards withdrew to Oxford, where the king then held his headquarters. When the parliament were apprised of the step which he had taken, they voted him a delinquent, and dispatched an order to their committee at Portsmouth to sequester his estate and seize upon his goods. In consequence of this order, he was deprived of his curious and valuable library, which was carried with his household furniture to that town. Being thus stripped of the profits of his preferments, he would have been reduced to great distress, if the king had not employed him to write a periodical paper, which was published weekly at Oxford, under the title of "Mercurius Aulicus," by which he for some time obtained a subsistence. But in 1645, when the king's affairs were becoming desperate, and that political performance was no longer supported, Dr. Heylin quitted Oxford, and wandered about from place to place, both himself and family, suffering much from his distressed circumstances. For some time he resided at Winchester, till he was forced to remove upon the submission of that city to the parliament. In 1648 he went to Minster-Lovel in Oxfordshire, the seat of his elder brother, which he farmed for the six or seven following years of his nephew, colonel Heylin, and spent there much of his time in writing. He now in some measure recovered the possession of his temporal estate, for which he compounded with the commissioners at Goldsmiths-hall; and, quitting his nephew's farm,

took up his abode at Abingdon in Berkshire, where he employed himself in composing several treatises, which he published at different times. Upon the restoration of king Charles II. he was restored to all his spiritualities, and certainly flattered himself that the political part which he had taken in the late reign, and his subsequent sufferings, would be means of recommending him to some very eminent dignity in the church. But, to his great mortification, his expectations were utterly disappointed, and he could obtain no higher preferment than the sub-deanery of Westminster. Though considered of some worth as a party writer, he was not thought deserving of any high ecclesiastical promotion. This disappointment appears to have so far preyed upon his mind, as to have shortened his days; for he died in 1662, when in the sixty-second year of his age. Dr. Heylin was a man of considerable learning and great industry. He was the author of numerous works, which are not now held in much esteem. And, indeed, he was so bigotted and partial as a writer, such a zealous defender of civil and ecclesiastical tyranny, and so acrimonious against those who differed from him in opinion, that his labours deserve no better fate. Anthony Wood says of him, that "in his younger years he was accounted an excellent poet, but very conceited and pragmatical; in his elder a better historian, a noted preacher, and a ready or extemporaneous speaker. He had a tenacious memory to a miracle. He was a bold and undaunted man among his friends and foes (though of very mean port and presence), and therefore by some of them he was accounted too high and proud for his function." And he acknowledges that "in some things he was too much a party to be an historian." According to Dr. Barnard's relation, he is entitled to praise for his great generosity and charity. The principal of his works, not already mentioned, were the following: "The History of Episcopacy," 1642, quarto; "An Help to English History," 1641, octavo; "Theologia Veterum, or the Sum of Christian Theology contained in the Creed, according to the Greeks and Latins," 1654, folio; "A short View of the Life and Reign of King Charles I. from his Birth to his Burial," 1658, octavo; "An History of the Reformation of the Church of England, from the first Preparations to it made by King Henry VIII., until the legal settling and establishing of it under Queen Elizabeth," 1661, folio; "Cyprianus Anglicus, or the History of the Life and Death of William Laud, Archbishop of Canterbury," 1668, folio; and "Ærius Redivivus, or the History of the

Presbyterians," 1670, folio. The reader who is curious to know the subjects of the numerous other pieces which he wrote, may find a long list of them in the *Biog. Britan. Brit. Biog.*—M.

HICETAS, or NICETAS, THE SYRACUSAN, an ancient philosopher and astronomer, who flourished at an unknown period. He taught that the sun and the stars were fixed, and that the globe of the earth had a rotatory motion, like a wheel. From a comparison of his opinions with those of other ancient philosophers, Copernicus appears to have derived the first hint of his true system of the universe, as we have already seen in the Life of that astronomer. *Diog. Laert. lib. viii. cap. vii. Cicero's Tusc. Quæst. lib. iv.*—M.

HICKES, GEORGE, a very learned English divine, particularly in the old northern languages and antiquities, and a bishop among the nonjurors, was born at Newsham in Yorkshire, where his parents were settled on a large farm, in the year 1642. He was educated in grammar-learning at North-Allerton in the same county; and in the year 1659 was admitted a servitor at St. John's college, in the university of Oxford. Soon after the restoration he removed to Magdalen college, where he took his degree of B.A. in 1662. As he was not of a statuteable county for a demyship in that institution, he afterwards removed to Magdalen-hall; whence, in 1664, he was elected a fellow of Lincoln college. He commenced M.A. in 1665, and in the following year was admitted into holy orders. He now undertook the office of a tutor in his college, which he discharged with great diligence and increasing reputation till the year 1673, when his ill state of health rendered it necessary for him to relax, and to try the benefit of a change of air. In these circumstances he was induced to accept an offer made him by sir George Wheeler, who had been one of his pupils, to accompany him in his travels. They set out on their tour in November, 1673, visiting the different provinces of France; but, after a stay of eighteen months abroad, our author parted from sir George, and returned home, in order to take his degree of bachelor of divinity. While Mr. Hickes was at Paris, where he remained a considerable time, he became acquainted with Mr. Henry Justell, who informed him, in confidence, of the discovery which he had made of an intention in the court to revoke the edict of Nantes, and of other political projects; and who sent by him the original MS. in Greek of the "Canones Ecclesiæ Universalis," which had been published by his father, to be presented to the university of Oxford.

After he had graduated in 1675, he was made rector of St. Ebbe's in Oxford. In the following year he was appointed domestic chaplain to the duke of Lauderdale, whom he attended to Scotland in 1677; and in 1678 his grace, being high-commissioner there, sent him to the English court, with Dr. Burnet archbishop of Glasgow, to lay before the king an account of the proceedings in Scotland. Within a few weeks he returned to his post in the north, and at the request of Dr. Sharpe, archbishop of St. Andrew's, he accepted the degree of doctor of divinity in that university. In 1679 we find him again in England, where he entered into the marriage state, and was created doctor of divinity at Oxford, in consequence of the chancellor's letters. Before the expiration of the year, the king collated him to a prebend in the cathedral-church of Worcester; and in the following year Dr. Sancroft, archbishop of Canterbury, presented him to the vicarage of Allhallows, Barking, near the Tower of London; soon after which he resigned his fellowship at Lincoln college. In 1681 he was made chaplain in ordinary to the king, who, in 1683, promoted him to the deanery of Worcester. During the next year the bishopric of Bristol became vacant, which, it is said, the king was disposed to give him, if he would accept of it, and at the same time allow him to hold his deanery *in commendam*; but while the matter was undetermined the king died, when an end was put to his prospect of that or of any other promotion: for though his church principles were very high, yet he had discovered too much zeal against Popery, in some sermons which he committed to the press, to expect any marks of favour from king James II. In 1686 he resigned the vicarage of Barking, and went to reside on his deanery, in consequence of an offer by the bishop of Worcester to give him the rectory of Allchurch, not far from that city, which he accepted.

Upon the revolution in 1688, Dr. Hickes having refused, with many others, to take the oaths of allegiance to king William and queen Mary, fell under suspension in 1689, and was deprived of his benefices in the beginning of the following year. Before he quitted possession, however, upon seeing it announced in the Gazette, that the deanery of Worcester was granted to Mr. William Talbot, he immediately drew up a claim of right to it, directed to all the members of that church; which, in 1691, he fixed up, in his own hand-writing, over the great entrance into the choir. This paper was called by the earl of Nottingham, then secre-

tary of state, "Dr. Hickes's manifesto against the government," and drew on the author a prosecution from the officers of the crown. Expecting that such would be the effect of the step which he had taken, Dr. Hickes privately withdrew to London, and lived in concealment there, and in other places, at home and abroad, till the year 1699, when the lord high-chancellor Sommers, out of a regard to his uncommon parts and learning, and as an encouragement to him in writing his important Dictionary of the old northern languages, procured an act of council, by which the attorney-general was ordered to enter a *noli prosequi* to all proceedings against him. In the meantime he had been employed on a commission attended with no little personal hazard, by archbishop Sancroft and the other nonjuring bishops, who had made a sacrifice of their dignities, because they conceived themselves bound in conscience to maintain the allegiance which they had sworn to king James. These prelates, apprehending that the episcopal succession among those who adhered to their party was in danger of being broken, unless measures were adopted for its continuance, and having agreed on the necessity of appointing new bishops, determined to send Dr. Hickes to France with a list of the deprived clergy, to consult king James upon the subject. The doctor set out on this business in the spring of 1693, by a circuitous journey through Holland; and, on his arrival at St. Germain's, had several audiences of the king, who gave his approbation to the scheme of appointing new bishops, and, most probably, nominated to that office such individuals in the list sent from England as were most acceptable to his adherents. Dr. Hickes was detained abroad some months longer than he intended, by the attack of an ague and fever; but having at length arrived in England, in February, 1694, the new bishops were consecrated on the eve of St. Matthias, by the deprived bishops, Dr. Lloyd of Norwich, Dr. Turner, of Ely, and Dr. White of Peterborough, at the Rev. Mr. Giffard's house, in South-gate. On this occasion Dr. Hickes was consecrated suffragan bishop of Thetford, in which dignity he continued during the remainder of his life. He lived above twenty years after his consecration, for some time much afflicted with the stone, which proved fatal to him in 1715, when in the seventy-fourth year of his age. Dr. Hickes was a man of very extensive learning, and particularly skilled in the old northern languages and in antiquities, and published valuable works on these subjects, which will be deservedly held in

estimation, long after his other pieces are sunk into oblivion. He was much conversant in the writings of the primitive fathers, whom he considered to be the best expositors of scripture; and he made his acquaintance with them subservient to his endeavour to prove the church of England perfectly conformable to the Catholic church in the first ages of Christianity, with respect to constitution, discipline, doctrine, and worship. Of his integrity he afforded abundant evidence, by the sacrifices to which he submitted rather than suffer his conscience to be violated; and his moral conduct is said to have been unexceptionable and exemplary. But that he was greatly defective in one essential branch of the Christian temper, charity, and candour towards those who differed from him in opinion, is manifest from his discourses on Dr. Burnet and Dr. Tillotson, in which he was led, either under the influence of malignity, or fanaticism, to call the latter an atheist. The principal of his works were, "*Institutiones Grammaticæ Anglo-Saxonicæ & Mæso-Gothicæ*" &c. 1689, quarto; "*Antiquæ Literaturæ Septentrionalis Libri duo*," &c. 1705, folio, which is the author's master-piece, and held in high estimation on the continent as well as in this country; and three volumes of "*Sermons*," the last of which was published after the author's death, and includes some pieces relating to schism, separation, &c. Besides the above-mentioned, Dr. Hickes wrote a multitude of treatises in defence of himself and the rest of the non-jurors, and their principles; in support of the doctrines of passive obedience and non-resistance; on the dignity of the Christian priesthood, and of the episcopal order; on the doctrine of a material sacrifice in the eucharist, which he strenuously maintained; on schism, &c. which are now held in little estimation. The curious reader may find their titles in the *Biog. Britan.*—M.

HIERAX, or **HIERACAS**, a learned Egyptian, whom Epiphanius makes the founder of a distinct class of heretics, called after him **HIERACITES**, was a native of Leontopolis, and flourished about the year 302. His profession was that of copying and selling books, and he was intimately acquainted with the Greek and Egyptian languages, in both of which he was himself an author. He was also well skilled in the sciences, particularly in medicine; possessed great acuteness of mind; and rendered himself much respected by his sanctity and virtue. He had the scriptures of the Old and New Testament by heart, and composed commentaries upon them; in particular, a dissertation on the

creation of the world in six days. He likewise composed hymns. Fabricius and Beausobre place him among the manichean writers; but Lardner has brought forwards satisfactory evidence to shew, that he neither was a member of that sect, nor held any connection with it: and that, if there ever were people called *Hieracites*, who held notions similar with those of Manes, they could not have borrowed them from the Egyptian Hierax. According to Epiphanius he maintained, that the principal object of Christ's office and ministry was the promulgation of a *new law*, more severe and perfect than that of Moses; and from hence he concluded, that the use of flesh, wine, wedlock, and of other things agreeable to the outward senses, which had been permitted under the Mosaic dispensation, was absolutely prohibited and abrogated by Christ. At least he held that these austere acts of self-denial were imposed upon all, who were ambitious of aspiring to the highest summit of virtue; and, in conformity to this opinion, none were supposed by him qualified to aim at this perfection of character, but virgins, monks, continent persons, and widows. He excluded from the kingdom of heaven, children who died before they had arrived to the use of reason, and that upon the supposition that God was bound to administer the rewards of futurity to those only who had fairly finished their victorious conflict with the body and its lusts. He maintained that Melchizedec king of Salem was the Holy Ghost, and he also denied the resurrection of the body, expecting only a spiritual resurrection. His interpretations of Scripture were allegorical, and abounded in wild and idle fictions. It appears that he had many followers from among the Egyptian Ascetics. He lived to a great age, being, according to some accounts, upwards of ninety years old at the time of his death. He retained his eye-sight to the last, not availing himself of the help of an amanuensis, but writing out his own works, and also transcribing the works of others, in a fair hand. Only fragments of his writings are now extant, which may be found in *Epiphanius Heres. lxxvii. passim. Fabricii Bibl. Græc. vol. V. p. 333. Cave's Hist. Lit. vol. I. sub Sæc. Arian. Mosh. Hist. Eccl. Sæc. III. par. II. cap. v. Lardner's Cred. vol. VI. b. i. ch. lxxiii. sect. i.*—M.

HIERO I. king of Syracuse, succeeded his brother Gelon, B.C. 478. He is represented by Diodorus as being of a jealous and tyrannical character, which obliged his brother Polyzelus, who fell under his suspicions, to take refuge at the court of Theron king of Agrigentum. A

war between the two kings was the consequence, which continued several years, till it was ended by a treaty advantageous to Hiero, who married the sister of Theron, and restored Polyzelus to favour. After the death of Theron, a war broke out between his son Thrasideus and Hiero, which was attended with the defeat of the former, and his abdication of the sovereignty: the freed Agrigentines thereupon entered into an alliance with Hiero. This prince fell into a lingering malady, the pains of which he diverted by the conversation of poets and philosophers, whom he drew to his court by liberal encouragements. Pindar has addressed four of his odes to Hiero, who was a successful competitor in the Olympic and Pythian games. He bestows praise of every kind upon him with no sparing hand; but the applauses of this bard were too venal to be admitted as testimonials. Simonides was induced in his old age to comply with an invitation from this prince; and it was his question "What is God?" which produced the poetical philosopher's celebrated request of time repeatedly doubled, for answering a query which seemed more difficult the more it was considered. Æschylus, Bacchylides, and Epicharmus, are mentioned as ornaments of his literary circles. Hiero died about B.C. 467. *Diodorus Sicul. Univers. Hist. Bayle.—A.*

HIERO II. king of Syracuse, was son of Hierocles, a descendant from Gelon. His mother was a female slave; and his birth was so little welcome to his father, that he is said to have been exposed in the woods, and casually nourished for some days with wild honey. This circumstance, regarded as a prodigy, caused him to be brought home and carefully educated. The beauty of his person, and the readiness with which he received instruction and acquired dexterity in all manly exercises, distinguished him among his companions. He was initiated in arms under Pyrrhus king of Epirus, and at the age of twenty-five came to be considered as one of the ablest commanders in his army. At the same time, the affability of his demeanour, and the equity and moderation of his conduct, conciliated the affections of his countrymen. On the departure of Pyrrhus from Sicily, Syracuse became a prey to factious disorder. Hiero being chosen by the military for one of their two principal commanders, entered the city with his colleague at the head of the troops, and assumed the reins of government. To strengthen his interest among the people he married the daughter of Leptines, a person of great authority, and committed the

domestic management to his father-in-law, while he was absent in the field. Syracuse had at this time a number of mercenaries in pay, whose insolent and mutinous spirit was the source of constant disturbances. Hiero got rid of them by a stratagem more dextrous than honourable. Leading the whole army against the Mamertines, a ferocious body of adventurers who had seized upon Messana, he formed two separate divisions of the mercenaries and Syracusans, and ordered the former to attack the enemy, pretending that he meant to support them with the latter. They made the onset with great valour, and engaged themselves so far, that when Hiero purposely kept back, they were all cut to pieces. He supplied their place by new levies whom he inured to exact discipline, and then gave the Mamertines a signal defeat, and made himself master of several cities in the surrounding country. On account of this success he was unanimously raised to the throne of Syracuse, about B.C. 265. When the first war broke out between the Romans and Carthaginians, Hiero, who was extremely desirous of getting Messana into his possession, the defence of which the Romans had undertaken in favour of the Mamertines, made an alliance with Carthage. While, in conjunction with his allies, he was investing Messana, he was attacked by the consul Appius Claudius, and after an obstinate combat received a defeat, which obliged him to retire to Syracuse. In the next year he was alarmed with the presence of two consular armies before his capital. He averted the impending ruin by offering terms of peace to the Romans, which were accepted; and he ever after continued the steadiest of all the foreign friends of the republic. For this constancy he was rewarded by a state of almost uninterrupted tranquillity, which rendered his long reign one of the most prosperous recorded in history. The Roman superiority in Sicily during the first Punic war secured his territories from molestation, and his abundant granaries were of essential service to the armies of the republic. His mild and equitable rule extinguished party animosities among his people; whilst his attention to the interests of agriculture, the great source of his revenue, enabled him to patronise all the arts by which a nation is made flourishing. The public works which he undertook were on a scale of great magnificence, and were directed by that celebrated mathematician and mechanist, Archimedes, who was his subject, and it is said, his kinsman. Historians, who are often fonder of recording extraordinary than useful

performances, have described at large a prodigious galley built by Hiero's orders, which was one of the wonders of the world. It was a kind of floating and fortified palace, furnished with every luxurious accommodation then attached to royal edifices, and moved by twenty banks of oars. Its vast bulk did not render it unfit for navigation, since it was finally presented by Hiero to Ptolemy king of Egypt in the port of Alexandria. Numerous fleets of trading vessels were fitted out at Syracuse and other places of his dominions to convey the superfluous harvests of Sicily to other countries; and the commercial spirit in Hiero was fully allied to the liberality of princely opulence. He relieved the Rhodians after a most disastrous earthquake with a hundred talents in money, and other valuable donations. His fidelity and generosity to the Romans, if less disinterested, could, however, have been the policy of magnanimity alone. After the fatal battle of Thrasymenus in the second Punic war, he sent a fleet laden with provisions to the port of Ostia, and directed his ambassadors, after condolences expressed in the most delicate terms, to offer to the republic these, and whatever other, supplies it might stand in need of; and also, for the sake of the augury, to request its acceptance of a statue of Victory of pure gold, weighing three hundred pounds. The senate was highly gratified with this mark of attachment at such a period, and decreed that the Victory should be placed in the temple of the Capitoline Jupiter. After the battle of Cannæ, when Rome was deserted by all her other allies, Hiero alone stood firm, and suffered for his fidelity by the ravages made in the Syracusan territories by the victorious Carthaginians. He had likewise the mortification of being unable to prevent defection from the Roman cause in his own family. His son Gelon openly declared for the Carthaginians, and by his influence among the people would probably have forced his aged father to a passive acquiescence in his measures, had he not been carried off by a sudden illness. The minority of Gelon's son Hieronymus gave such a prospect of future disturbance, that Hiero had formed a design of restoring a free government to Syracuse, and was with difficulty diverted from it by the entreaties of his daughter Demarata, who had ambitious views for herself and her husband. He appointed a council of fifteen guardians for the young king, and after enjoining inviolable fidelity to the treaty with Rome, he died about B.C. 215, in the ninetieth year of his age, and fifty-fourth of his reign.

The total ruin of his family, and the subjugation of Syracuse to the Roman dominion, speedily followed his decease. *Livii Hist. Polybius. Univers. Hist.—A.*

HIEROCLES, a violent persecutor of the Christians in the beginning of the fourth century, and a principal promoter of the bloody scenes in which they suffered during the reign of Dioclesian, was for some time president of Bithynia, and afterwards governor of Alexandria. In both these situations he distinguished himself by the cruelty of his proceedings against the Christians. But, not satisfied with oppressing and persecuting them by the abuse of that power which his stations conferred upon him, he attacked them also with his pen. Lactantius informs us, that at the time when he taught rhetoric in Bithynia, and the Christians were suffering under persecution, there were two authors who wrote pieces with the design of exposing to ridicule and vilifying the Christian cause. One was a philosopher, whose performance was so wretched and contemptible, that soon after its birth it sunk into oblivion. The other was one of the judges, who, says Lactantius, "treated the same subject with greater acuteness. He wrote two books, not against the Christians, lest he should be thought to attack them as an enemy, but addressed to them, in the character of their humane and friendly adviser. In these books he endeavoured to prove the falsehood of the Holy Scriptures, by the contradictions of which he accused them, &c." Though in the passage just quoted the name of the author in question is not given, yet from what Lactantius afterwards says, compared with the title of the work as given by Eusebius, there is no reason to doubt that the author of it was Hierocles. In this work, as we have mentioned, he endeavoured to convict the Scriptures of falsehood, by producing texts which, he maintained, furnished contradictions to each other. He inveighed particularly against Peter and Paul, and the other apostles, for having practised a fraud, by which mankind had been deceived; and yet he allowed that they were rude and illiterate men, and some of them fishermen by trade. He affirmed that Christ, being banished by the Jews, collected together a body of nine thousand men, and lived by plundering and robbing the country. And in order to invalidate the testimony in his favour deduced from the miracles which Christ wrought, and which he ascribed to magic, he pretended to prove, that Apollonius Tyanæus had performed still greater miracles. The latter part of this work, containing the comparison

between Apollonius and Christ, Eusebius undertook to refute, in his treatise against Hierocles; but, as Cave justly observes, he executed his task very indifferently, presenting us rather with a cursory answer to Philostratus's Life of Apollonius, than a direct reply to Hierocles. Lactantius also wrote against him, but without undertaking to enter into a particular answer to his work. For he is so far from following him closely, that he never answers directly any objection transcribed from the work of Hierocles. His design was to establish in general the foundations of the Gospel, and to ruin those of Paganism: and he thought that this was the best method of refuting all that the adversaries of Christianity had published against it, or might publish for the future. Eusebius relates, that one day while Hierocles was presiding at the trial of some Christians of Alexandria, and unjustly condemning them to death and other cruel punishments, the martyr Œdesius, transported by a holy zeal, came up to the tribunal, and struck the governor upon his head, at the same time reproaching him for his infamous barbarities. The step which the martyr took on this occasion, was not a very judicious mode of taming the ferociousness of the persecutor, and in his own instance provoked the most severe revenge; for he was condemned to undergo the most cruel tortures, and then to be thrown into the sea. In the year 1654, Dr. afterwards bishop, Pearson collected into an octavo volume the remains of Hierocles, which he published, with a learned preface, containing a dissertation on the author and his writings. *Cave's Hist. Lit. vol. I. sub Sec. Arian. Bayle.*—M.

HIEROCLES, a Platonic philosopher, of the eclectic school, who flourished about the year 450, was a native of Alexandria, and taught there with great reputation, being much admired for the strength of his mind, and the readiness and beauty of his eloquence. Having made a voyage to Constantinople, he there excited the resentment of the people by his adherence to the Gentile superstition, and being brought before a magistrate, was ordered to be cruelly scourged. In the midst of his torture, receiving some of his blood into his own hand, he threw it upon the face of his judge, repeating the 347th verse of the ninth book of Homer's *Odyssey*:

Κυκλωψ, τη, τῷ οἶνον, ἐπεὶ φαγες ἀνδρομεα κρεα,
which is thus rendered by Pope:

Cyclops! since human flesh has been thy feast,
Now drain this goblet, potent to digest.

His enthusiasm on this occasion was something

similar with that of Œdesius, mentioned in the preceding article, though he escaped the honours of martyrdom. Being banished from Constantinople, he returned to Alexandria, where he was suffered to teach philosophy, in his former manner, to all who chose to resort to him. Of this we are assured by Damascius, who was not wanting in his zeal for Gentilism; and the circumstance is fairly considered by Lardner to afford a proof, that the severities with which the Gentile people, and particularly their learned men and philosophers, were treated, were not generally so extremely rigorous as has been represented by some modern unbelievers. Hierocles composed seven books "Upon Providence," and "Fate," which he inscribed to the philosopher Olympiodorus, who by his embassies rendered considerable service to the Roman empire, in the reigns of Honorius and Theodosius the younger. These books, however, are now lost, and we only know them by the extracts which are to be found in Photius. There are also some fragments of other works of his, which are preserved in Stobæus. He likewise wrote "A Commentary upon the Golden Verses of Pythagoras," which is still extant. These writings are all valuable and useful, as they tend to recommend and promote virtue, notwithstanding that, like the labours of the best Gentile authors, they are wanting in those powerful motives to the practice of virtue, which are derived from Revelation. The author appears in them an advocate for the eclectic philosophy. He strenuously opposes those writers who had maintained that the opinions of Plato and Aristotle were inconsistent with each other; and attempts to reconcile their doctrines concerning Providence, the origin of the world, the immortality of the soul, and other subjects. He maintains, that Plato had taught that the world was created out of nothing, and he labours hard to prove this, but not without giving to the expressions of that philosopher a sense very opposite to their clear and obvious meaning. He appears himself to have learned this doctrine from the Christian writings; and being struck with the arguments which oppose the existence of an uncreated matter, eternal, and independent of God, and being also led to adopt that idea of a Creator, which carries the divine power and majesty to the highest point; he was led to suppose, for the honour of his sect, that its founder had known God under the idea of a nature, the simple act of whose will was sufficient for the formation of the universe. But this hypothesis is so totally irreconcilable with what Plato

says in his *Timæus*, of matter's eternally co-existing with God, and his supposition that the architect of the world formed it out of a mass of pre-existent matter, that little confidence can be placed in the representation which Hierocles gives of the opinions of Plato, and indeed of other ancient philosophers. Hierocles entered into the marriage state, chiefly, it is said, from a sense of duty to his country, that by having children he might contribute to its permanence and prosperity. He is represented as entertaining a persuasion, with the other most famous Platonists, that these motives constituted the just rules and true bounds of marriage; and that whatever went beyond these limits was an irregularity, or, at least, a liberty which wise men ought not to allow themselves. Among the most esteemed editions of the remains of Hierocles, are that published at London, in 1673, in two volumes octavo, containing the whole of his pieces now extant, in Greek and Latin, with prolegomena, notes, &c. by Pearson, Meric Casaubon, Theodore Marcilius, &c.; the Cambridge edition of "The Commentary on the Golden Verses," and the books "On Providence and Fate," in Greek and Latin, 1709, octavo, with the notes of Peter Needham; and the London edition of "The Commentary on the Golden Verses," in Greek and Latin, 1742, octavo. *Suidas. Fabricii Bibl. Græc. vol. I. lib. ii. cap. xii. Bayle. Enfield's Hist. Phil. vol. II. ch. ii. sec. iv. Lardner's Jewish and Heathen Test. vol. IV. ch. lix.—M.*

HIERONYMUS, see JEROME.

HIGDEN, RALPH, one of the English chroniclers, was a monk of St. Werburg's in Chester, where he died aged in 1377. He was the author of an historical compilation, entitled "Polychronicon," originally written in Latin, but translated by John de Trevisa into English, and printed by Caxton. It is in seven books, and extends from the creation to the year 1357. The author makes no scruple of copying the works of others, and the only original matter is in the last book. He is valuable as having preserved several documents relative to the times of the ancient Britons and Saxons, from chronicles now lost; hence he is often cited as an original author. The best edition of Higden's Polychronicon is that of 1642, folio. *Nicholson's Histor. Library.—A.*

HIGHMORE, NATHANIEL, a physician and anatomist, son of a clergyman of the same name, was born in 1613, at Fordingbridge in Hants. He was elected in 1632 a scholar of Trinity college, Oxford; and entering on the

physic line, took his degree of M. D. in 1642. He then went into the country, and settled at Sherbourn in Dorsetshire, where he became eminent in the practice of the profession. He died in 1685, and was buried at Candle-purse in that county, of which place his father had been rector. Dr. Highmore was one of that school of English anatomists, who, following the illustrious example of Harvey, improved the science by their researches and reasonings, though with little opportunity for dissection. His principal work on this subject is "Corporis Humani Disquisitio Anatomica," folio, Hag. 1651, but said to have been written eight years sooner. The anatomical descriptions in this piece are brief and simple, the reasonings copious. The figures are chiefly copied from Vesalius. The author's name has remained attached to several discoveries not strictly his, as that of the antrum maxillare, of which he obtained a view from an extracted tooth, which suggested the operation of piercing into it from the jaw, practised by Cowper. Another work of Highmore's is "The History of Generation," octavo, 1651, which has some good figures of the embryo in the incubated egg. He supports in it a notion of indestructible atoms in the animal frame, somewhat resembling the organical molecules of Buffon. He also attempts to explain the cure of wounds from sympathy. In the practice of physick he wrote "Exercitationes duæ: I. de Passione Hysterica; II. de Hypochondriaca Affectione," 1660, 12mo. These abound with physiological remarks and hypotheses, some of them ingenious and solid. Dr. Willis having attacked some of his opinions, he printed, in 1670, "Epistola Responsoria ad T. Willis." *Wood's Ath. Oxon. Halleri Bibl. Anat. & Med.—A.*

HILARION, a saint in the Roman calendar, and the first institutor of monkery in Palestine, was born at Thebate, or Thabate, a little town not far from Gaza, about the year 291. His parents, who were Pagans, having sent him to pursue his studies at Alexandria, he there became a convert to the Christian religion. As, however, he possessed a fanatical spirit, the high praises which he heard incessantly bestowed on St. Anthony, who had lately instituted the monastic life in the Egyptian deserts, where he then resided, inspired him with an ardent desire of imitating the example of that cenobite. With this design he sought him out in his solitude, and was initiated by him in the principles and discipline of his superstitious institutions. Afterwards he returned to his native country, with the resolution of practising the lessons of

his master in some place of solitary retirement. Finding his parents dead, he distributed all his property among the poor, and withdrew into a desert; where he passed his time in solitude and devotion, and acquired a high character for piety and sanctity, by the absurd austerities to which he submitted. The number of his disciples soon became numerous, whom he distributed into different establishments throughout Palestine and Syria, over which he exercised a superintendence, visiting each of them at least once every year. Afterwards he visited the islands of Sicily and Cyprus, in the latter of which he died in 371, when he had completed the eightieth year of his age. We insert not his name in our biographical list to do any honour to his memory, but only in conformity with our practice of making some mention of all founders of sects, and of celebrated institutions, whether of a beneficial or mischievous tendency. *Moreri.*—M.

HILARY, or HILARIUS, pope, who is also denominated a saint, is said in the Pontificals to have been a native of Sardinia. While he was only a deacon, he was sent, with the character of pope Leo's legate *a latere*, to assist at the general council summoned to meet at Ephesus in the year 449, for the purpose of deciding on the questions at issue between Eutyches and Flavianus patriarch of Constantinople. In that council he embraced the interests of Flavianus, and protested, with great firmness and intrepidity, against the sentence of his deposition. Upon witnessing the cruel treatment which was shewn towards that patriarch, and the prelates who adhered to his cause, he became alarmed for his own safety, and, withdrawing unexpectedly from Ephesus, by travelling only in the night, and along unfrequented roads, he, with some difficulty, escaped beyond the reach of Dioscorus, who presided at the council. Afterwards he was made archdeacon of the Roman church; and from that station, upon the death of Leo in 461, was elevated to the papal dignity. No sooner was he ordained, than he devoted his principal care to the extension of the power and authority of the Roman see. In this design he met with considerable success, particularly in his intrigues with the prelates of the Gallican church. Those prelates were engaged in disputes with each other concerning the extent of their spiritual jurisdictions, and on other topics, for an account of which we must refer to the ecclesiastical historians of the times. Actuated by their resentments, and ambitious views, instead of terminating their differences

among themselves, the contending parties had recourse to the bishop of Rome, knowing the great influence in ecclesiastical matters which, on account of his rank, he possessed at the imperial court, and striving which should, by the most servile submission, engage his protection and favour. Of this circumstance Hilary was not slow in taking advantage; and by his letters and negotiations brought them into a disposition to yield a ready obedience to the injunctions of the apostolical see. In the year 462 he held a council at Rome, consisting of bishops who were entirely at his devotion, who enacted such decrees as he was pleased to suggest to them, and drew up a body of regulations concerning the discipline of the Gallican church, which appear to have met with no opposition, but to have been punctually executed. "So that it was the ambition of the bishops," says Dupin, "which gave the pope an opportunity of extending his own authority every day, and making them entirely dependent upon him, by favouring the pretensions sometimes of one, and sometimes of another." In the year 465 an opportunity offered of attempting to extend the papal authority over the churches of Spain. Some bishops of that country, thinking that the authority of the bishop of Rome would add great weight to theirs, in procuring submission to some of their decrees, were prevailed upon to write to Hilary synodal letters, entreating the sanction of his approbation, and asking his advice on other matters. These letters he read to a council assembled in the same year at Rome, which assumed the power of abrogating the decrees of the Spanish bishops; and the pope sent a sub-deacon into Spain, to see that his pleasure on the point in question should be carried into execution. We are not informed, however, what was the result of that legation. In their letters to the pope, the Spanish prelates had been induced to express the greatest respect for the apostolic see, and to acknowledge the bishop of Rome for the successor of St. Peter, "whose primacy ought to be loved and feared by all." In the year 467, Hilary signalled his zeal for the Catholic faith, by opposing a design of the new emperor Anthemius, to grant leave to the various sects of Christians to assemble publicly by themselves, to own openly the doctrines which they held, and to serve God in the manner which they believed to be the most agreeable to him. This generous design was suggested to the emperor by one Philotheus, a favourite of his, who himself professed the doctrine of the *Macedonians*. But the pope, to whose authority such

a measure must ultimately have proved fatal, by his bold interference obliged the emperor to relinquish his design, and to take an oath that he would suffer no schismatical assemblies to be held at Rome. Hilary died in the year last mentioned, having filled the papal chair five years and nearly ten months. Twelve of his "Letters," which are written with perspicuity and elegance, may be found in the fourth volume of the "Collect. Concil." *Platina de Vit. Pont. Cave's Hist. Lit. vol. I. sub Sæc. Nest. Dupin. Moreri. Bower.*—M.

HILARY, a celebrated bishop of Poitiers in the fourth century, who is also honoured with the title of saint, was descended from parents of rank and opulence, and born at Poitiers, the principal city in the French province of Poitou; but in what year is unknown. He was educated in the Heathen religion, which was professed by his parents, and was carefully instructed in the different branches of profane literature. Such was his proficiency in his studies, that while yet a young man he was considered as one of the most learned persons of his time. Having settled in the world, he took to himself a wife, by whom he had one daughter, whom he carefully trained up in the principles of piety and virtue. We have no account how he was principally employed in the former part of his life; but it appears that he devoted much of his leisure time to the improvement of his mind, by increasing his stores of useful and ornamental science. In the course of his enquiries and reflections, he was sensibly struck with the absurdity and folly of the religious system in which he had been nurtured, and by degrees began to entertain rational, though imperfect, conceptions of the sole Maker and Governor of the universe, and the future destination of mankind; which he completed by being happily led to the perusal of the Jewish and Christian scriptures. The study of these writings induced him to declare himself a convert to Christianity; and after being carefully instructed in the doctrines of Catholic belief, he was baptised, as were also his wife and daughter, who renounced Heathenism at the same time with himself. From the time of his being received into the Christian church, Hilary displayed uncommon strictness in his moral conduct, and a most studied obedience to the rules of ecclesiastical discipline. A considerable part of his time he devoted to the instruction of others in the principles of religion and virtue, and above all, in the tenets of the Catholic faith, to the interests of which he was so zealously attached,

that he would not converse or eat with those who were the enemies of orthodoxy, nor even so much as return their salutes when he met them. By this behaviour and conduct Hilary rendered himself so popular among the citizens of Poitiers, that upon a vacancy taking place in the see of that city, he was, at their unanimous and importunate desire, raised to that dignity. Baronius places this event in the year 356; though Cave thinks that he had no reason for that date, but his own conjecture, and that Hilary was made bishop some years sooner. At the time of his election his wife was living, with whom he cohabited till her death, the church being at that time a stranger to the absurd and mischievous tenet relative to the necessity of celibacy in the clergy. No sooner had he entered on his episcopal office, than he displayed unwearied diligence in the discharge of the pastoral duties, and also distinguished himself, on every occasion which offered, as a most zealous champion for the doctrines of the orthodox creed.

At this time the principles of Arius were gaining ground in France, under the protection of the emperor Constantius, who was warmly attached to them. In different councils held at Arles, in 353, and at Milan, in 355, through the weight of the imperial influence their partisans prevailed, and the western churches joined their verdict to that of the eastern, in passing a sentence of condemnation on Athanasius. In those councils, likewise, persecuting decrees were enacted against the adherents to that orthodox prelate; after which, many of the bishops who refused to subscribe to his condemnation, were, by the emperor's orders, sent into banishment. These rigorous and violent proceedings awakened the zeal and spirit of Hilary, who addressed to the emperor a bold remonstrance on the subject; which would not improbably have been followed by his immediate exile, had not the critical situation of things in France, which was at that time invaded by the barbarous Germans, rendered it impolitical to exasperate the country by such a measure. It even proved the occasion of an edict which tended in some measure to soften the hardships to which the orthodox bishops were subjected, by prohibiting their vexatious prosecutions before the secular magistrates, at the wanton caprice of their enemies. But Hilary's zeal was not displayed merely in this remonstrance to the emperor. Full of resentment against those French prelates who had subscribed to the proceedings at Arles and Milan, in concurrence with the French Catholic

bishops he took a step, which betrayed an equal spirit of intolerance, as far as their power extended, with that shewn by the Arians towards the orthodox. For they entered into a resolution to break off all Christian communion with Saturninus bishop of Arles, and with Ursacius and Valens, who had been principally active in promoting the Arian cause, declaring themselves willing to be reconciled to the rest of the party upon their repentance. This measure stimulated Saturninus to revenge; and with this view, by his interest at court he procured an edict for a council to be assembled at Beziers, in the year 356, in order to take cognizance of this schism in the Gallican church. At this council Hilary attended, and after presenting his state of the case, desired that matters of faith might be the first subjects of discussion, declaring himself prepared to convict Saturninus, Ursacius, and Valence, of heresy. His proposition, however, was rejected; and the council, which was principally composed of the party of Saturninus, or of prelates who were disposed to connive at any measures which had the countenance of the civil power, passed a sentence of condemnation upon Hilary. As soon as this sentence was notified to the emperor, he issued out an order for the banishment of our prelate; and that he might be removed far enough from his connections, directed that he should be sent into Phrygia. Hilary, however, was not deposed from his see, and was allowed time to settle his affairs before the sentence against him was carried into execution. Availing himself of this indulgence, he arranged the concerns of his church, the government of which he committed to the care of his presbyters, and then departed to the place of his exile.

In Phrygia, Hilary employed himself on the composition of various works in defence of the cause for which he was a sufferer, and is said, by some authors, to have written his twelve books "concerning the Trinity," which have been highly prized by the orthodox world. But Dupin has offered satisfactory reasons to shew, that these books must have been written before his banishment. Among other pieces which he wrote during his exile, was his treatise "de Synodis," which he sent to the bishops of his party in France, to inform them of the opinions of the Eastern bishops concerning the Trinity, and of their manner of holding councils; and also for the purpose of exhorting them to steadfastness in support of the Catholic faith, at the western council which was to be held at Ariminum. This treatise was composed after

the meeting of the council of Ancyra, held in 358, and before the councils of Ariminum and Seleucia, or towards the beginning of the year 359. When Hilary had continued rather longer than three years in his place of exile, he was summoned by the imperial officers to attend the council of Seleucia, which assembled in the year last mentioned, and was furnished with a safe conduct, and the necessary accommodations for his journey. In that council, after vindicating the Gallican bishops from the imputation of Sabellianism, which had been preferred against them by the Arians, he was permitted to take his place, and for some time assisted at their deliberations, strenuously defending the Athanasian doctrine of the Son's consubstantiality, against its different opponents. Finding, however, that the greater part of the council was decidedly Arian, he withdrew from its sessions; but continued at Seleucia till its dissolution, when he followed the deputies of the council to Constantinople. Upon his arrival at court, deeply sensible of the perilous crisis to which the Catholic doctrine was exposed, when unsanctioned by the influence of the civil power, he delivered in a petition to the emperor, entreating for liberty to come into his presence, where he was desirous of maintaining the true faith, against any opponents who might be appointed to enter the lists with him. It does not appear, however, that he met with any success in this application; and the Arian party, suspecting that the effects of his zeal, intrepidity, and diligence, might prove injurious to their cause at Constantinople, persuaded the emperor to suffer him to return to France, yet without formally repealing the order for his banishment. On his way home, Hilary held conferences with the Catholic bishops in Illyricum and Italy, confirming them in their principles, and exhorting their flocks steadily to resist the seductions of their adversaries. He arrived at Poitiers in the year 360, where he was received with the strongest expressions of joy and satisfaction, and applied himself with renewed zeal and vigour to the discharge of his episcopal functions. At this time the greater number of the French bishops had exposed themselves to the charge of favouring the Arian cause, by having been induced to give their approbation to the transactions of the council of Ariminum. This conduct of theirs was highly resented by some of their brethren, who adhered steadily to the interests of Athanasius; and the consequences were, quarrels and divisions between the respective parties, who refused to converse or communicate with each

other. Upon the accession of the emperor Julian, when both parties were treated with equal indifference by the civil power, and left to terminate their quarrels among themselves, Hilary, and his orthodox brethren, conceived that a favourable opportunity offered itself for regaining their lost ascendancy, and for opposing barriers to the progress of Arianism, by collecting the sense of the French prelates, assembled in different national synods. Accordingly, they procured such synods to be convened in several parts of France, in which matters were conducted with such skill and dexterity, that almost all the bishops who had given their sanction to the decrees of the council of Ariminum, were induced to revoke their former subscriptions; and, upon their professions of repentance, were reunited to the Catholic communion. In these synods, likewise, all bishops were pronounced excommunicated, who should dissent from the genuine doctrine of the Nicene fathers, and countenance, in any respect, the heresies either of Sabellius or Arius. The only person who made any considerable opposition to the proceedings of the Catholic party, was Saturninus, bishop of Arles, who, through the influence of Hilary, was excommunicated.

So great, however, was Hilary's zeal for the Catholic doctrine, that his exertions in promoting it, and in exciting persecution against the Arians, were not confined to France, but extended also to Italy. Auxentius, bishop of Milan, was one of the prelates of that country against whom the rigid Catholics had fulminated their anathemas, on account of his dissenting from their Shibboleth. They had likewise assumed the power of deposing him from his dignity; but by means of his interest with the emperor Valentinian, he had obtained an edict which secured to him the quiet possession of his see. When that prince came to Milan, about the year 364, Hilary waited upon him, and accused Auxentius of being an enemy to Christ, and a blasphemer. In consequence of these charges, a day was appointed by the emperor for an investigation into their truth; when Auxentius made such a declaration of his principles, as was satisfactory to the emperor and the people of Milan, who, as a proof that they considered him to have been unjustly accused, joined with him in communion. Highly mortified at this result of the business, Hilary accused Auxentius as a prevaricator and hypocrite, who, in the declaration which he had made, had mocked both God and man; but his virulence tended only to excite the emperor's resentment against himself, and he was ordered

to depart from Milan, as a disturber of the peace of the church. He died at Poitiers, most probably in the year 367. Hilary was a man of considerable abilities and penetration, and well conversant in the learning of the times. His skill in languages, indeed, was not extensive, since it appears that he had little knowledge of the Hebrew, and that he never attained any accuracy and perfection in his acquaintance with the Greek. He principally applied himself to theological studies, and religious controversy, in which he acquired a high reputation for skill and dexterity, and he was one of the first among the Latins who undertook to publish explanations and defences of the Catholic faith. His piety was sincere and ardent, his moral character strictly virtuous and exemplary, and his zeal in what he considered to be the cause of truth, indefatigable and undaunted; but yet his conduct was marked by a very blameable degree of bigotry and intolerance. It is true, that when his party was cruelly oppressed by the Arians, he could plead eloquently in favour of liberty of conscience, and forcibly shew the incongruity of a persecuting spirit with the spirit of Jesus Christ; but that afterwards he was not scrupulous in sinning against the principles for which he then pleaded, is sufficiently apparent from the language of his writings against the Arians, his open declarations that he and the Catholics would maintain no peace with any of that party, and his behaviour in the cases of Saturninus and Auxentius. The style of his writings, like the genius of the French language at that time, is turgid and lofty; his phrases often affected, and often barbarous; and he abounds in figures and antitheses. His periods are also frequently long and intricate, which renders him every-where obscure, and almost unintelligible in some places. The following is a list of such remains of Hilary, as are generally acknowledged to be genuine: "De Trinitate, Lib. XII;" "Adversus Constantinum, Vita Functum, Lib.;" "Ad Eundem, Lib. II;" "Adversus Auxentium & Arianos, Lib. cui Subjungitur Auxentii ad Imp. Lib.;" "De Synodis, adversus Arianos;" "Fragmenta ex Opere Historico de Synodis, Lib. II;" "Commentarii in Evangelium S. Matthæi;" and "Commentarii in Psalmos." The two last-mentioned works consist more of what he borrowed from Origen, than of the fruits of his own studies. In Cave the reader may find the titles of such supposititious pieces as have been attributed to him, and of writings of his which are no longer extant. The first edition of his works appeared at

Paris, in 1510, folio; which was followed by a more correct edition, under the care of Erasmus, printed at Basil, in 1735, folio. Of several succeeding editions, the most valuable is that published by Dom. Coustant, a Benedictine of the congregation of St. Maur, Paris, 1693, folio; of which a new impression was printed at Verona, in 1730, by the marquis Maffei, with some additional fragments to those presented in the Paris edition, and numerous various readings. *Fabricii Bibl. Eccl. sub Hieron. cap. c. Cave's Hist. Lit. vol. I. sub Sæc. Arian. & Apostolici. Dupin. Moreri. Nouv. Dict. Hist.—M.*

HILARY, bishop of Arles in the fifth century, and a saint in the Roman calendar, was a Frenchman by nation, and born of noble and opulent parents, about the year 401. He received a liberal education, and distinguished himself, when young, by his proficiency in the sciences, and the brightness of his genius. Having been persuaded by his relation Honoratus, abbot of Lerins, to devote himself to the religious life, he sold his patrimonial estate, distributed the money arising from it among the poor, and entered into the monastery of Lerins, where he subjected himself to the severest austerities of the cloister, and applied with diligence to theological studies. When in the year 426 Honoratus was promoted to the see of Arles, Hilary accompanied him to that city; but his love of retirement soon recalled him to Lerins. In the year 429 he returned to Arles, to close the eyes of his kinsman; and after his death, was unanimously elected his successor, though much against his own inclination. Having entered upon his episcopal functions, he discharged them with uncommon zeal and assiduity, setting before his flock an illustrious example of the virtues which he inculcated. He never departed from the same humble life which he had led in the cloister, but maintained himself by the labour of his own hands, and applied the profits of his see, and the offerings of the people, to works of benevolence and charity. He was an eloquent and impressive preacher, and freely reproved the vices of the great, without being moved by any dread of their displeasure. He was also a strict promoter of ecclesiastical discipline among the clergy, and boldly opposed the interference of the papal power, when it affected what he conceived to be the rights and independence of his church. By the exercise of this spirit, he exposed himself to the resentment of pope Leo, who availed himself of his interest with the emperor Valentinian, to deprive Hilary of what

he considered to be a just prerogative of his see. With the hope of appeasing the pontiff, and regaining his right, he took a journey on foot to Rome, where he pleaded his cause with manliness and freedom, but without gratifying the papal pride by promising to retract any part of his conduct. Finding, therefore, that his journey would prove fruitless, unless he submitted to unworthy compliances, he returned to Arles, without taking leave of the pope. Afterwards he attempted to settle the business by the mediation of friends, but without success, as he would never consent to make any concessions which were degrading to his honour and independence. He spent the remainder of his days in the laborious discharge of his pastoral duties, and in the exercise of religious austerities which wore out his constitution, and hastened his death in 449, when he was about forty-eight years of age. In the year 439 he presided at the council of Riez; and in 441 at that of Orleans. The only genuine remains of his still extant are, "The Life of St. Honoratus," his predecessor; "An heroical Poem on the Beginning of the Book of Genesis;" and a short "Letter to Eucherius, bishop of Lyons;" which are inserted in the seventh volume of the "Biblioth. Patr." *Fabricii Bibl. Eccl. sub Gennad. cap. lxxix. Cave's Hist. Lit. vol. I. sub Sæc. Nest. Dupin. Moreri.—M.*

HILARY, commonly distinguished by the surname of **THE DEACON**, from the office which he filled, was born in the island of Sardinia, and was made deacon of the church at Rome about the year 354. He was deputed, together with others, to carry letters from pope Liberius to the emperor Constantius, after the meeting of the council of Arles, and is reported to have sustained much contumely and ill usage from the Arian party, and even to have been cruelly scourged by them, on account of the zeal and intrepidity which he displayed in defending the Catholic doctrine. Having refused to subscribe to the decree of the council of Milan, which condemned Athanasius, he was by an imperial edict sent into exile. Afterwards he became a rigid *Luciferian*, and even exceeded the bishop, from whom that sect derived its denomination, in scrupulously avoiding all commerce and fellowship both with those bishops who had declared themselves in favour of the Arians, and with those also who consented to an absolution for such as returned from this desertion, and acknowledged their error. For he would not consent that they should be admitted to Catholic communion, until, besides affording satisfactory proofs of

their repentance, they had also been rebaptized. Upon the ground of this opinion he separated from the rest of the Catholics, and wrote treatises in defence of his conduct. This we learn from the testimony of Jerome, who, in sarcastic allusion to his distinguished dogma, calls him *the Deucalion of the world*. Most of the learned are agreed in opinion, that this Hilary was the author of the "Commentaries on the Epistles of St. Paul," which are inserted in the fifth volume of St. Ambrose's Works, excepting the "Commentary on the Epistle to the Hebrews," which is evidently borrowed from St. Chrysostom. The date assigned to these Commentaries is the year 384. Cave, and others, imagine that he was also the author of the "Quæstiones in Vetus & Novum Testamentum," inserted in the fourth volume of St. Ambrose's Works, and referred to the year 370. There is room for doubting, however, whether the latter work was written by the same hand with the former, arising from the inferior manner in which it is executed. "None," says Lardner, "in my opinion, have treated this question more fully, or more judiciously, than the Benedictine editors of St. Ambrose's Works. They say, that the manuscript copies of the Commentaries are very different from one another; and that in some parts of those Commentaries there appear to be interpolations of long passages. Nor are they certain, that the 'Quæstiones' were written by the author of the Commentaries. And if they were, they also have been interpolated. Which, indeed, I take to be very probable, or even manifest, concerning both these works." *Cave's Hist. Lit. vol. I. sub Sæc. Arian. Dupin. Moreri. Mosb. Hist. Eccl. Sæc. IV. par. ii. cap. iii. Lardner's Cred. par. II. vol. IX. ch. cix.*—M.

HILDEBRAND, pope. See GREGORY VII.

HILDEBRAND, JOACHIM, a learned German Lutheran divine and professor in the seventeenth century, was born at Walckenried, in Saxony, in the year 1623. Having been well educated in grammar learning, and discovered at an early age a taste for writing Latin and German poetry, he entered on academic studies at Northausen, in 1640, and in the following year went to the university of Jena. In 1642 he removed to Leipsic, where he was crowned poet; and in 1643 he went to the university of Helmstadt. In this seminary he officiated as tutor for some time, with much applause; and in 1648 was appointed to fill the chair of theology and ecclesiastical antiquities. In 1651 he was nominated professor of

theology and ecclesiastical history at Wolfenbuttle; and two years afterwards took his degree of doctor of divinity. In 1662, upon his refusal of an invitation to accept of the pastoral charge in the German church at Copenhagen, he was appointed to the post of superintendant-general at Zell, where he died in the year 1691. He was the author of, "De prisca & primitiva Ecclesiæ sacris publicis, Templis & Diebus Festis;" "De Precibus Veterum Christianorum;" "Rituale Orantium;" "Ars bene moriendi;" "De Nuptiis Veterum Christianorum;" "De Natalitiis Veterum sacris & profanis;" "Vita æterna ex Lumine Naturæ ostensa;" "Theologia Dogmatica;" "Sacra publica Veteris Ecclesiæ;" "De Hierarchia," &c. *Moreri.*—M.

HILDEGARDE, a female saint in the Roman calendar, was a German by nation, and born in the county of Spanheim in the Palatinate, in the year 1098. When very young she was dedicated to the religious life, and in process of time was chosen abbess of St. Rupert's Mount, near Bingen, on the Rhine. Here she acquired a high character for sanctity, and, influenced either by the frenzy of a disordered imagination, or a design to deceive, assumed the character of a prophetess, who was divinely instructed, in dreams and visions, to communicate the will of God to mankind. Her pretensions were adapted to the dark and superstitious age in which she lived, and occasioned an immense resort to her of credulous persons of all ranks, who consulted her as an oracle, and respected her decisions as the commands of the Most High. Even pope Eugenius III. and his successors, Anastasius IV. Adrian IV. and Alexander III. were either weak enough to believe that she was favoured with supernatural communications, or thought it political to encourage that opinion, in order to avail themselves of her influence, for the purpose of promoting the interests of the holy see. They were, accordingly, in the number of her correspondents, as were also the archbishops of Mentz, Cologne, Treves, Saltzburg, and many other prelates of Germany; not to mention the emperors Conrad and Frederic. To their letters she returned answers, in a mystical and prophetic style. She died in the year 1180. Her writings extant consist of "Scivias, seu Visionum sive Revelationum, Lib. III," 1513, folio; "Vita S. Roberti Confessoris Bingiorum Ducis;" "Epistolæ XXXVIII.;" "Quæstiones Variæ in Script. Sac." &c.; and "Expositio Regulæ S. Benedicti." The greater part of the three last-

mentioned articles, together with Visions directed to particular persons, may be seen in the twenty-third volume of the "Biblioth. Patr." With respect to the "Physicorum, seu de Rerum Natura, Lib. IV," which have been attributed to her by some writers, Simler has shewn that they were the production of another female, of the same name. *Cave's Hist. Lit. vol. II. sub Sæc. Wald. Dupin. Moreri. Mæsb. Hist. Eccl. Sæc. XII. par. ii. cap. iii.—M.*

HILDESLEY, MARK, a very worthy prelate of the church of England, and deserving of having his name transmitted with respect to posterity, on account of his pious exertions in obtaining a complete Manks translation of the Sacred Scriptures, was born at Murston, near Sittingbourn, in Kent, in the year 1698. He received his classical education at the Charterhouse, in London; and when he was nineteen years of age, was entered at Trinity college, in the university of Cambridge. He took his degrees in arts at the statuteable periods, and in the year 1723 was elected a fellow of his college. Having been admitted into holy orders, he was in the following year appointed one of the preachers at Whitehall, by Dr. Gibson, bishop of London; and afterwards he was made chaplain to lords Cobham and Bolingbroke. In the year 1730-1, he was presented by his college to the vicarage of Hitchin, in Hertfordshire; and in 1735 was inducted into the rectory of Holwell, in Bedfordshire, within three miles of his vicarage. At Hitchin Mr. Hildesley resided many years, in the sedulous and unwearied discharge of his pastoral duties; serving both of his livings alternately with a curate; regularly visiting his parishioners in town and country; and bestowing uncommon pains in catechising and instructing his young people in the principles of the Christian religion, two evenings in the week, and at an hour when the business of the day was over, and they could be best spared. He also endeared himself to his parishioners by his hospitality and benevolence, and his amiable friendly manners. His pulpit addresses were serious and impressive, and generally delivered from memory, or from short notes. Upon the death of Dr. Wilson, bishop of Sodor and Mann, in the year 1755, the duke of Athol, the patron of that see, was desirous of supplying his place with a person of a like pious zeal, and exemplary attention to the duties on the ministerial office. On this occasion Mr. Hildesley was recommended to him, as the most proper person who could be pitched upon to fill that dignity; and after some persuasion, and no

small degree of reluctance at quitting his beloved charge at Hitchin, our worthy parish priest was nominated to that appointment. Before his consecration, he was created doctor of divinity by archbishop Herring; and after taking an affectionate leave of his flock at Hitchin, he entered upon his episcopal duties in the year last mentioned. When he accepted of this promotion, he resigned his vicarage; but retained his rectory of Holwell till the year 1767.

During the seventeen years in which Dr. Hildesley presided over the diocese of Mann, he proved himself a most diligent, faithful, and affectionate pastor of his flock, who neglected no means in his power for promoting their spiritual and temporal welfare. The most efficacious measure which he adopted for that purpose, and which entitles him to the lasting gratitude of the inhabitants of the island, was that of procuring an entire translation of the Old and New Testament to be made into the Manks language. This work had been projected and begun by his predecessor, bishop Wilson, who, at his own expence, had printed the Gospel of St. Matthew, and had prepared for the press the other Evangelists, and the Acts of the Apostles. These were delivered by his son to bishop Hildesley, who undertook the laudable task of completing the design. For this purpose he obtained pecuniary assistance from the society for promoting Christian knowledge, and many persons of eminence and distinction who patronised the generous undertaking. He was also enabled to indulge to his own liberal spirit in contributing to the expence of the work, by receiving from the bishop of Durham the mastership of Sherburn hospital, worth between four and five hundred pounds a-year, and which he held with his bishopric till his death. At first he only printed the New Testament, together with the Book of Common Prayer, the Christian Monitor, and bishop Wilson's Form of Prayer for the Herring Fishery. But encouraged by the benefactions which he received, and the very active and zealous co-operation of the clergy in the island, he set about preparing a version of the whole Old Testament. The work was distributed among twenty-four of the clergy, and their version was improved by every assistance which could be obtained, till it was completed with much simplicity, force, and beauty, according to the testimony of competent judges. The bishop had this work so much at heart, that he often said, "he only wished to see it finished, and that then he should be happy, die

when he would." On Saturday, November 28, 1772, he received the last part of the translation, when he emphatically sung, *Nunc Domine Dimittis!* in the presence of his congratulating family. On the next day he officiated in his own chapel, and preached with unusual energy on the uncertainty of human life. On the Monday, after dining and conversing cheerfully with his family, and one of the neighbouring clergy, he was attacked by a stroke of apoplexy, which soon deprived him of his intellectual powers, and proved fatal to him a few days afterwards, when he was in the seventy-fourth year of his age. Besides the evidence which he afforded of his piety, benevolence, and goodness of heart, in the whole course of his active and useful life, and in his generous and humane testamentary bequests, the reader may find pleasing marks of those dispositions, as well as of his religious moderation and candour, in the correspondence inserted in *Butler's Memoirs of Mark Hildesley, D.D. &c. Gent. Mag. March, 1781, and Sept. 1794.*—M.

HILDUIN, the first patron of the fable that Dionysius the Areopagite visited France, was made abbot of St. Dennis, about the year 814. Afterwards he was appointed abbot of St. Medard at Soissons, and St. Germaine at Paris. In 818 he was created chief chaplain to the emperor Lewis *le Debonnaire*, and was admitted to a high degree of favour by that prince. But he was so ungrateful, that when Lotharius broke out into rebellion against his father, in the year 830, Hilduin's name was found in the list of his abettors and supporters. As a proper punishment of his treachery, he was deprived of his dignities, and banished into Saxony. In the following year, however, owing to the intercession of Hincmar with the offended sovereign, he was recalled from his state of exile, and restored to the abbacies of St. Dennis and St. Germaine, and two years afterwards to that of Soissons. In the year 835, by order of the emperor, he undertook to write the life of St. Dennis, the patron saint of France, which he entitled "*Areopagitica, seu de Rebus Gestis & Scriptis S. Dionysii Areopagitæ*," from which, for a time, he derived no little reputation; but it has not been able to stand the ordeal of well-informed modern criticism. It was designed to shew, that Dennis, the legendary apostle of France, was no other person than Dionysius the Areopagite. It is not unjustly that Dupin pronounces it to be replete with falsehoods and gross forgeries. It is founded on documents which possess no authority, and is as lamentably deficient in

legitimate reasoning, as it is abundantly interspersed with credulous tales and absurd inventions. The time of Hilduin's death is uncertain, some writers placing it in 838, and others in 842. His "*Areopagita*" was first printed at Cologne, in 1562, with a letter from the emperor Lewis to him, and his answer; and it is placed by Surius among the Lives of the Saints, under October 9. *Cave's Hist. Lit. vol. II. sub Sac. Phot. Dupin. Moreri.*—M.

HILL, AARON, an English poet and miscellaneous writer, was born in London in 1685. His father, a gentleman of good paternal estate in Wiltshire, left him almost totally unprovided, so that he was obliged to quit Westminster school at the early age of fourteen. His adventurous spirit led him soon after to take a voyage to Constantinople, where his relation, lord Paget, was ambassador for the English nation. He was received with kindness, though with surprise, and a tutor was provided for him, under whose care he travelled through Palestine, Egypt, and various parts of the east. In 1703 he returned to England with lord Paget, but his expectations of a provision at his lordship's death were by some means frustrated, and he was left to be the architect of his own fortune. Some time afterwards, he travelled for three years with sir W. Wentworth, of Yorkshire. In 1709 he published "*A History of the Ottoman Empire*," partly from materials which he had collected in that country. This piece, according to his own maturer judgment, was a crude and puerile performance; it, however, obtained a degree of success. A poem which he published in the same year, in favour of the earl of Peterborough, introduced him to the patronage of that nobleman, and to the notice of the heads of the tory party. He married in 1710 a lady of beauty and merit, with a handsome fortune; and, about the same time, was appointed manager to the Drury-lane theatre. This circumstance naturally turned his pen to the stage, and he wrote his first tragedy of "*Alfred*," and an opera, entitled "*Rinaldo*;" the latter, for the Haymarket theatre, of which he had also the direction. Such a situation would now be thought equally favourable to fame and fortune; but upon some difference with the duke of Kent, lord chamberlain, Hill threw up his theatrical management, which he had conducted highly to the satisfaction of the public. He appears, indeed, to have been a man of warm and generous feelings, but of unsteady disposition; and he was much under the influence of that projecting spirit, which so frequently misleads men of lively fancy and

ardent temper. His first display of this spirit was in 1713, when he obtained a patent for making sweet-oil from beech mast, and a company of subscribers was formed under his auspices, for bringing the undertaking to effect. A losing trial of three years put an end to this project, in which Hill proved that he had acted fairly, though unfortunately, for the common concern. A subsequent scheme for establishing a plantation in Georgia equally failed in producing any benefit to him. Though he had quitted the management of the theatres, he continued to write for them, and several of his pieces were brought upon the stage. He also composed poems, one of which, entitled "The Northern Star," a panegyric upon the great-czar Peter, was popular, and received a complimentary reward from the empress Catharine. In 1724 he commenced a periodical paper, called "The Plain Dealer," in conjunction with an inferior writer, Mr. W. Bond. It was probably this exercise of his pen, which gave him admission among the party writers satirised in the *Dunciad*, which was first printed in 1727. He was, however, treated very respectfully; and it is probable that Pope's lines will perpetuate his memory with more credit than any of his own works. He is describing the diving-match in Fleet-ditch.—

Then H--- assay'd ; scarce vanish'd out of sight,
He buoys up instant, and returns to light :
He bears no token of the sabler streams,
And mounts far off among the swans of Thames.

Hill, however, did not relish a compliment so mixed; and, in a piece entitled "The Progress of Wit," he retaliated by some lines, which, for polished keenness, are worthy of Pope himself. The breach was afterwards healed, and they became good friends, at least in appearance.

A new project which occupied him in 1728, was that of cutting timber upon the estates of the York-buildings company in the Highlands, and floating it down the river Spey. He resided some time in Scotland, in the superintendence of this business, and was treated with much civility by public bodies and private gentlemen there. In 1731 he had the misfortune to lose his beloved wife, who had made him father of nine children, four of whom survived him. In that year he brought out his tragedy of "Athelwold," which was his juvenile "Elfrid," rewritten, and the difference between them proved the progress of his judgment and poetical powers. He afterwards translated in succession, and adapted for the English Theatre, the "Zara," "Alzira," and "Merope," of Voltaire, in which

tasks he displayed a command of language, and a knowledge of the stage, which placed him much above the common importers of foreign literary manufacture. He also wrote several poems during this period, which he chiefly spent in retirement at Plaistow in Essex. Nor did he cease to occupy himself with various schemes of commercial improvement, one of which was the art of making pot-ash equal to the Russian: this he is said to have completed, though not with any personal advantage. His health declined, and a resigned melancholy seems to have taken possession of him, which he expresses in some tender lines of his dedication to lord Bolingbroke of his "Merope," his last performance.—

Cover'd in fortune's shade I rest reclin'd,
My griefs all silent, and my joys resign'd ;
With patient eye life's evening gloom survey,
Nor shake th' out-hasting sands, nor bid them stay :
Yet, while from life my setting prospects fly,
Fain would my mind's weak offspring shun to die ;
Fain would their hope some light thro' time explore,
The name's kind passport, when the man's no more.

He died in February, 1750, in his sixty-eighth year, and was interred in the cloisters of Westminster abbey.

Aaron Hill was a man of active and extensive benevolence; his schemes were generally more calculated for the public advantage than for his own. He was kind and affectionate in all the relations of society, and few men have been more beloved. His natural talents appear to have been considerable, and he was by no means deficient in application; yet in his literary capacity he has scarcely risen beyond mediocrity. Dr. Warton has termed him "a fustian and affected writer;" and the sentence, though severe, is perhaps justified by the general character of his poems, which are turgid and obscure in their language, and cloudy in their conception. They have, however, many nervous and harmonious lines, and are not without natural and easy turns of expression. Not one of them is at present read or quoted, and it is in vain to complain of a neglect which could have no other cause than want of attraction. Of his plays, *Zara* and *Merope* are still occasionally brought forwards with applause; but a dramatic writer cannot claim a high rank, whose best pieces are translations. *Biog. Britan. Anderson's Lives of Brit. Poets.*—A.

HILL, sir JOHN, a very multifarious writer, but solely deserving record as a naturalist, was the son of a clergyman either of Peterborough or Spalding, and was born about 1716. He

was apprenticed to an apothecary in London, and set up in that business in St. Martin's-lane. An early marriage obliged him to look out for expedients to maintain himself; and the first that occurred was to employ the botanical knowledge which by the aid of quick parts and industry he had acquired during the course of his education. He obtained a recommendation to the duke of Richmond and lord Petre, who engaged him in the inspection and arrangement of their botanical gardens. By means of their liberality he was enabled to make a tour through various parts of the kingdom, for the collection of rare plants, of which he published an account by subscription. Finding, however, this field of emolument too barren, he commenced writer for the stage, and produced some small pieces, which had little success. He then resumed pharmacy and natural history, and by the publication of a version of the Greek tract "On Gems, by Theophrastus," in 1746, acquired friends and credit among the learned. He was introduced to Martin Folkes and Henry Baker, esquires, of the Royal Society, and a paper of his upon a species of hypnus appeared in the Phil. Trans. No. 478. His character, however, proved adverse to his admission into that learned body as a member; and resentment incited him to publish a work which effectually closed its doors against him. This was "A Review of the Works of the Royal Society," quarto, 1751, in which he collected every thing he could find in the Transactions capable of being represented in a satirical or ludicrous light, and exposed it to the public with considerable shrewdness, and no little unfairness. On several of the topics he displayed a degree of knowledge which would have entitled him to respect, had it been more honourably employed. To the Society itself his castigation was eventually serviceable, as it introduced a more careful selection of papers for the press; but it for ever prevented him from taking his station among the reputable votaries of science in the kingdom. His industry and self-confidence, however, rendered him the most fertile English writer on subjects of natural history in his time, and made his name known to foreign countries. He undertook a "General History of Nature," three volumes folio; a "History of the Materia Medica," and a "Supplement to Chambers's Dictionary." He published in 1752, "Essays on Natural History and Philosophy," which contain many curious microscopical observations. Other works of his relative to botany were: "The British Herbal," 1756, folio; a splendid work, with delineations of most of the

indigenous plants in Ray's Synopsis, and some foreign ones; it is chiefly arranged according to natural classes: "Eden, or a complete Body of Gardening," 1757, folio: "The Sleep of Plants explained," 1757, octavo: "Outlines of a System of Vegetable Generation," 1758, octavo: "Exotic Botany, illustrated in thirty-five Figures of curious Plants," 1759, folio. The Linnæan system in botany now beginning to prevail, he seized the opportunity of adapting English botany to its rules, in his "Flora Britannica," 1760; "but this," says Dr. Pulteney, "was executed in a manner so unworthy of his abilities, that his work can have no claim to the merit of having answered the occasion." His greatest performance in this branch was undertaken through the patronage of the earl of Bute. It was entitled "The Vegetable System," and consisted of seventeen volumes folio, published in succession, and illustrated with figures of his own delineation. He also published a "Hortus Kewensis," 1768, octavo; and a work which Haller speaks of as very valuable, "The Construction of Timber from its early Growth," 1770, octavo. We omit to enumerate various other publications in this class, of inferior consequence. On the whole, though not an exactly scientific botanist, the works of Hill had a favourable influence in promoting the science in this country. While he was engaged in these numerous and voluminous publications, he by no means lived the life of a recluse, but sedulously attended all places of public amusement, studied the town, affected the style of a man of fashion, and wrote several light periodical works, particularly a daily paper entitled "The Inspector," in which he very freely gave his opinion of persons and things. He became involved in various quarrels; was pelted with epigrams, and sometimes met with severer retaliation. He drew a large income from his writings, and perhaps a larger from his medical practice. This he pursued in a singular and ingenious mode of empiricism. He published pamphlets on the virtues of several common simples, as sage, valerian, agrimony, water-dock, &c. in which he made no secret of their pharmaceutical preparations; but, for the accommodation of the public, he announced the sale of a genuine tincture or essence, comprising all their virtues in an elegant form. No quackery was ever more innocent, and many of his medicines became popular. He dignified his name with the degree of M.D. from St. Andrew's; and, some time before his death, a present of his botanical works to the king of Sweden procured him the high-sounding title of knight of the

Polar Star. It is not extraordinary that his stigma of quackery should be little regarded abroad, when the patronage of lord Bute had procured him at home the management of the royal gardens at Kew, with a handsome salary. This extraordinary person, who certainly possessed talents which, properly employed, might have procured him unblemished reputation, died of the gout in November, 1775. *Bibl. Dramat. Ann. Regist. Halleri Bibl. Botan. Pulteney's Sketches of Botany in England.*—A.

HILLEL THE ELDER, and most probably the same person who is called **POLLIO** by Josephus, was one of the most eminent among the Jewish doctors, and, according to St. Jerome, flourished in Judea not long before the birth of Christ. He was descended on his mother's side from the family of David, and born in the Babylonish territory, where he lived till he was forty years of age. At that period of his life he came to Jerusalem, where he applied to the study of the Jewish law and traditions, and acquired such high reputation for his extensive and profound acquaintance with them, that the Jewish writers, by an unanimous suffrage, have assigned him the most exalted rank among all the ancient doctors of their nation. He was chosen a member of the great Sanhedrim, and together with Shammai, another eminent doctor, constantly resisted the measures of that body for opposing Herod's elevation to the throne, and defending the city against his army. By this policy those men escaped the slaughter to which all the other members of the Sanhedrim were consigned, after Herod had become master of the city. Of the Sanhedrim which was afterwards formed, Hillel was made president, and Shammai vice-president. The time when Hillel entered upon his presidentship, was about a hundred years before the destruction of Jerusalem, and when he was eighty years of age. If we are to credit the Jewish writers, he occupied that post till he was an hundred and twenty years old, and discharged its duties with greater wisdom and justice, than any who had filled it before him from the time of Simon the Just. Both Hillel and Shammai were of the Pharisaic sect, and the latter had been for some time the scholar of the former; but they differed in opinion on some points, which produced similar contests and disputes among their followers, as existed in later times between the Thomists and Scotists among the schoolmen. These disputes led to such divisions and quarrels between their scholars, that at length bloodshed took place, and several were killed on both sides. But in the conclusion, the school of Hillel carried it

against the school of Shammai, a determination being given for the former by a *Bath Kol*, that is by a voice pretended to come from heaven, and by this fiction all disturbances between them were appeased. Hillel educated above a thousand scholars in the knowledge of the law, of whom several attained to a high degree of eminence among the Jewish doctors, and some became distinguished for their share in producing the *Targums*, or Chaldee Paraphrases upon the Old Testament Scriptures. Some Jewish writers maintain that Hillel ought to be considered as the first author of the *Mishna*, since they say that he was the first who arranged their traditions in six *Sedarim*, or regular treatises. His descendants are said to have succeeded to the honour of president of the Sanhedrim, from father to son, for ten generations. *Prideaux's Connex. vol. IV. part ii. book viii. Ancient Univers. Hist. vol. X. book ii. ch. xi. Nouv. Dict. Hist.*—M.

HILLEL II., or THE YOUNGER, another eminent Jewish doctor, who governed the Jewish church in the third century of the Christian era, under the title of patriarch, or prince of the captivity, was a lineal descendant from the preceding, and a person of great learning and merit. He was the first compiler of the present calendar of the Jewish year. He introduced into it the cycle of nineteen years, to reconcile the course of the sun with that of the moon, by the help of seven intercalations. Some others afterwards improved this emendation, particularly Rabbi Samuel, nicknamed Jarkin, or *Lunatic*, who was chief of an academy at Nahardea, about the year 240, and was esteemed a good astronomer; but as his calculation was found still defective, one of his successors, R. Ada, greatly improved it, as Hipparchus had formerly done that of Calippus; upon which all these Jewish emendations were founded. However, Hillel, as prince of the captivity in the west, introduced it by the weight of his authority, and by that means made way for the other two. Hillel, also, made some farther improvements on the *Techuphath Hashana*, or revolution of the year; such as changing the equinoxes and solstices, by bringing them back thirteen days; as for instance, the vernal equinox from the 7th of April to the 25th of March. He was one of the principal doctors concerned in composing the *Gemara*. Epiphanius relates, on the authority of Hillel's intimate friend, and the guardian of his son, that before his death he became a convert to the Christian faith, and was privately baptised by the bishop of Tiberias, whom he sent for under

the pretence of consulting him as a physician about his distemper. This fact is not owned by the Jewish writers, who were too jealous of his glory, and that of their nation, to take any notice of it. With respect to a manuscript copy of the Bible, which Jewish writers sometimes speak of in their books under the title of the copy of Hillel, and which some of them ascribe to this rabbi, and others to the subject of the preceding article, father Simon has shewn that it has no pretensions to any high antiquity. *Modern Univers. Hist. vol. X. ch. xxxix. Pri-deaux Connex. vol. IV. part ii. b. viii. Simon's Crit. Hist. Old Test. b. i. ch. xxii. Nouv. Dict. Hist.—M.*

HILLER, MATTHEW, a learned German Lutheran divine and Orientalist in the seventeenth, and former part of the eighteenth, century, was born at Stutgard in the year 1646. After being initiated in the elements of learning at the schools in his native city, and at Bebenhausen, he went to the university of Tubingen in 1666, where he took the degree of M.A. in 1669. In 1677 he was made deacon of Hernberg; and in 1685 preceptor to the convent at Bebenhausen. Afterwards he was made professor of logic and metaphysics at Tubingen, and in 1692 was appointed to the chair of Hebrew professor. In 1698 he was created professor in ordinary of the Greek and Oriental languages, professor-extraordinary of divinity, principal of the *stipendium* of the prince, and visitor of the schools of Wirtemberg above the Steig. Afterwards he was nominated abbot of Herenalb, and in 1716 of the convent of Kænigsbrunn, where he died in 1725, when about seventy-nine years of age. He was the author of "*Sciagraphia Grammaticæ Hebrææ*," 1674; "*Institutiones Linguae Sanctæ*;" "*Lexicon Latino-Hebraicum*;" "*Syntagma Hermeneutica*," published together with a treatise "*De Gemmis in pectorali Summi Pontificis*;" "*Tractatus de Arcano Ketibh & Keri*;" "*Onomasticum Sacrum*," in German; "*Hierophyticon, sive Commentarius in Loca Sacræ Scriptura quæ Plantarum faciunt Mentionem, &c.*" 1725, quarto; and some pieces in MS. the titles of which may be seen in *Moreri*.—M.

HILPERT, JOHN, a learned German Lutheran divine and professor, was a native of Coburg, who rose to the posts of professor of divinity and the Hebrew language in the university of Helmstadt, and superintendant of the churches in the district of Hildesheim. He died in 1680, about the age of fifty-three. He was the author of a treatise written in answer to Isaac la Peyrere's famous work on the

Pre-Adamites, and entitled "*Disquisitio de Præ-Adamitis*," 1656, quarto; "*Disputatio de Judæorum Flagellandi Ritibus*," 1652, quarto; "*De Gloria Templi Posterioris*," 1653, quarto; and "*Explicatio Psalmi Secundi*," 1653, quarto. *Moreri. Nouv. Dict. Hist.—M.*

HINCMAR, a learned and eminent French prelate in the ninth century, was descended from a noble family, and educated in the monastery of St. Dennis, near Paris. He there distinguished himself by his proficiency in the literature of the times, the brightness of his parts, and his engaging manners. Being introduced to the court of the emperor Lewis *le Debonnaire*, he became a great favourite with that prince, who frequently consulted him on affairs of state, as well as ecclesiastical matters. After he had resided a considerable time at court, he returned to his monastery in the year 829, and assisted Hilduin, who was then abbot, in introducing a reform into that institution, with the rules of which he himself strictly complied. When in the following year that abbot was banished, as we have seen, into Saxony, Hincmar accompanied him to his place of exile, but without being implicated in his criminality, and retaining still the favour of the emperor. Having by his intercession procured the recall of the abbot, he returned to Paris, and after being engaged for some time in public affairs, he again entered into his monastery. This retreat he left in the year 845, when, at the united desire of the clergy and people, he was ordained archbishop of Rheims, in a synod of archbishops and bishops held at Beauvais. From that see Ebbo had been deposed ten years before, whose reinstatement the emperor Lotharius endeavoured to bring about in the year 846, but without success. In the year 849 Hincmar presided at the council of Quiercy, where he disgraced himself by the intolerance and cruelty which he displayed towards Godescalc, as we have already shewn in the life of that monk. The part which he took on this occasion involved him in the dispute about grace and predestination, of which a particular account is given by Dupin, as well as an analysis of Hincmar's writings in that controversy. For a detail of the ecclesiastical proceedings in France, in which he took a leading part, his contests with his suffragans, and with the popes, &c. we must refer to the ecclesiastical historians of the times, and particularly to the author just mentioned. Upon the irruption of the Normans into France in 882, Hincmar withdrew from Rheims to Eprenay, where he soon died, overwhelmed with grief at the cala-

mities which had befallen his country. The titles of his numerous writings may be seen in the first two of our subjoined authorities. Mosheim says of him, that he was "a man of an imperious and turbulent spirit; but who deserves, notwithstanding, a distinguished place among the Latin writers of this century, since his works discover an aspiring genius, and an ardent zeal in the pursuit of truth, and tend, moreover, in a singular manner, to throw light upon the civil and ecclesiastical history of the age in which he lived." Dupin's character of him is, that "he was more conversant in the canons and discipline of the church, than in the study of ecclesiastical doctrines. He had read the writings of the councils well, and had made collections of the passages in them, and in the canons, upon all the different subjects to which they relate. He knew also how to make use of them with dexterity, and to promote his own advantage. He was an able politician, and knew how to render the laws of the church subservient to his intentions and designs. The Gallican church is under considerable obligations to him for his intrepidity and firmness in defending her liberties, and the dignity of her bishops and metropolitans, against the attempts made by the popes upon their rights, and yet without depriving the holy see of the respect and subjection due to it. But it was not against the popes only that he maintained the rights of the church; he also defended them against the kings, and though he was much in favour with them, courageously resisted their encroachments, and freely told them their duty. Some persons may, perhaps, blame him for intermeddling so much with state affairs; but in vindication of him it may be observed, that at the period when he flourished, the bishops in France were not only considered in the light of spiritual pastors of the church, but in that of principal members of the state." The style of his writings partakes of the faults of his age, and is diffuse, perplexed, harsh, and inelegant. Different editions of them have appeared, in separate and collective forms, of which the best was printed at Paris in 1645, under the care of father Sirmond, in two volumes folio. In 1658 father Cellot published five pieces of his against Hincmar, bishop of Laon, with learned notes, which are inserted in the eighth volume of the "Collect. Concil." together with eight letters addressed to that prelate. *Cave's Hist. Lit. vol. II. sub Sac. Phot. Dupin. Moreri. Nouv. Dict. Hist. Mosh. Hist. Eccl. Sac. IX. par. ii. cap. ii.* —M.

HINCMAR, another French prelate, alluded to in the last article, was nephew to the preceding, who took care to have him well educated, and when he was of a sufficient age for engaging in public business, introduced him at court. After being employed in different negotiations, through his uncle's interest he was appointed to the bishopric of Laon, about the year 856. For some time after his promotion he shewed due respect and obedience to his uncle, who was his metropolitan; but afterwards, actuated by pride and ambition, he repeatedly opposed his jurisdiction, in the most offensive and indecent manner, and seemed to take delight in embracing every opportunity of irritating and calumniating him. He was also guilty of various uncanonical and tyrannical practices in his diocese, as well as seditious and rebellious proceedings against the authority of king Charles *the Bald*, of which a particular account may be seen in Dupin. Of these crimes he was accused before the synod held at Verberie, in 869; but when he found that matters were not likely to terminate in his favour, he prevented sentence from being passed upon him, by making his appeal to the pope. In the following year the same charges were preferred against him in the synod held at the royal residence of Attigny, when he again appealed to the pope, and withdrew privately to his diocese. In the mean time pope Adrian warmly espoused his cause, because he submitted himself to his judgment, and appeared a proper instrument for enforcing the orders of the holy see, even when inconsistent with the rights of the kingdom, and the privileges of the Gallican church. Some time afterwards he found out means of making his peace with the king, when he took new oaths of obedience to him and to his metropolitan. In the year 871, however, he again exposed himself to the just resentment of the king, by obstinately refusing to subscribe a sentence of excommunication against the accomplices of prince Caroloman, who had broken out into rebellion against his father. In consequence of this conduct, Hincmar was cited to attend a council held at Douzi, or Toussi, in the same year, where various charges of irregular and criminal behaviour were preferred against him, both by the king and by his metropolitan. After the evidence in support of them had been produced, notwithstanding that Hincmar refused to submit to the judgment of the council, and continued to make his appeal to Rome, he was found guilty by the unanimous voice of the bishops present, and sentenced to be deposed

from his see. This sentence, notwithstanding the attempts of the pope to prevent it, was carried into execution; and Hincmar was thrown into prison, where, two years afterwards, his eyes were put out, as were those of prince Caroloman: a very common punishment at that time for such persons as were found guilty of rebellion. After the death of Charles *the Bald* he was set at liberty; and in the year 878, upon his petition to pope John VIII., who was then in France, holding a council at Troyes, although he was not re-established in the see of Laon, yet he had a considerable pension assigned to him out of its revenues. He died before the year 882. This notice of the bishop of Laon appeared to us to be proper, on account of the frequency with which his name occurs in the ecclesiastical history, and the share which enquiries into his conduct occupied in the proceedings of the councils of his time. In the works of Hincmar, archbishop of Rheims, several of his "Letters" are preserved; and some small treatises, relating to his appeal to Rome, &c. may be found in the eighth and ninth volumes of the "Collect. Concil." *Cave's Hist. Lit. vol. II. sub Sæc. Phot. Dupin. Moreri.*—M.

HIPPARCHIA, the wife of Crates, the Cynic philosopher, and herself a strict conformist to the principles of that sect, was a native of Maronea, a town in Thrace, and flourished under the reign of Alexander the Great. In the life of Crates we have already given a summary of all the unquestionable information which remains concerning her, excepting an anecdote of a sophism, easily to be resolved and retorted, which one day at dinner she addressed to the atheist Theodorus. "If," said she, "I were to perform the same action which you might do without injustice, I could not be accused of having done an unjust action. Now, were you to beat yourself, you would not act unjustly; therefore, if I were to beat you, I could not be chargeable with acting unjustly." Theodorus, instead of answering her like a logician, rudely tore open her cloak, which she wore in conformity to the cynical mode of dress, repeating a verse of a tragedy, containing a description of a woman who had quitted the spindle and the distaff. Without shewing any marks of discomposure, Hipparchia answered, "I am that woman, Theodorus; but do you think that I have made an ill choice, rather to spend my time in philosophising, than in spinning?" As to the disgraceful and filthy tales which have been in-

dustriously circulated concerning Hipparchia and her husband, and on which Mr. Bayle has been pleased largely to comment, there is sufficient ground for concluding that they had no foundation in truth. For they are not to be met with in any of the writings of their contemporaries, and are neither mentioned by Epictetus, who wrote an apology for the cynic philosophers, nor by Lucian, or Athæneus, who were so diligent in accumulating calumnies against philosophers. We are therefore warranted in classing them among the malicious fictions of later writers, who were desirous of bringing the sect of the cynics into discredit. Had Crates been so grossly indecent and brutal as these tales represent, it is wholly incredible that Zeno and the stoics would have treated his memory with so much respect. Hipparchia wrote some books, which are no longer extant. Admitting M. Menage's conjectural emendation of Diogenes Laertius, which Bayle considers to be not unjustifiable, we are to place in this number some letters written to her husband, in which she philosophised nobly, and in a style resembling Plato's; and some tragedies, in which she employed the elevated philosophical style. *Diogenes Laert. lib. vi. cap. vii. Suidas. Bayle. Stanley's Hist. Phil. pt. vii. ch. vii. Enfield's Hist. Phil. vol. I. b. ii. ch. x.*—M.

HIPPARCHUS, a very celebrated ancient astronomer, was a native of Nice, in Bithynia, and flourished between the 154th and 163d olympiads, or between the years 160 and 125 B.C. That this date is to be assigned to him, may be satisfactorily determined from the astronomical observations which he made in that interval of time. To him is ascribed the merit of having been the first person, who, from vague and scattered observations, reduced astronomy into a science, and prosecuted the study of it systematically. Pliny makes frequent, and very honourable mention of Hipparchus. That author says, that he was the first who attempted to count the number of the fixed stars; and the catalogue which he formed is preserved in Ptolemy's "Almagest," where they are all noted according to their longitudes, and apparent magnitudes. Pliny classes him in the number of those men of a sublime genius, who, by predicting the times of eclipses, taught mankind that they ought not to be alarmed at the recurrence of such phenomena. Thales was the first among the Greeks, who could foretell the time of eclipses. Sulpitius Gallus, among the Romans, began to be successful in that kind of prediction; and he made

a seasonable essay of his skill, on the night before the day in which the decisive battle against Perseus was fought. After these two, Hipparchus greatly improved that science; making ephemerides, or catalogues of eclipses, for six hundred years. Pliny speaks of him as never to be sufficiently praised for having taken a review of all the stars, by which means he put posterity in a capacity of discovering, not only whether they are born and die, but also whether they change their place, and increase or decrease. He mentions his discovery of a new star, which was produced in his days; and that from its motion, at its first appearance, he was led to doubt whether this did not frequently happen, and whether those stars which we call fixed do not likewise move. Hipparchus is also memorable for having been the first who discovered the precession of the equinoxes, or that very slow apparent motion of the fixed stars from west to east, by which in a great number of years they will seem to have performed a complete revolution. He endeavoured, also, to reduce to rule the many discoveries which he had made, and invented new instruments, by which he marked their places in the heavens, and their magnitudes. Hipparchus made his first observations in the isle of Rhodes, whence he obtained the name of Rhodius; but afterwards he pursued his astronomical studies in Bithynia and Alexandria only. We have still extant his "Commentary upon the Phenomena of Aratus," which is properly a criticism upon that poem; for Hipparchus accuses the author of plagiarism from the writings of Eudoxus, and that conducted with such ignorance as to retain the errors of that astronomer. Hipparchus, likewise, finds similar fault with Aratus the grammarian, who had written a "Commentary" on Aratus. Strabo accuses him of being too critical, and of having adopted a mode of criticising, which savours more of chicane than accuracy. Pliny, however, passes a more favourable judgment upon him. His "Commentary" was first published by Peter Victorius, at Florence, about the middle of the sixteenth century; but a more correct edition of it was given by father Petau, with a Latin version and notes, in his "Uranologia," published at Paris 1650, folio. Besides the above, Hipparchus composed several other works, which were highly spoken of by the ancients, but are no longer extant; and upon the whole, moderns and ancients concur in acknowledging that the science of astronomy is under weighty obligations to him,

for having laid down that rational and solid foundation, on which all subsequent astronomers have erected their superstructures. History also celebrates Hipparchus for his ardent patriotism, and public spirit, under the influence of which he is said to have been greatly instrumental in delivering his country from tyranny. On this account statues were erected to his memory; but history is silent with respect to the time of his death. *Suidas. Strabo, lib. i. and ii. Plin. Hist. Nat. lib. ii. cap. xii. xxvi. and cviii. Bayle. Nouv. Dict. Hist. Martin's Biog. Phil. Hutton's Math. Dict.—M.*

HIPPOCRATES, the most famous of ancient physicians, and usually termed the *father of physic*, was born at the island of Cos about B.C 460. His father was Heraclides, in whom the line of hereditary physicians was continued from Æsculapius. His maternal descent was derived from Hercules. Of the events of his life little is known with certainty. He is said to have studied physic under Prodicus or Herodicus, and philosophy under Gorgias and Heraclitus. He did not content himself with that empirical practice which was hereditary in his family, but pursued the study of medicine upon the extensive scale on which it has since been followed, with all the helps of physiological knowledge as it existed in his time. He is said, however, to have been the first who made a proper separation between medicine and philosophy, applying the dogmas of the latter to the practical use of the former, rather than blending both as subjects of speculation. He appears to have passed his life in travelling, and to have resided in various places. He was for a time at the court of Perdiccas king of Macedon, and his fame caused him to receive invitations from different cities of Greece. His visit to Abdera, the inhabitants of which had requested his aid to free their celebrated countryman Democritus from a supposed madness, but whom he pronounced the wisest man of their city, is a noted incident in his history, but bears a fabulous appearance. His supposed service in extinguishing the plague of Athens cannot be true, since from the certain information of Thucydides we learn that its ravages were unchecked, and that the physicians were its first victims. He is said to have refused an invitation to the court of Artaxerxes Longimanus, not choosing to exercise his art in favour of the enemy of Greece. It is affirmed that he died at Larissa in Thessaly at a very advanced age. How dubious soever may be the circumstances of the life of

Hippocrates, it is not questioned that he acquired a reputation which has ranked him among the great men of Greece, and which may be traced from the age in which he flourished through all succeeding periods. Statues were erected to his memory, and his maxims were received as authority, not only in the schools of medicine, but in the courts of law. He practised surgery as well as physic, the two branches not being separated till some ages afterwards. He appears to have been a man of great integrity and candour; and his *oath* (if genuine) comprises the most important moral duties of the profession. He left two sons, Thessalus and Draco, both eminent practitioners and also a number of disciples.

Of the numerous works ascribed to Hippocrates, some are indisputably genuine, some are dubious, and many are unquestionably spurious. It would be a subject for a treatise rather than for a biographical article to enumerate these, and to analyse their contents. The reader who wishes for information on this point may be referred to Le Clerc's *Hist. de la Médecine*, and to Haller's *Medical Bibliothecas*; it will suffice here to mention, that of his genuine works the most valued are, "Epidemicorum, Lib III;" "Prognosticon;" "Aphorismi;" "De Aeribus, Aquis, & Locis;" "De Articulis & Fracturis;" "De Capitis Vulneribus." The leading principles of Hippocrates in medicine are, that there is in the human body an origin of motion, self-acting and self-sufficient, which regulates all the corporeal movements, and cures diseases; and that there is in acute diseases a crisis, or sudden change, good or bad, taking place on certain days, and predicted by certain signs. These principles rendered him sparing and cautious in the use of medicines, so that, from his own narrations, he often seems in dangerous cases to have been rather a spectator than an actor. He was a very patient and attentive observer of events, and gained great credit by his prognostics. He appears from genius and temper to have been admirably calculated for his profession, and he gave the first example of the proper mode of pursuing medical improvement, but the very limited knowledge at that time prevailing of anatomy and physiology, and the incipient state of true experience and observation in the healing art, have necessarily exposed him to many errors and defects. In particular his aphorisms are frequently the premature dictates of partial observation or crude theory. He writes in the Ionic dialect, and his diction is grave, difficult, abrupt, and

obscure. The prodigious degree of authority so long attached to his writings has occasioned such a multitude of editions, versions, commentaries, dissertations, &c., that many pages would be required to enumerate them. Haller has bestowed much labour upon this object, and may be consulted by the curious. Of the editions of the whole works of Hippocrates the principal are those of Hieronymus Mercurialis, *Venet.* 1588, folio; of Anutius Foesius, *Frankf.* 1595, folio, several times reprinted; of Antonides Vander Linden, *Leid.* 1665, two volumes octavo; reprinted *Venet.* 1757, two volumes quarto; of Renatus Chartier, with the works of Galen, *Paris*, fourteen volumes folio; and of Stephan. Mack, *Viendob.* 1743 & seq. folio. *Le Clerc, Hist. de la Médecine. Halleri Bibl. Pract. Anat. Med. & Chirurg.—A.*

HIPPOLYTUS, Saint, a Christian bishop and martyr in the third century, is generally distinguished by the surname of *Portuensis*, it being now a common opinion in the learned world, that he was either bishop of Portus, in Italy, or of Portus Romanus, now called Aden, in Arabia. By the greater part of critics Aden is considered to have been the place of his bishopric, though the point has not been determined with any degree of certainty. From the testimony of Photius it appears, that he was the disciple of Irenæus; and St. Jerome informs us, that Origen was in the number of his own scholars. How long Hippolytus lived cannot be ascertained. Cave, Basnage, and many other learned men concur in representing, that upon some unknown occasion he came from Aden to Rome, where he resided for some time, and became famous for his zeal and labours in preaching the gospel, and defending the Christian religion; and where likewise, or near that city, he might have the honour of suffering martyrdom. This event some place in the year 230, under the emperor Alexander Severus, and others in the persecution under Maximinus, about the year 235, or else in the Decian persecution about the year 250. But though we are not able to determine with certainty the place of his bishopric, nor the place or time of his martyrdom, and have scarcely any account of his life; Eusebius, St. Jerome, Epiphanius, Theodoret, and Photius furnish us with abundant evidence of the high estimation in which his character was held, and of his distinguished eminence for learning, and for the number of his works upon a variety of subjects. His having had Origen among the number of his disciples, might be considered as affording presump-

tive evidence that he was of the eastern part of the world, if the circumstance of his having been himself a disciple of Irenæus, did not counterbalance it, and furnish ground for suspecting that he was rather born and educated in the west. He certainly wrote in the Greek language; and from what is said by the authors above mentioned, particularly Eusebius, his works must have been well known in the east. Of his fame in Europe, a noble monument erected to his honour near Rome, affords some proof. This monument consists of a marble statue, representing a venerable person sitting in a chair, on the sides of which are engraved, in Greek letters, cycles of sixteen years, forming the most ancient paschal canon in existence. It was published in Greek, by Joseph Scaliger, with commentaries, in 1595; and in Latin by father Giles Bucher, in 1634. Gruter has also inserted it in his "Collection of ancient Inscriptions;" from which it has been transcribed by Cave, as quoted below. Though there is no name upon this monument, yet from a catalogue which is also engraven upon it, of the titles of different works, there is sufficient reason for concluding that it was erected to the memory of Hippolytus. Several of these works are the same with those attributed to him by Eusebius and Jerome, and others are such as have not been noticed by them. The learned John Albert Fabricius published a very valuable edition of the remaining works and fragments of Hippolytus, in Greek and Latin, in two volumes folio, 1716 and 1718. Several of the pieces attributed to him, however, are unquestionably spurious; and others, which are by some thought to be his, are supposed to have been strangely interpolated. In Lardner the reader may find a summary of the judgments of different learned men concerning them, and is referred, for a more particular critique, to Dupin and Tillemont. "If," says that learned author, "I may at last deliver my own opinion, I would say, though scarce any of them are altogether sincere and uncorrupted, there are few, of which some good use may not be made by a man of candour and judgment." *Fabricii Bibl. Græc. vol. V. lib. v. cap. i. Cave's Hist. Lit. vol. I. sub Sæc. Novat. Dupin. Lardner's Cred. pt. II. vol. III. b. i. ch. xxxv.*—M.

HIRE, LAURENCE DE LA, a French painter, was born at Paris in 1606. He received his first instructions in the art from his father, Stephen de la Hire, a painter of some merit. He was then placed under Vouet, whose style was generally copied at that time by the French

artists; but Laurence adopted a manner of his own, which raised him to reputation. He had a light and delicate pencil, and finished highly, but it was his practice to melt together all the tints in the distances of his pictures, so that they seemed involved in a general mistiness. He deviated from nature in the airs of his heads and the contours of his figures, and was incorrect in his drawing; yet his compositions were well studied, and he possessed a copious and fertile imagination. He painted history, landscape, and portrait, and was patronised by cardinal Richelieu, the chancellor Seguier, and other persons about the court. He was one of the first members of the Academy of Painting. Latterly he painted only easel pictures, which he finished with great care, and which were much sought after. His drawings also were extremely finished. He died at Paris in 1656. The churches of that city contain several of his greater works; and in the hotel de ville is a large picture of his, with portraits of the magistrates of the time. He made etchings of several of his designs, and various engravings have been executed from his works. *D'Argenville.*—A.

HIRE, PHILIP DE LA, an eminent French mathematician and astronomer, was the son of the preceding, and born at Paris, in the year 1640. As his father intended to bring him up to his own profession, he took care to have him instructed in the principles of design, and those branches of the mathematics which relate to them; when he discovered an early partiality for the study of geometry. He lost his father when he was only seventeen years of age, and soon afterwards fell into a declining state of health; upon which it was judged proper to send him into Italy, where his constitution might be invigorated in the mild climate of that country, and he would at the same time enjoy the best advantages for improvement in the art of painting. After gratifying his curiosity by examining the remains of antiquity, and the works of the best modern artists, which that country afforded, he found that his strongest propensity was to the study of the mathematics, to which he devoted himself with the utmost ardour, and which by degrees engrossed all his attention. So congenial to his disposition was the retired manner of life which he led in Italy, that he would most probably have fixed his abode in that country, had he not been induced by the importunity of his mother to return to Paris, after an absence of about four years. Being settled in his native city, he prosecuted his ma-

thematical studies with the utmost intenseness, and first made himself known to the public as an excellent geometrician, by giving "the Second Part of a Treatise on Stone-cutting," printed by M. Bosse in 1672, in continuation of the work of Gerard D'Argues on the same subject. The reputation which he acquired by this performance, he greatly increased by his "Nouvelle Méthode en Geometrie pour les sections des Superficies coniques & cylindriques," 1672, quarto; and his treatise "De Cycloide," published in 1676, 12mo. In the year 1678 he received the honour of a seat in the Academy of Sciences; and in the following year he published in one volume 12mo, "1. Les nouveaux Elemens des Sections Coniques. 2. Les Lieux Géométriques. 3. La Construction ou Effection des Equations." In the same year, under the auspices of the minister Colbert, he commenced an undertaking, conjointly with M. Picard, in order to collect materials for a more correct general chart of the sea-coast of France, than had been before laid down, and visited the province of Bretagne, where the two mathematicians made the surveys and observations requisite for their design. In 1680 they proceeded to the coasts of Guienne and Gascogne; and in 1681 M. de la Hire was directed to proceed alone to Calais and Dunkirk, in order to determine the exact positions of those places. On this occasion he took the opportunity of measuring the breadth of the straits of Dover, from the bastion of Risban, at Calais, to Dover castle, which he found to be twenty-one thousand three hundred and sixty toises. In 1682 he finished the share assigned to him in this undertaking, by the observations which he made in Provence. During his different scientific missions, besides carefully attending to the main object of his appointment, he increased his stock of knowledge by philosophising on different subjects which occurred to him, and particularly by the observations which he made on the variations of the magnetic needle, upon refractions, and upon the height of mountains, as determined by the barometer.

Upon his return to Paris, in the year last mentioned, M. de la Hire published his treatise "De Gnomonique," 12mo, which he reprinted in 1698, with considerable enlargements; and in the following year he was employed on the continuation of the famous meridian line, which M. Picard had begun in 1669. Our author's department was to continue it to the north of Paris, while M. Cassini carried it on to the south: but upon the death of the great Colbert,

that design was relinquished, before its completion. He was next employed by M. de Louvois, with other members of the Academy, in taking levels for the grand aqueducts which Lewis XIV. was about to make, in order to bring the waters of the river Eure to Versailles. Having received from his friend M. Picard some papers on levelling, with a request that he would superintend their publication, after making such alterations and additions as he should think proper, he gave them to the public in 1684, under the title of "Traité du Nivellement de M. Picard, &c.;" and in the following year he published his own grand work, entitled, "Sectiones Conicæ in novem Libros distributæ," folio, containing the whole theory of conic sections, which was considered as an original work, and gained the author great reputation all over Europe. In 1686 he superintended the publication of "Traité du Mouvement des Eaux & des autres Corps fluides, Ouvrage posthume de M. Mariotte;" and in 1687 presented the public with the first edition of his "Tabulæ Astronomicæ," quarto, containing tables of the sun and moon, and the most ready method of calculating eclipses. The second edition of this work, which appeared in 1702, was augmented by astronomical tables of all the planets. His practical geometry was the next work which our author published, under the title of "L'Ecole des Arpenteurs," 1689, 12mo; which was reprinted three years afterwards, with considerable additions. About the year 1690, M. de la Hire was appointed a professor of the Royal college, and also of the Academy of Architecture, both which places were bestowed upon him in reward of his distinguished merit. In 1693 our author edited "Veterum mathematicorum Opera, Græcè & Latinè, pleræque nunc primum, edita," folio. This edition had been begun by M. Thevenot; and upon his death the care of finishing it was committed to M. de la Hire. It shews, that his intense application to mathematical and astronomical studies, had not prevented him from acquiring a very competent knowledge of the Greek language. In 1695 he gave to the public his treatise "De Méchanique," 12mo; and in 1702 engravings of two planispheres, sixteen inches in diameter, from designs made by himself. Besides the works already mentioned, M. de la Hire was the author of a vast number of valuable and important papers, which are scattered about in journals, and particularly in the Memoirs of the Academy of Sciences, from 1666 to 1718. The diversity of his productions,

and his continual employments, give us some idea of the great labour which he must have undergone. His days were almost uniformly spent in close study, or in discharging his professional engagements; and a considerable part of his nights was very frequently devoted to astronomical observations. Seldom did he enjoy any other relief from his labours, than what arose from the exchange of one employment for another. He enjoyed, notwithstanding, a good state of health, till within a month of his death, which took place in 1718, after he had completed the seventy-eighth year of his age. Fontenelle says of him, that his manners were distinguished by the exterior politeness, the circumspection, and the timid prudence of Italy; on which account he appeared too reserved in the eyes of his countrymen, though he was always esteemed by them as an honest disinterested man, and good Christian.

The subject of this article had a son, of the same name with himself, who was in some degree the heir of his genius. He was born at Paris, in 1677, and was originally designed for the medical profession. He applied for some time to the study of anatomy, but soon discovered a stronger bias towards that of the mathematics, to which he entirely devoted himself. By the proofs which he afforded of his proficiency, in numerous memoirs which were read at the sittings of the Academy of Sciences, he acquired such reputation, that in 1699 he was chosen a member of that body. In the Memoirs of the Academy, many of his pieces will be found inserted. In the year 1701 he published an "Ephemeris," calculated from his father's astronomical tables: a work which he continued for five years, under the signature of Gabriel Philip, to distinguish them from his father's productions. His next separate publication was a new edition of Mathurin Jousse's treatise "On Carpentry," with corrections and considerable enlargements. Upon the death of his father, he was appointed his successor in all his employments: but, owing to the infirm state of his health, it was judged prudent for him to decline the professorship of mathematics in the Royal college. Notwithstanding the feebleness of his constitution, however, he went with M.M. Cassini and Maraldi to Dunkirk, to assist in carrying on the meridian line from Paris to the northern extremity of the kingdom, but fell a sacrifice to his application in 1719, when about forty-two years of age. Among his other inventions, he discovered an easy and accurate method of forming large convex lenses,

and made some that were excellent, with a focus of more than one hundred feet, which the king ordered to be preserved in the royal observatory. *Moreri. Nouv. Dict. Hist. Martin's Biog. Phil. Hutton's Math. Dict.—M.*

HIRNHELM, or HERNHAYM, JEROME, a learned Bohemian abbot in the seventeenth century, who was originally a monk, of the order of Prémontré, and became doctor and professor of divinity, abbot of Strahowen, and papal vicar-general throughout Bohemia, Austria, Moravia, and Silesia. He died in 1679, when about forty-four years of age. He is classed among modern philosophical sceptics, on account of the extraordinary attempt which he made to support the interests of superstition and fanaticism, by declaiming on the imbecility of human reason. This was the object of his laborious work, entitled, "De Typho generis humani, sive Scientiarum humanarum inani ac ventoso Tumore, Difficultate, Labilitate, Falsitate, Jactantia, Præsumptione, &c." 1676, quarto. In this work, written, as the author professes, for the relief of the unlearned, and the admonition of the learned, he endeavours to expose the presumption, uncertainty, and falsehood of human science. His evident design was, to depreciate human learning, as inimical to divine wisdom, and to recommend an indolent life as the only way to attain perfection and felicity. As the most effectual cure of philosophical vanity, he endeavours to prove, that all the vices of mankind are to be ultimately traced up to human science. He maintains the absolute imbecility of the human understanding, and the uncertainty of all information from the senses, and ascribes every appearance of wisdom among men to supernatural divine illuminations. This writer's scepticism appears to have been the effect of perverted piety, and may serve to prove, that religion itself is no sure guide to men who disclaim the use and authority of reason. *Moreri. Enfield's Hist. Phil. vol. II. b. ix. ch. i.—M.*

HIRTIUS, AULUS, was an officer under Julius Cæsar, and wrote a supplementary part of the "Commentaries" published in his name. The books composed by Hirtius are the eighth of the Gallic war, and those of the Alexandrine and African wars. Of the two latter he was not an eye-witness, but received his information in part from Cæsar's own mouth. His style is good, but his narrative is reckoned less clear than that of Cæsar himself. He was made consul together with Vibius Pansa, B. C. 43, and the conduct of the war against Antony was committed to them in conjunction with the

young Octavianus. He gave Antony a considerable check in the neighbourhood of Mutina; but afterwards, making an attack upon that general's lines before Mutina, he was carried by his ardour into the centre of the enemy's quarters, where he received a wound which laid him dead upon the spot. *Vossii Hist. Lat. Univers. Hist.—A.*

HOADLY, BENJAMIN, an eminent and excellent prelate of the church of England in the eighteenth century, was born at Westerham, in Kent, in the year 1676. He was educated in grammar learning under his father, who was a clergyman, and master of a private school in his native place, and in the year 1691 was entered a pensioner of Catherine-hall, in the university of Cambridge. He received his degree of B.A. in 1695-6, and in the following year was elected a fellow of his college. In 1698 he was admitted to deacon's orders by Dr. Compton, bishop of London. As soon as he had commenced M.A. in 1699, he became tutor, and discharged that office for two years, with the highest reputation. Having taken priest's orders in 1700, he quitted his fellowship in the following year, when he entered into the marriage state, and was appointed to the lectureship of St. Mildred, in the Poultry, London. This situation he retained for ten years, and then thought it high time to resign it, finding, as he pleasantly observed, that he had *preached* it down to thirty pounds per annum. In the year 1702 he officiated for the rector of St. Swithin's, during his absence as chaplain-general of the fleet; and two years afterwards he was presented to the rectory of St. Peter le Poor, in Broad-street, chiefly through the recommendation of Dr. Sherlock, dean of St. Paul's, whose uniform kindness to him he always gratefully acknowledged. Mr. Hoadly had now begun to distinguish himself by his writings. Besides some occasional tracts, he had published, in the year 1703, a treatise entitled, "The Reasonableness of Conformity to the Church of England represented to the Dissenting Ministers; in answer to the tenth Chapter of Mr. Calamy's Abridgment of Mr. Baxter's History of his Life and Times," octavo. This piece was followed by a succession of treatises on clerical and lay-conformity, episcopal ordination, &c. by Mr. Hoadly and Mr. Calamy, who defended their opposite opinions with much learning, skill, and moderation. The titles of those treatises may be seen in our authorities. In the year 1705, Mr. Hoadly preached a sermon before the lord mayor of London, which gave great offence to the Tories and high-churchmen, and was followed by a

long controversy. From this time, to use his own expression, a torrent of angry zeal began to pour out itself upon him. Having printed his sermon, he immediately defended it, in a piece, entitled, "The Measures of Submission to the civil Magistrate considered: in a Defence of the Doctrine delivered in a Sermon, &c." octavo. He also maintained the same principles in a variety of other publications. In the year 1706, he entered the lists against the celebrated bishop Atterbury, who had advanced some positions, in a funeral sermon for Mr. Bennet, which he considered to be not only ill-founded, but of a dangerous tendency. His animadversions were contained in "A Letter," addressed to the bishop; which drew from that prelate a long vindication, in the form of a "Preface" to a volume of his sermons. In reply to this "Preface," Mr. Hoadly, in the year 1708, published "A Second Letter" to the bishop, with "A Postscript, relating to his Doctrine concerning the Power of Charity to cover Sins." The principal design of the author in these letters, is to vindicate and establish the happy tendency of virtue and morality to the *present* happiness of such a creature as *man* is, which he esteemed a point of the utmost importance to the Gospel itself. In executing his design, he has attacked some of the bishop's sentiments with great strength of reasoning, and in the most dispassionate manner, confuting, as one of his biographers observes, his erroneous opinions without anger, and conquering him without triumph.

The next opponent whom Mr. Hoadly selected, was Dr. Blackall, bishop of Exeter, to whom he addressed "Some Considerations," occasioned by a sermon preached by his lordship before her majesty, in the year 1708. To these "Considerations" the bishop published an answer; which was soon followed by "An humble Reply" from our author. The doctrines of passive obedience and non-resistance were ably contested by our author in these publications; but the same subjects engaged his attention more fully in the year 1709, when he was provoked to a fresh dispute with the bishop of Rochester. That prelate, in his "Concio ad Clerum Londinensem," had maintained those doctrines; and, in a pamphlet which he published relative to some proceedings in convocation, had accused Mr. Hoadly, to whom with a sneer he applied the epithets of *modest* and *moderate*, with "treating the body of the established clergy with language more disdainful and reviling, than it would have become him to have used towards his Presbyterian antago-

nist, upon any provocation; charging them with rebellion in the church, whilst he himself was preaching it up in the state." This accusation, induced our author to set about a particular examination of the bishop's Latin sermon; which he did in "A large Answer to Dr. Atterbury's Charge of Rebellion, &c." This "Answer" was added to another treatise, entitled, "The Original and Institution of Civil Government discussed, viz. 1. An Examination of the Patriarchal Scheme of Government. 2. A Defence of Mr. Hooker's Judgment, &c. against the Objections of several late Writers." In this debate Mr. Hoadly distinguished himself in so eminent a manner, that the house of commons were led to shew him a particular and honourable mark of regard, by representing, in an address to the queen, the signal services which he had rendered to the cause of civil and religious liberty, and requesting that she would be graciously pleased to bestow upon him some dignity in the church. To this address the queen answered, that she would take a proper opportunity of complying with their desire; which, however, she never did. But though our divine was not honoured by royal patronage, the just and noble principles which he had espoused recommended him to the favour of private munificence. For in 1710, he was presented by Mrs. Howland, grandmother of the duke of Bedford, to the rectory of Streatham, in Surrey, and was honoured with a chaplaincy by his grace, as a qualification for holding it. The circumstances under which he received this preferment, were very honourable both to the receiver and the donor; for, as he himself informs us, "when fury seemed to be let loose, and to distinguish me particularly, she herself, unasked, unapplied to, without my having ever seen her, or been seen by her, chose, by presenting me to the rectory of Streatham, then just vacant, to shew, in her own expression, that she was neither ashamed nor afraid to give me that public mark of her regard at that critical time."

Mr. Hoadly was the reputed author of several occasional little political pieces, which appeared about this time, and were reprinted some years afterwards in one volume, entitled, "A Collection of several Pieces printed in the year 1710." In 1711 he published his very valuable volume of "Discourses on the Terms of Acceptance with God," octavo; which was followed by the publication of some occasional sermons, and political tracts, which, together with some pieces of an earlier date, were collected together, and reprinted in one volume,

in 1715. Mr. Hoadly was also the concealed, but now undoubted author of an admirable piece of grave satire, which was published in the year last mentioned, under the name of sir Richard Steele, in the form of a dedication to pope Clement IX. prefixed to "An Account of the State of the Roman-catholic Religion throughout the World."

Soon after the accession of king George I. Mr. Hoadly was nominated one of the chaplains to his majesty, having, before his admission to that office, been created doctor of divinity by archbishop Wake. This promotion was but a prelude to higher dignities, to which his merits justly entitled him. In the year 1715, he was raised to the episcopal bench, by being appointed to the vacant see of Bangor, with which he was permitted to hold both his livings *in commendam*. During the following year, his lordship published "A Preservative against the Principles and Practices of the Non-jurors, both in Church and State, &c.;" and in the year 1717, he preached before the king his famous sermon, on "The Nature of the Kingdom or Church of Christ," which excited against him no little clamour among the clergy of the high-church party, and gave rise to the celebrated controversy which bears our prelate's name. No sooner had this sermon been printed, by special command, than it was determined to proceed against the author in convocation, as soon as it should sit. The lower house, accordingly, drew up their representation, &c.; but before it could be brought into the upper house, that assembly was prorogued, by the king's special order; nor was it permitted to sit, or do any business, till the heat of their resentment had subsided. The Bangorian controversy commenced, with a letter from Dr. Snape to the bishop of Bangor; but it may be said to have taken its rise from the seizure of a number of copies of "A Collection of Papers," written by the late nonjuring bishop Hicke, designed to inflame the minds of the people against the reigning family, and to subserve the interests of the pretender and the nonjuring cause. Many publications were sent into the world, as antidotes to this "Collection;" but none such as the best friends of the government and the Protestant religion could rest satisfied with, before the appearance of the bishop's "Preservative," and his sermon "On the Nature of the Kingdom of Christ." These struck at the root of civil and ecclesiastical tyranny. In the latter the bishop shewed, from the clear and decided language of Scripture, that Christ alone was king in his own kingdom, and the

sole law-giver; that for his laws we must appeal to him, and his inspired followers; that he had declared his kingdom not to be of this world; and that, consequently, all *encouragements* and *discouragements* of this world were not what Christ approved of, tending to make men of one *profession*, not of one *faith*; hypocrites, not Christians. These tenets were represented, though unjustly, as designed to undermine all establishments, and that of the church of England in particular; and the bishop was attacked by persons of the greatest eminence in the church, for their defences both of church and state, among whom were Drs. Snape, Sherlock, Hare, Potter, Mr. Law, &c. Their real arguments and misrepresentations he solidly confuted; their slanders, calumnies, and falshoods he forgave; never a moment departing from the manly characters of the Christian divine, and the accomplished gentleman; making controversy what he wished it, and proved by his example that it might be, the glory, and not the shame, of Christianity. One of the most able and important treatises which the bishop published in the course of this controversy, appeared in 1719, in an octavo volume, entitled, "The common Rights of Subjects defended; and the Nature of the Sacramental Test considered; in Answer to the Dean of Chichester's (Dr. Sherlock's) Vindication of the Corporation and Test Acts." It shews, in the most satisfactory manner, "that it is a prostitution of the holy sacrament, to apply it to a purpose of a different nature from what the great Institutor solemnly appropriated it to; and to make that the tool of this world, which he ordered to have respect only to another. And that the test and corporation acts are repugnant to reason and to justice." The titles of the other pieces which he published in this controversy, may be found in the "Biographia Britannica."

The Bangorian controversy was hardly brought to a conclusion, in the year 1720, when our prelate resigned the rectory of St. Peter le Poor, and, in the following year, was translated from the see of Bangor to that of Hereford. Mr. Whiston has confidently asserted, and alleged it as a matter of just complaint against Dr. Hoadly, that he retained the former see, and accepted the revenues which were intended to maintain a resident bishop in that diocese, for six entire years, without ever seeing the diocese in his life. We confess, that we do not see how he could reconcile such a continued absence from his church, with right notions of an honest discharge of his pastoral duties.

While Dr. Hoadly presided over the bishopric of Hereford, the trial of Dr. Atterbury, bishop of Rochester, took place; in whose sentence he most conscientiously concurred. In the year 1723, his lordship was translated to the see of Salisbury, upon which he resigned his rectory of Streatham; and in the following year he published "A Charge" to the clergy of his diocese, delivered at his primary visitation. He likewise continued to employ his pen, as occasions offered, in the cause of that liberty which he loved, and for which he had been so strenuous and triumphant an advocate. In the year 1732, his lordship drew up "An Account of the Life, Writings, and Character of Dr. Samuel Clarke;" which was prefixed to the posthumous works of that eminent divine, then first published, and is a lasting monument to the memory of his illustrious friend. In 1734, he was advanced, on the death of bishop Willis, whom he had also succeeded at Salisbury, to the see of Winchester; and in the following year he published his truly rational and useful treatise, entitled, "A plain Account of the Nature and End of the Sacrament of the Lord's Supper; in which, all the Texts of the New Testament relating to it, are produced and explained; and the whole Doctrine about it is drawn from them alone." As this excellent performance, which was intended to represent one of our Lord's institutions in its primitive simplicity, limited the nature and effects of this positive rite to the declarations of our Lord himself, when he instituted it, and to those of St. Paul afterwards, which are the only certain and authentic accounts; it was, consequently, unfavourable to the commonly received opinions of its peculiar efficacies and benefits, and, accordingly, met with a very warm though weak opposition. The fury of such assailants was spent to little purpose; and when the utmost efforts of their zeal had been exerted against it, the "Plain Account" still remained uninjured and secure. A judicious abridgment of this piece, under the title of, "The rational Christian's Assistant to the worthy Receiving of the Lord's Supper," was published by Dr. Disney, in 1774.

In the year 1754, bishop Hoadly published a volume of his discourses, entitled, "Sixteen Sermons formerly printed, now collected into one Volume, &c.;" and in the following year he published, "Twenty Sermons, the first Nine of them preached before the King in Lent, &c." The discourses of which the last-mentioned volume consists, are of a practical nature, and written with that plainness and

perspicuity, that good sense, that free and easy spirit, which are so very observable in all his lordship's productions. Our worthy prelate was now enjoying the honourable tranquillity of a great and good mind at the eve of life; when his repose was cruelly and unexpectedly disturbed by the villainy of one Bernard Fournier, a convert from popery and a curate at Jersey, who attempted to defraud him of no less a sum than 8800*l.* by setting up a note of hand which he pretended to have received of his lordship. This iniquitous scheme was so artfully contrived, that, for the security of himself and family, the bishop thought proper to file a bill in chancery against Fournier; and after a long trial it was decreed, that the note set up by the latter, was "a gross fraud and contrivance of the defendant." This decree, however, did not abash the defendant, who was dead to all sense of shame, and continued to treat the bishop with unparalleled audacity. Upon this his lordship judged it necessary to lay before the public a detail of the proceedings, and his reasonings upon them. This he accordingly did, in the year 1758, in "A Letter from the Bishop of Winchester to Clement Chevallier, Esq.;" in which he gave a particular and spirited account of this extraordinary, and wicked transaction. The admirable accuracy and precision with which his lordship's narrative was penned, bore a pleasing testimony to the vigour of his mental powers, and shewed, that a venerable old age had not yet exhausted that warmth and spirit peculiar to him. It was, indeed, an astonishing performance for a divine turned of eighty-one years of age; and he received many compliments on that account, both by visits and letters, from several of the greatest lawyers of the age. The remainder of his days were spent by our prelate in the uninterrupted enjoyment of those tranquil pleasures, which naturally spring from the recollection of a well spent and useful life. He died at his palace at Chelsea, in 1761, when in the eighty-fifth year of his age. Dr. Hoadly was distinguished by considerable learning, and uncommon talents, which he consecrated, in the most honourable manner, to the service of mankind. "By his seizing every proper opportunity to defend the cause of truth, virtue, and religion in general, and of our happy constitution in particular, in whatsoever quarter attacked; by his asserting and vindicating, on the most interesting occasions, and against the greatest names (and that at once with the temper of a Christian, and the good manners of a gentleman), the rights of the throne and those of Englishmen, he added to

the name of scholar those far superior, of a good man, a good subject, and a true lover of his country." Such is the pious testimony to the worth of his character, which was paid by his son Dr. John Hoadly. His manners in private life were truly amiable; and he was uncommonly fortunate in his domestic connections, having been married to two excellent women, with whom he was completely happy. As a controversialist, he was unequalled in the liberality, moderation, and candour which he displayed towards his opponents. One of his biographers remarks, "That in all the controversies which he held with his brethren (and no one, surely, held more), he ever preserved an equanimity of temper; the meek and candid Christian never lost in the disputer of this world; cool, calm, and composed, he forgets the man, whilst he is animadverting on the writer, never betrayed into any asperity of expression—any railing accusations, and misbecoming flights, or those sallies of passion, which, as they give no strength to a bad argument, never add any grace or advantage to a good one. Happy would it be for the cause of religion and truth, if all who engage in controversy would imitate this pattern, and guard against virulence of expression, which, as it cannot tend to elucidate, so neither hath it any connection with, literary controversies—least of all in religious disputes, when the wrath of man cannot be supposed to work the righteousness of God." Although several of his writings were somewhat temporary, the greater part of them are general, as the truths which they inculcate are eternal; and they will render his memory dear to this nation, as long as the love of freedom is the characteristic of Britons; and his name will always be mentioned with honour, by every friend to religion, learning, truth, and virtue. For the titles of his numerous pieces, not already particularised, we refer to the first of our authorities. In the year 1773, Dr. John Hoadly published a very handsome and complete edition of his father's works, in three volumes, folio; in an appendix to which are inserted some detached parts of his lordship's correspondence with the prudent and amiable lady Sundon, which may be regarded as a very curious addition. They contain the bishop's sentiments on a variety of interesting topics, and discover more of his private character than can be seen in his works, or than it became the editor to display in words; particularly the most intimate sensibility of real friendship, and the unreserved intercourse of minds truly virtuous and confident in each other. Prefixed to the first volume

is "An introductory Account of the Author," originally drawn up by the editor for the supplement to the *Biographia Britannica*, whence it has been reprinted, with some few alterations. *Suppl. Biog. Britan. Brit. Biog. Annual Register*, 1762.—M.

HOADLY, BENJAMIN, M.D. eldest son of the preceding, was born in 1706. He received his early education at the school of Dr. Newcome of Hackney, and in 1722 was admitted a pensioner of Bene't college, Cambridge, under the tuition of Mr. Herring, afterwards archbishop. He entered upon the physic line, and assiduously pursued mathematical and philosophical studies under the celebrated professor Saunderson. He was early received into the Royal Society, and his name was made known to the scientific world by an epistle on a mathematical subject, addressed to him by Dr. Samuel Clarke. The degree of M.D. was conferred upon him by mandamus in 1728. He settled in London as a physician, and in 1737 read the Gulstonian lectures before the College of Physicians, which he printed in 1740. In 1742 he was appointed physician to his majesty's household; and in 1746, to that of the prince of Wales;—an honourable circumstance to him, as the two courts were on no good terms with each other. Dr. Hoadly was a man of elegant as well as solid accomplishments; and in 1747 he produced a proof of his acquaintance with the gay and polite world, by his "Suspicious Husband," one of the most sprightly comedies in the English language. He afterwards gave some assistance to his friend Hogarth in the composition of his "Analysis of Beauty." He joined Mr. Wilson in some "Observations on a Series of electrical Experiments," published in 1756, quarto. He died at his house at Chelsea in 1757, leaving no issue, though twice married.

Dr. Hoadly will be principally remembered as the author of the *Suspicious Husband*, which, by its own gaiety, and the admirable performance of Garrick, in the part of the hero of the piece, Ranger, became extremely popular, and still keeps its place on the stage. His professional work, entitled "Three Lectures on the Organs of Respiration," is characterised by Haller as a very ingenious defence of a bad cause. He maintains in it the existence of atmospherical air in all the cavities of the body, and derives the phenomena of respiration from its alternate compression and relaxation in the thorax. He printed an "Harveian Oration," pronounced in 1742, which is said to be a piece of elegant Latin. *Biog. Britan. Halleri Bibl. Anat.*—A.

HOBBS, THOMAS, a celebrated English philosopher, political and various writer in the seventeenth century, was the son of a clergyman at Malmesbury, in Wiltshire, where he was born in the year 1588. At the time of his birth, the Spanish armada was upon the coast of England, and his mother is said to have been so terrified by the alarm which it occasioned, that she was brought to bed of him prematurely. Notwithstanding this circumstance, he was of a healthy and vigorous constitution, and gave early indications of an uncommon strength of mind. At a proper age he was placed under the care of the master of the grammar-school in his native town, who, having a high opinion of his parts, treated him with much kindness and indulgence, and gave him all possible assistance in his studies. So rapid was the proficiency in the learned languages which young Hobbes made under his tuition, that, before he quitted school, he translated the *Medea* of Euripides into elegant Latin verse. In the year 1603 he was entered of Magdalen-hall, in the university of Oxford, where he was chiefly supported by an allowance from his uncle, who was alderman of Malmesbury, and who at his death left him a small annuity, that he might not be obliged to relinquish his academical pursuits. He was admitted to the degree of B.A. in 1607; and after having applied with much industry to his college studies, particularly those of logic and the peripatetic philosophy, for five years, in 1608, by the recommendation of the principal of Magdalen-hall, he was taken into the family of lord Hardwicke, (who was soon afterwards created earl of Devonshire,) in the capacity of tutor to his son William, lord Cavendish. With that young nobleman, between whom and himself there was no great disparity in age, he was admitted to a great degree of intimacy, so as not only to be his assistant in his studies, but also his companion in the sports of the field, to which the young lord was much addicted. By the propriety and prudence of his behaviour Mr. Hobbes so effectually recommended himself, both to his pupil and his father, that he was sent abroad with him on his travels, in the year 1610, and made the tour of France and Italy. This opportunity of seeing the celebrated monuments of antiquity, conversing with learned men, becoming acquainted with the policy and manners of foreign states, and learning their languages, Mr. Hobbes assiduously improved.

Upon his return with lord Cavendish to England, having been led to entertain a strong

persuasion of the linanity and inutility of the peripatetic philosophy, he resolved to devote his leisure to the study of the ancients, that he might collect whatever was most valuable from their writings. By the reputation of his literary acquirements, and a good address, he obtained an introduction to an acquaintance with several persons of high rank, and also with men eminently distinguished for their genius and learning; particularly the lord chancellor Bacon, who admitted him to a great degree of familiarity, and, it is said, made use of his pen for translating some of his excellent works into Latin. He was, likewise, much in favour with lord Herbert, of Cherbury; and the celebrated Ben Jonson had so great an esteem for him, that he revised the first work which he published, namely, an English translation of "The History of Thucydides." This work was undertaken by him, as he informs us himself, "from an honest desire of preventing, if possible, those disturbances in which he was apprehensive that his country would be involved, by shewing, in the history of the Peloponnesian war, the fatal consequences of intestine troubles." It has always been considered as one of the best translations which we have of any Greek writer. While, however, the author was preparing it for the press, his patron the earl of Devonshire died, in 1626; and in 1628, the year in which it was published, his son also died, in whose service Mr. Hobbes had spent twenty years, first in the capacity of his tutor, and afterwards of his secretary. These losses were so severely felt by him, that, to divert his mind, he thought proper to accept of an offer which was made him of going abroad a second time, as tutor to the son of sir Gervase Clifton, whom he accordingly accompanied into France, where he continued for some time. During this interval, (having now conceived a violent aversion to scholastic learning, and an earnest desire of investigating truth with a liberal and independent spirit,) he applied to the study of the mathematics, chiefly on account of their tendency to habituate the mind to right modes of reasoning, and to enable it to discriminate, in the most accurate manner, truth from falsehood. In the year 1631, he was induced to return to his native country, at the solicitation of the countess-dowager of Devonshire, who was desirous of placing under his care the young earl, who was then about thirteen years of age. Such an employment in a family to which he had so early attached himself, and was under considerable obligations, was perfectly suitable to Mr. Hobbes's inclination, and

he discharged the trust committed to him with the greatest diligence and fidelity.

In the year 1634, our author republished his translation of Thucydides, and then accompanied his noble pupil to Paris, where he applied his leisure hours to the study of natural philosophy, particularly to that of mechanics, and the causes of animal motion. It was a circumstance which greatly increased his love of this branch of science, and facilitated his improvement in it, that in this visit to Paris he became acquainted with several eminent philosophers, particularly father Mersenne and Gassendi, with whom he formed an intimate friendship, and after his return kept up a constant correspondence. From Paris Mr. Hobbes attended his pupil into Italy, where at Pisa he became known to Galileo, who communicated his notions to him with the utmost freedom; and, after examining the numerous objects which arrest attention in that country, returned with the earl into England, in 1637. Here he continued to live in that nobleman's family; and his long residence at the noble seat at Chatsworth, afforded him an opportunity of exercising his inclination to Latin poetry, in celebrating the wonders of the Peak. This production of his muse, which is not entitled to any extraordinary commendation, he published in quarto, under the title of "*De Mirabilibus Pecci, Carmen*." As the political horizon in Britain now wore a threatening aspect, and a civil war was likely to take place between the king and parliament, Mr. Hobbes, whose connections and principles made him a zealous advocate for the royal cause, rendered himself so obnoxious to the popular party, that he thought it prudent to retire to Paris, about the beginning of the year 1641, where he enjoyed the society of many philosophical friends. Among others, he was introduced to the celebrated philosopher Des Cartes, and began an epistolary correspondence with him on the nature and laws of motion, on optics, and other topics of natural philosophy. When Des Cartes first wrote his "*Philosophical Meditations*" on God, and the human mind, and other pneumatological subjects, he submitted it to the examination of his learned friends, and among the rest to Hobbes, who sent his observations on the work to their common friend Mersenne, by whom they were communicated to Des Cartes. Hobbes, who was of opinion that thought may be a property of body, contradicted some of the first principles of Des Cartes' system. A correspondence was opened on the subject; but Des Cartes, affecting to treat his

opponent with some degree of contempt, as destitute of solidity and depth of judgment, soon dropped the controversy.

Mr. Hobbes had now for a considerable time applied himself to the study of political and civil legislation; and, in 1642, he printed a few copies of his famous book, entitled, "*Elementa Philosophica de Cive*." In the English translation which was afterwards published, it was entitled, "*Philosophical Rudiments concerning Government and Society; or a Dissertation concerning Man in his several Habitudes and Respects as the Member of a Society, first secular, and then sacred: containing the Elements of Civil Polity in the Agreement which it hath both with natural and divine Laws,*" &c. The principles in this book were afterwards more fully illustrated, and more systematically arranged, in the author's "*Leviathan*." It contains many just and profound observations, but intermixed with obnoxious and dangerous tenets. The author's principal object in it was, to check the rising spirit of freedom, by establishing the claims of monarchy on new principles of philosophy; on which account it was as much condemned by the popular party, as it was admired by the other. In the year 1645, he embarked in a mathematical controversy concerning the quadrature of the circle, and by his writings on the subject obtained considerable reputation among his contemporaries. In the year 1647, he was recommended to Charles prince of Wales, who then resided at Paris for the sake of safety, as a proper person to instruct him in the elements of mathematics and philosophy; and by his care in the discharge of that office, he gained the favour of the prince in a very great degree. About this time a second and more complete edition of our author's treatise "*De Cive*," was printed in Holland, by the care of M. Sorbriere, to which were prefixed two Latin letters, in commendation of the work, one by Gassendi, and the other by father Mersenne. In the mean time, Mr. Hobbes, who was still at Paris, was attacked by a fit of sickness, which reduced him to so low a state, that his friends began to despair of his recovery. While he was in this situation, his friend Mersenne conceived that a favourable opportunity offered itself for attempting his conversion to the catholic faith. Accordingly, after a few compliments of condolence, he began to mention the power of the Roman church to forgive sins: but Mr. Hobbes immediately replied, "Father, all these matters I have debated with myself long ago. Such kind of disputes would be troublesome to me now; and you can enter-

tain me on subjects more agreeable. When did you see M. Gassendi?" Father Mersenne easily understood his meaning, and without troubling him farther, suffered the conversation to turn upon general topics. Yet some days afterwards, when Dr. Cosins, afterwards bishop of Durham, came and offered to pray with him, he very readily accepted the proposal, and received the sacrament at his hands, according to the form appointed by the church of England. However, he at length recovered his health, and former robust constitution.

In the year 1650 was published at London a small treatise of Mr. Hobbes's, entitled, "*Human Nature*," which Mr. Addison pronounces to be his best work; and another, entitled, "*De Corpore Politico, or, Elements of the Law*." This latter piece was presented to Gassendi, and read by him a few months before his death, who is said first to have kissed it, and then to have delivered his opinion of it in these words: "This treatise is indeed small in bulk, but in my judgment it is the very marrow of science." Mr. Hobbes had now for a considerable time been employed in digesting his religious, moral, and political principles into a system, which was published at London, in 1651, in folio, under the title of "*Leviathan: or, the Matter, Form, and Power of a Commonwealth, ecclesiastical and civil*." In this work, in establishing a system of civil policy, he represents man as an untameable beast of prey, and government as the strong chain, by which he is to be kept from mischief. It is a learned and ingenious performance, and contains many sound and important observations on the principles of government. But at the same time it abounds in extravagant, paradoxical, and dangerous notions, tending to confound all distinction between right and wrong, and indirectly to undermine the foundations of all religion, natural and revealed. Upon its publication, the whole body of the English clergy took the alarm; and the author was not only suspected to be inimical to the cause of revelation, but in policy to favour the cause of democracy. The indignation which it excited amongst them, however, was probably in a great measure owing to the freedom with which it inveighs against ecclesiastical tyranny. Be that as it may, the suspicions which were on this occasion raised against the author, dissolved his connection with king Charles II. at Paris; and, according to lord Clarendon, "he was compelled secretly to fly out of that city, the justice having endeavoured to apprehend him, and soon after escaped into England, where he

never received any disturbance." Upon his return to his native country, Mr. Hobbes found a welcome asylum in the Devonshire family, and commonly passed his summers at Chatsworth, and some of his winters in town; where he numbered among his intimate friends some of the most celebrated men of the age, among whom were Dr. Harvey, Mr. Selden, and Abraham Cowley.

In the year 1654, Mr. Hobbes published his "Letter upon Liberty and Necessity," which occasioned a long controversy between him and Dr. Bramhall, bishop of Londonderry, and afterwards lord primate of Ireland. Dr. Priestley says, that he was the first who understood and maintained the proper doctrine of philosophical necessity. About the same time he published "Elementorum Philosophiæ, Sectio prima, de Corpore," octavo, which occasioned a controversy for upwards of twenty years between the author and Dr. Wallis, Savilian professor of geometry at Oxford, and in which he had the misfortune to have all the mathematicians against him. It is indeed said, that he engaged in this kind of study at too late a period of life, to excel in it; and that though for a time he maintained his credit, while he was content to proceed in the same track with others, and to reason in the accustomed manner from the established principles of the science; yet when he began to digress into new paths, and to set up for a reformer, inventor, and improver of geometry, and to pretend to have demonstrated the quadrature of the circle, the cubature of the sphere, and the duplication of the cube, he lost himself extremely. The history of this controversy, and the titles of the numerous pieces produced in it, may be seen in the first of our subjoined authorities. To complete his body of philosophy, he published, in 1658, "A Dissertation on Man," in which he advanced many singular opinions concerning the intellectual and moral powers of human nature.

Upon the restoration of king Charles II. Mr. Hobbes came up to London, and was one day with his patron at Salisbury-house, when the king passed by and accidentally saw him. Upon this his majesty immediately sent for him, gave him his hand to kiss, and enquired kindly after his health and circumstances; and some time afterwards he directed an eminent portrait-painter to draw his picture, to be placed in his majesty's closet. The king also admitted him to a private audience, assured him of his protection, and settled a pension upon him of one hundred pounds per annum, out of his

privy purse. Yet this powerful protection did not render our author entirely safe from attacks; for, in 1666, his "Leviathan," and his treatise "De Cive," were censured by parliament, which alarmed him much; as did, likewise, the bringing a bill into the house of commons, to punish atheism and profaneness. It is supposed to have been on this occasion that he composed his very learned and ingenious "Historical Narration concerning Heresy, and the Punishment thereof;" with the view of demonstrating that he could not be legally punished for heresy, in writing and publishing his "Leviathan." After this storm was a little blown over, he entertained the design of collecting and publishing a beautiful edition of such of his pieces as were in Latin; but, owing to the vigilance of the clergy, he found it impracticable in England, and therefore sent them to Amsterdam, where an entire edition of them was published, in 1668, in quarto. Whilst the writings of Hobbes were reprobated by the general body of the clergy, and occasioned many learned and able replies, they were not without their admirers, both at home and abroad. Foreigners of the first distinction visited the author, among whom was Cosmo de Medicis, then prince of Tuscany, who gave him ample marks of his esteem and respect; and having received his picture, and a complete collection of his writings, ordered the former to be deposited among his curiosities, and the latter to be added to his celebrated library at Florence. Similar visits were paid him by several foreign ambassadors, and other persons of distinction, who were curious to see a person, whose singular opinions and numerous writings had made so much noise all over Europe. Even in the public schools his doctrines had professed advocates; and Daniel Scargill, a Cambridge scholar, maintained some of his fundamental tenets in a public disputation. His boldness, however, drew on him a very cruel academical prosecution, which terminated in his imprisonment, the loss of his degree, his removal from a fellowship, and his expulsion from the university. This circumstance brought so much odium upon Mr. Hobbes, that bishop Fell, in his Latin edition of Wood's "History and Antiquities of the University of Oxford," thought it necessary to leave out the eulogium which the author had passed upon the philosopher of Malmesbury, and insert in its stead a severe censure. Wood, offended at this freedom, acquainted Hobbes with the transaction, who addressed to him a letter in justification of himself, and containing warm and bitter complaints against Dr. Fell, which

was published at Oxford in 1674. This produced from Fell a bitter invective, to which Hobbes made no reply.

In the year 1672 Mr. Hobbes wrote his own Life, in Latin verse, when, as he observes, he had completed his eighty-fourth year; in which, whatever may be thought of the poetry, there is much wit displayed, as well as a sufficient portion of vanity. In this work he informs us, that when he retired to France his whole fortune consisted of five hundred pounds; and he observes, that with the accession of a legacy of two hundred pounds, together with an annuity of fourscore pounds a-year from his patron the earl of Devonshire, and the pension granted him by the king, he possessed sufficient to exceed all his wants. He pleasantly adds, that, by computing his effects in French sols, or Spanish maravedies, he could persuade himself that neither Cræsus nor Crassus were at all richer men than he. In 1674 he published a translation in English verse, of four books of Homer's Odyssey; which were so well received by the public, that he was encouraged to undertake a version of the whole Iliad, and the remaining books of the Odyssey. This task he completed, and published his work in 1675. Of this performance Mr. Pope, in the preface to his own translation of the Iliad, says, that the author "has given a correct explanation of the sense in general, but for particulars and circumstances lops them, and often omits the most beautiful. He sometimes omits whole similies and sentences, and is now and then guilty of mistakes, into which no writer of his learning could have fallen, but through carelessness." His versification is so bad, that his translation is now entirely fallen into neglect, though it was so much esteemed in his own time, that in less than ten years it ran through three large editions. Before the appearance of this work, in 1674, Mr. Hobbes had taken his leave of London, and retired to spend the remainder of his days in Derbyshire. In this situation, however, he still continued to prosecute his studies with unwearied application, and sent into the world more productions of his pen. In 1676, he printed his dispute with Dr. Benjamin Laney, bishop of Ely, "concerning Liberty and Necessity;" and in 1678, he published his "Decameron Physiologicum, or, Ten Dialogues of Natural Philosophy." About the same time he put the last hand to a work formerly published, though without his name, entitled, "The Art of Rhetoric, collected from Aristotle and Ramus;" to which he added a book, composed some years before, entitled, "A

Dialogue between a Philosopher and a Student of the Common Law of England." In the year 1679, he sent another book of his, entitled, "Behemoth, or, a History of the Civil Wars from 1640 to 1660," to an eminent bookseller, with a letter, containing his request that he would not publish it till a proper occasion offered. From the letter it appears, that his request was founded on his not having been able to obtain the king's permission for its publication. The work, however, made its appearance soon after the author's death, and is written in the form of a dialogue, in a perspicuous and accurate style. But it contains a very partial and unfair account of the proceedings of the parliament, and is very injurious to the characters of those who engaged in opposition to the king. It is also interspersed with political maxims and reasonings, equally pernicious and absurd. A few months after he had sent this work to the press, Mr. Hobbes was afflicted with a suppression of urine; and his physician plainly told him, that he entertained but little hope of curing that complaint. Mr. Wood informs us, that, upon being apprised of his critical situation, he said, "Then I shall be glad to find a hole to creep out of the world at." In the month of November, his patron the earl of Devonshire removing from Chatsworth to another seat of his, called Hardwicke, Mr. Hobbes earnestly persisted in requesting that he might be carried to the same place, though this could not be done but by laying him on a feather-bed. He bore the journey without much inconvenience; but within a few days afterwards, by a paralytic attack, he lost the use of his speech, and of his right side entirely. In this condition he continued for some days, and died on the 4th of December, 1679, in the ninety-second year of his age.

Mr. Hobbes was a man of considerable learning, and very vigorous faculties, and, had he been sufficiently careful to form and improve his judgment, and to preserve his mind free from the bias of prejudice and passion, would undoubtedly have deserved a place in the first class of philosophers. The mathematical method of reasoning which he adopted, greatly assisted him in his researches; but he was often led into error by assuming false or uncertain principles or axioms. The vehemence with which he engaged in political contests biassed his judgment on questions of policy, and led him to frame such maxims and rules of government, as would be destructive of the peace and happiness of mankind. An arrogant contempt

of the opinion of others, an impatience of contradiction, and a restless ambition to be distinguished as an innovator in philosophy, were qualities which appear to have contributed in no small degree to the perversion of his judgment. It has been observed that, considering his great age, he was a man of no very extensive reading. Homer, Virgil, Thucydides, and Euclid were the authors with whom he was most delighted. Upon this subject he used to say, that "if he had read as much as others, he should have been as ignorant as they." In his "Survey of the Leviathan," lord Clarendon observes, that "it hath always been a lamentation among Mr. Hobbes's friends, that he spent too much time in thinking, and too little in exercising those thoughts in company of other men of the same, or of as good faculties; for want whereof his natural constitution, with age, contracted such a morosity, that doubting and contradicting men were never grateful to him. In a word, Mr. Hobbes is one of the most ancient acquaintance I have in the world, and of whom I have always had a great esteem, as a man who besides his eminent parts and learning, hath been always looked upon as a man of probity, and of a life free from scandal." The following short account of his private manners and habits, which is related by bishop Kennet, in his Memoirs of the Cavendish family, will afford entertainment to some of our readers: "His professed rule of health, was to dedicate the morning to his exercise, and the afternoon to his studies. And, therefore, at his first rising he walked out, and climbed any hill within his reach; or, if the weather was not dry, he fatigued himself within doors by some exercise or other, to be in a sweat, recommending that practice upon this opinion, that an old man had more moisture than heat, and therefore by such motion heat was to be acquired, and moisture expelled. After this he took a comfortable breakfast, and then went round the lodgings to wait upon the earl, the countess, and the children, and any considerable strangers, paying some short addresses to all of them. He kept these rounds till about twelve o'clock, when he had a little dinner provided for him, which he eat always by himself without ceremony. Soon after dinner he retired to his study, and had his candle with ten or twelve pipes of tobacco laid by him, then shutting his door, he fell to smoking, thinking, and writing for several hours." He was naturally of a timid disposition, whence he was led to indulge continual apprehensions for his personal safety. He could not endure to be

left in an empty house; which, his friends said, was owing to his dread of assassination. To this timidity it is to be ascribed, that he was a conformist to the established religion of his country, and frequently partook of the sacrament, and sometimes makes use of language in his writings at which the mind of an honest unbeliever must have revolted, whilst he was unquestionably hostile to the great principles of natural and revealed religion. His writings, owing to the agreeableness of his style, his dogmatical manner, and the oddness and apparent novelty of his opinions, had a great run for some time, and contributed much to the spreading of irreligion and infidelity. They have been sufficiently refuted, however, by several learned writers, particularly Dr. Henry More, bishop Cumberland, and Dr. Cudworth.

The following positions, chiefly selected from his Leviathan, may serve as a specimen of his philosophy. All knowledge originates in sensation, and is produced by the pressure, either immediate or mediate, of external objects upon the senses. Sensible qualities are, in their objects, nothing more than the motion of matter operating variously upon the organs of sensation. Imagination and memory are the permanent effects of former impressions upon the senses. Thinking is the succession of one imagination after another, which may be either irregular, or regulated with a view to some end. Every conception, being derived from the senses, is finite; we have, therefore, no idea of infinity, and God is an object, not of apprehension, but of reverence. No one can conceive of any thing but as existing in some place, of some finite magnitude, and divisible into parts; nor can any thing be wholly in one place and wholly in another at the same time, or two or more things be at the same time in the same place. Truth and falsehood are attributes, not of things, but of language. The intellect peculiar to man is a faculty arising from speech; and the use of reason is the deduction of remote consequences from the definitions of terms. Science is the knowledge of these consequences. There are in animals two kinds of motion, one, vital and involuntary; the other animal and voluntary. The latter, if it tends towards an object, is appetite; if it recedes from it, aversion: and the object in the former case is said to be good, in the latter, evil. Appetite is attended with pleasure, aversion with pain. In deliberation, the last impulse of the appetite is will; success in attaining its object, enjoyment. Moral qualities are those by which the peace and security

of the state are preserved. Felicity consists not in tranquillity, but in a perpetual progress from one desire to another. The diversity of human characters arises from the different ways in which men pursue happiness.

The desire of investigating causes leads to the knowledge and belief of a first cause, the one eternal deity, although the divine nature is incomprehensible. From men's ignorance of true causes arises anxiety, fear, superstition.

Nature has formed all men equal; whence arises the universal hope of acquiring by violence whatever we desire, and the universal apprehension of suffering violence from others. The necessary consequence is, that a state of nature is a state of perpetual hostility, in which no individual has any other means of safety than his own strength or ingenuity, and in which there is no room for industry, because no secure enjoyment of its fruits. In this state, every one has a right to use his own faculties at pleasure for his preservation, and of doing whatever he judges to be conducive to this end; and since there is no property, there can be no injustice. For the sake of peace and security, it is necessary that each individual recede from a part of his natural right, and be contented with such a share of liberty, or freedom from restraint, as he is willing to allow to others. This resignation of natural rights may either be a simple renunciation, or a transfer of them to an individual or body, by mutual consent, for the common good. The multitude, thus brought out of a state of nature, becomes one person, which is called the republic or state, in which the common power and will are exercised for the common defence. The ruling power cannot be taken from those to whom it has been committed, nor can they be punished for mal-administration. If the supreme magistrate inflicts any penalty upon the innocent, he sins against God, but does not act unjustly. The interpretation of the laws is to be sought, not from preceptors nor philosophers, but from the authority of the state; for it is not truth, but authority, that makes law; nevertheless, the king ought to interpret the law according to his own natural reason and conscience. Punishment is an evil inflicted upon the transgressor of the law, to this end, that the apprehension of it may bend the will of the citizens to submission. The public law is to be instead of conscience to every individual; it is therefore false that every violation of conscience in a citizen is a sin. The offices of the supreme governors are to be regulated by those ends, which comprehend the security of the people.

For the titles and subjects of Mr. Hobbes's works which have not been already particularised, the reader may consult the *Biog. Britan. Brit. Biog. Gen. Dict. Enfield's Hist. Phil. vol. II. b. ii. ch. ii. § 5.*—M.

HOCHSTETTER, ANDREW-ADAM, a learned German Lutheran divine, who flourished in the latter part of the seventeenth and the beginning of the eighteenth century, was born at Tübingen, in the year 1668. He was admitted to the degree of doctor, and was successively professor of eloquence, of moral philosophy, and of divinity, in the university of his native city. He was also chosen pastor; appointed superintendent of the ecclesiastical district; and finally raised to the honourable post of rector of the university. He died at Tübingen, in the year 1717. Among other works, he was the author of "*Collegium Puffendorpianum*;" "*De Festo Expiationis, & Hirco Azazel*;" "*De Conradino, ultimo ex Suevis Duce*;" "*De Rebus Elbingensibus*," &c. His historical works are held in most estimation. *Nouv. Dict. Hist.*—M.

HODGES, NATHANIEL, an English physician, was the son of Dr. Thomas Hodges, dean of Hereford. He received his early education at Westminster school, and was elected a student of Christ-church college, Oxford, in 1648. After taking his inferior degrees, he received that of doctor of physic in 1659, and settled in London as a medical practitioner. He mentions having derived his principles and practice of medicine from sir Theod. Mayerne, but whether he had any other instruction from him than that of reading his books, we are not informed. At the breaking out of the great plague in 1665, he appears to have been one of two physicians appointed by the city of London, with a stipend, to attend the infected; and he continued to fulfil this duty during the whole period of that visitation. His manner of performing it was, every day soon in the morning to receive at his own house persons who came to give reports of the sick, and convalescents for advice; he then made his forenoon visits to the infected, causing a pan of coals to be carried before him with perfumes, and chewing troches while he was in the sick chamber. He repeated his visits in the afternoon. His chief prophylactic was a liberal use of Spanish wine, and cheerful society after the business of the day. He was twice taken ill during the prevalence of the disease, but was preserved by timely antidotes. This account of himself is contained in a work which he published, entitled "*Loimologia, sive Pestis Nu-*

peræ apud Populum Londinensem Grassantis Narratio Historica," octavo, 1672. It is dated from his house in St. Stephens Wallbrook. Although accuracy of observation was not yet the character of the time, and Dr. Hodges, like many of his brethren, used a loose figurative style, ill adapted to science, his account of this memorable calamity is upon the whole a valuable one, and the most authentic that we possess. In his practice, he avoided bleeding and purging, and chiefly trusted to free perspiration, supported by moderate cordials. He has given the bills of mortality of the plague-year, 1665, amounting in all to 97,306 deaths, of which 68,596 were returned of the pestilence. This work was translated into English by Dr. Quincy, and published, with other curious tracts relative to the same epidemic, in 1721. It is to be lamented that a man who seems to have performed his dangerous service to the public with credit and fidelity, should have fallen into such reduced circumstances, as to become a prisoner for debt in Ludgate, in which state he died in 1684. Dr. Johnson has observed, that this would not have happened in the present age. Dr. Hodges was also the author of a work entitled "*Vindiciæ Medicinæ & Medicorum.*" *Wood Athen. Oxon. Hodge's Leimolog.—A.*

HODY, HUMPHREY, a learned English divine who flourished in the seventeenth and the early part of the eighteenth century, was born at Odcombe, in Somersetshire, of which place his father was rector, in the year 1659. As he afforded early indications of a love for learning, after passing through the grammar school, he was entered of Wadham college, Oxford, in the year 1676. In that institution he took his degree of B.A. in 1679; that of M.A. in 1682; and in 1684 was chosen fellow of his college, in which he also discharged the office of tutor. In the years 1681 and 1682, before he was twenty-two years of age, he wrote his learned "*Dissertation on Aristæus's History of the LXXII Interpreters.*" The substance of that fabulous relation is so well known, that it would be superfluous to introduce it in this place; especially after what has been already mentioned by us under the articles ARISTÆUS, and DEMETRIUS PHALARÆUS. Mr. Hody's "*Dissertation*" is intended to shew, that it was the invention of some Hellenist Jew, and written on purpose to recommend and give greater authority to the Greek version of the Old Testament, which from this story has received the name of the *Septuagint*. It was received with great applause by the learned, excepting Isaac

Vossius, who had embraced the opinion of the authenticity of Aristæus's pretended history, and who, in an answer to the "*Dissertation*," published at the end of "*Observations on Pomponius Mela*," treated our young critic with unbecoming harshness and contempt. There was nothing in this answer, that entitled it to distinct, or immediate notice; but when, some years afterwards, Mr. Hody's engagements permitted him to complete some other pieces which he had announced, on the Hebrew text and the Greek version, he took the opportunity of replying to the strictures of his learned antagonist. In 1689 Mr. Hody was admitted to the degree of B.D.; and he likewise wrote the learned *Prolegomena* to John Malela's "*Chronicle*," which was published at Oxford two years afterwards, with an interpretation and notes, by Edward Chilmead. In the following year, Dr. Edward Stillingfleet, bishop of Worcester, to whose son he was college-tutor, made him his chaplain. The deprivation of the bishops in 1691, who had refused to take the oaths to king William and queen Mary, engaged our author in a controversy with Mr. Dodwell; but as that controversy is now known only in history, it is unnecessary to mention the titles of the pieces which he wrote. The curious reader may see them detailed in our authority. In 1692-3, Mr. Hody took his degree of D.D.; and in 1694, published a treatise, entitled, "*The Resurrection of the same Body asserted*," &c. octavo.

Dr. Hody had now so powerfully recommended himself to archbishop Tillotson, by his writings, that, early in the year last mentioned, his grace appointed him his domestic chaplain; and upon the sudden death of the good prelate before the end of the year, he was continued in the same capacity by his successor Dr. Tension. Not long afterwards the archbishop gave him a presentation to the rectory of Chart, near Canterbury; which, before he was collated to it, he exchanged for the united rectories of St. Michael-Royal and St. Martin's-Vintry, in London. Our author's next publication made its appearance in 1696, at the command of archbishop Tension, and contained "*Animadversions on two Pamphlets lately published by Mr. Collier, &c.*" in defence of his indecent conduct in pronouncing absolution on sir William Perkins and sir John Friend, at the place of public execution, where they suffered for being concerned in the assassination plot. In 1698, Dr. Hody was appointed regius professor of Greek in the university of Oxford; and some time afterwards we find that he had been pre-

sented, but at what period is not mentioned, to the rectory of Monks-Risborough, in Buckinghamshire. When in the beginning of queen Anne's reign, the controversy concerning the powers and privileges of an English synod, or convocation, was warmly agitated, Dr. Hody published a work on the subject which derived considerable value from the opportunity which he enjoyed of perusing the ancient records of the archbishops of Canterbury. It was entitled, "A History of English Councils and Convocations, and of the Clergy's sitting in Parliament, in which is also comprehended the History of Parliaments, with an Account of our ancient Laws," 1701, octavo. It brings down the history from the first synod which is mentioned to have been held in this island, that of Verulam, in 446, to the beginning of the reign of Henry VIII. In 1704, our author published his pieces announced nearly twenty years before, on the original text, and Greek, and Latin vulgate versions of the Bible, under the title of "De Bibliorum Textibus Originalibus, Versionibus Græcis, & Latina Vulgata, &c. Lib. IV," octavo. The first book contains his dissertation against Aristæus's history, with improvements, and an answer to Vossius's objections. In the second, he treats of the true authors of the Greek version, called the *Septuagint*, of the time when, and the reasons why it was undertaken, and of the manner in which it was performed. The third, is a history of the original Hebrew text, of the Greek version called the *Septuagint*, and of the Latin vulgate; shewing the authority of each in different ages, and that the Hebrew text has been always most esteemed and valued. In the fourth, he gives an account of the rest of the Greek versions, viz. those of Symmachus, Aquila, and Theodotion; of Origen's *Hexapla*, and other ancient editions; and subjoins lists of the books of the Bible at different times, which exhibit a concise, but clear view of the canon of Scripture. Upon the whole, he thinks it probable, that the Greek version, called the *Septuagint*, was made in the time of the two Ptolemies, Lagus and Philadelphus, and by Hellenist Jews, for the use of their own countrymen. Besides the works already mentioned, Dr. Hody also employed himself in preparing for the press, an account of those learned Greeks, who retired to Italy before and after the taking of Constantinople by the Turks, which he left behind him in manuscript. It was published in 1742, by Dr. S. Jebb, under the title of "De Græcis illustribus Linguæ Græcæ Literarumque Humaniorum Instauratoribus, eorum Vitis, Scriptis, & Elogiis, Lib. duo, &c." octavo. The first book treats of

the learned Greeks who came to Italy before, and the second, of those who came after the taking of Constantinople. In addition to the other services which Dr. Hody rendered to the interests of learning, he founded ten scholarships at Wadham college, of ten pounds each; and directed, that five of the exhibitioners should apply themselves to the study of the Hebrew, and five to the study of the Greek language. He died in 1706, in the forty-eighth year of his age. *Biog. Britan.*—M.

HOE, MATTHEW, a famous German Lutheran divine, who flourished in the seventeenth century, was descended from a noble family, and born at Vienna, in the year 1580. Bayle says, that he was sent so early to the Protestant colleges, that he found himself a Lutheran before he had made reflection that he was born in the Romish communion. It is fair, therefore, to conclude that his parents, whatever might be their profession, were not disinclined to the Protestant religion. Hoe studied divinity at Wittemberg; and in the year 1602 he was invited into Saxony, to become court preacher to the elector. In the following year he was appointed director of some churches in Voightland; and after discharging the duties of that employment for eight years, he was sent to Prague in 1611, to be superintendant of the German churches in the district of that city. Two years afterwards, he was recalled to the court of Saxony, where he was promoted to the honourable post of ecclesiastical counsellor, and nominated first preacher to his highness. He had been admitted D.D. at Wittemberg, in the year 1604. He is classed by the Lutherans among the learned and able defenders of their faith, on account of his "*Defensio Pupillæ Evangelicæ*," which he published in two volumes, in the years 1628 and 1631, and which Mosheim speaks of as "an accurate and laborious defence of the Protestants." But it should be understood that he was the champion only of Lutheran Protestantism, and that he was a violent and bitter enemy to Calvinism. He represented it to be a kind of Antichrist, that was not much better than the popish Antichrist. To such lengths did his bigotry carry him, that he was led by it to support the cause of popery and persecution, by persuading the elector of Saxony to assist the house of Austria in the invasions of Bohemia and the palatinate, which led to that long and bloody war against Germanic liberty, civil and sacred, which did not terminate before the peace of Westphalia, in 1648. Puffendorf says, that Dr. Hoe was engaged to remove all the scruples which might have perplexed the elector of Saxony, by a

large bribe from the emperor. Mosheim has not brought against him any such accusation, but represents it to be well known that the Roman-catholics, and more especially Martin Becan, a Jesuit, persuaded Matthew Hoe to represent to his prince the cause of the elector palatine (which was the cause of the *reformed* religion) as not only unjust, but also as detrimental to the interests of Lutheranism, and to recommend to him the cause and interests of the house of Austria. Dr. Maclaine very properly remarks, that what Mosheim observes here may be true; but then it is as true, that Matthew Hoe must have been a great fool, or a great knave, to listen to such insinuations, not only on account of their glaring absurdity, but also considering the persons from whom they came. Our author died in the year 1645. He published at different periods, "A Commentary on the Book of Revelation," which after his death was reprinted at Leipsic, in folio; "Philosophiæ Aristotelicæ, Partes tres;" and a vast number of controversial works, both in German and Latin. *Bayle. Mosh. Hist. Eccl. Sæc. XVII. § ii. par. i.—M.*

HOESCHELIUS, DAVID, an eminent Greek scholar, was born at Augsburg in 1556. He studied at the college of his native city, and at Lawingen, and greatly distinguished himself by his proficiency in ancient learning. In 1589 he was made librarian of the college of Augsburg, and in 1593, rector of the college of St. Anne. He spent the greatest part of his life in these employs, entirely devoting himself to the service of literature. He enriched the library committed to his care, with a great number of manuscripts, especially Greek, of which he published a catalogue. He edited a great many Greek authors, most of them belonging to Christian antiquity and ecclesiastical history, to which he supplied notes and observations, and sometimes translations. The reputation he acquired in the republic of letters, caused him to be visited by all learned strangers, to whom he behaved with great politeness. He died in 1617. *Moreri.—A.*

HOFFMAN, DANIEL, a German Lutheran divine, superintendant, and professor at Helmstadt, was the head of a theological party which raised some disturbances towards the end of the sixteenth century. We learn no particulars concerning the place or time of his birth, or where he was educated, but we find him first spoken of as successor to Heshusius in the theological chair at Helmstadt, in 1588. He raised some difficulties respecting the *Form of Concord*, which wore much of the appearance of captiousness; for though he would not admit of the

doctrine of the *ubiquity*, he was willing to subscribe to that of the presence of Jesus Christ in *many* places. But the controversy on that point was terminated by the imposition of silence on the parties concerned in it, by Henry Julius, duke of Brunswic, in his quality of administrator of the bishopric of Halberstadt. Hoffman had also a dispute with Hurnius and Mylius, and other German divines, on the doctrine of predestination, which he accused them of holding in a sense different from that of Luther, and the *Form of Concord*; and another with Beza, on the subject of the eucharist. In Bayle the curious reader may find the titles of the publications produced in the controversy last mentioned. But our professor rendered himself most famous, as the head of a party which about the year 1598 declared open war against philosophy, and continued to oppose it with the greatest obstinacy and violence. Laying hold of some particular opinions of Luther, and certain passages in his writings, he extravagantly maintained that philosophy was the mortal enemy of religion; that *truth* was divisible into two branches, the one *philosophical* and the other *theological*; and that what was *true* in philosophy, was *false* in theology. These absurd and pernicious tenets naturally alarmed the judicious doctors of the university, and excited a warm controversy between Hoffman and his colleagues; a controversy which was also carried on in other countries with the same fervor. The tumults which it excited in Germany were appeased by the interposition of the duke of Brunswic, who, after a careful enquiry into the nature of the debate, and consulting the professors of Rostock on the subject, commanded Hoffman to retract publicly the invectives which he had thrown out against philosophy in his writings and academical lectures, and to acknowledge, in the most open manner, the harmony and union of sound philosophy with true and genuine theology. That order was complied with in the year 1601. His writings were entirely controversial, and the subjects of several of them are enumerated by *Bayle. Mosh. Hist. Eccl. Sæc. XVI. §.iii. par. ii. cap. i.—M.*

HOFFMANN, FREDERIC, a very eminent physician, was born at Halle in Saxony, in 1660. He was of a family long distinguished in medicine, and his father was a physician of repute. Frederic received his early education in the public school of Halle. At the age of fifteen he had the misfortune to lose both parents, but his destination was not altered by this circumstance; and in his nineteenth year he went to the university of Jena, where he pursued the

study of physic under the celebrated professor G. Wolfgang Wedel. He passed some time in 1680 at Erford, attending the chemical lectures of Gasp. Cramer; and returning to Jena, he obtained the degree of M.D. in the beginning of 1681. He then read lectures on chemistry and other parts of medicine to the students at Jena; till an invitation from a kinsman at Minden drew him to that place, where he spent two years in the practice of physic. In 1684 he visited Holland and England, cultivating the acquaintance of men of science, particularly of Herman the botanist in the former, and Robert Boyle in the latter. Returning to Minden, he was made physician to the garrison there, and in 1686 was appointed by Frederick-William, elector of Brandenburg, physician to the whole principality of Minden. His rising reputation caused him to be engaged by many persons of rank in the neighbourhood to attend them on an annual salary. In 1688 he accepted an invitation to settle at Halberstadt as public physician. At this period he published a treatise "*De Insufficiencia Acidi & Viscidi*," by which he overthrew the theory of Corn. Bontekoe. He married in the next year the only daughter of an eminent apothecary, with whom he passed a long life in perfect union. The university of Halle being at length established by the first king of Prussia, Hoffmann in 1693 was nominated primary professor of medicine and natural philosophy. On this occasion he displayed his piety as well as his learning by an oration "*De Atheo ex artificiosissima Corporis humani Fabrica convincendo*," which was printed and very well received. As a colleague in the medical professorship he recommended the celebrated Stahl, who proved the great rival of his fame as a teacher. He attended very closely to the duties of his station, and introduced into the university a spirit of free and enlarged enquiry, which greatly promoted the advancement of medical knowledge. He was thrice made rector of the university, which office he sustained with great reputation and advantage to the institution. A number of learned publications made him known throughout Europe, and gave him admission to the scientific societies of Berlin, London, and Petersburg. His professional fame spread in the same proportion, and caused him to be consulted for many persons of the highest rank. It has been asserted that he took no fees of his patients, but contented himself with his stipends. On the other hand, Haller asserts that he acquired great wealth by various chemical nostrums which he vended. Ideas of propriety in this respect are

probably different in different countries, but of Hoffmann's general respectability there can be no doubt. In 1704 he accompanied some of the Prussian ministers to the Caroline warm baths in Bohemia, on which occasion he examined their nature, and published a dissertation concerning them. Frequent subsequent visits brought to his knowledge the Sedlitz purging waters, which he first introduced to public notice; and he afterwards extended his enquiries to the other mineral waters of Germany. Among many illustrious patients who applied to him in these excursions were the emperor Charles VI. and his empress. A personal introduction to the king of Prussia at the Caroline baths, caused him to be entrusted with the care of the declining health of that monarch in 1708, with the title of archiater and aulic counsellor, and a liberal salary; and for the three subsequent years he resided at court, upon the condition, however, of retaining his professorship at Halle. He returned thither in 1712, and gladly resumed his functions. In 1718 he began to publish his "*Systema Medicinæ rationalis*," which was received with great applause by the faculty in various parts of Europe. He also made collections of his most remarkable cases, and published them in successive fasciculi under the title of "*Medicina Consultatoria*." In 1734, being upon a visit to his son-in-law at Berlin, he received a call to attend Frederick-William king of Prussia, who was dangerously ill in his camp on the Rhine. During a very troublesome attendance, Hoffmann is said, by a dignified remonstrance, to have secured himself against the brutal rudeness with which the monarch treated his other physicians. The loss of his beloved wife in 1737 turned his thoughts to the consolations of religion, and he drew up in Latin a summary of Christian doctrine, which at the king's desire was translated into German. He continued to attend to his academical functions, till his death in 1742, at the age of eighty-two.

The works of Frederic Hoffmann, which, in their detailed enumeration by Haller, occupy thirty-eight quarto pages, were published collectively, in six volumes folio, from 1748 to 1754. They contain a great treasure of practical matter, mixed, however, with many trifling remarks, and much conjectural theory. He ranks with the mechanical sect of physicians, but admits into his system a considerable portion of chemical doctrine. What more peculiarly belongs to him as a theorist, and has rendered him in some measure the founder of a new school, is his doctrine of *spasm* and *atony*.

This he has deduced from his maxim, "that general pathology may be much more justly and easily explained from faults in the micro-cosmic motions of the solids, than from vicious affections of the humours; and that all kinds of internal diseases may be referred to preternatural affections of the nervous system." He has not, indeed, entirely adhered to his own fundamental principle, but has intermixed a humoral pathology as hypothetical as that of his predecessors; yet he certainly called the attention of physicians to the most essential part of the animal economy, and opened a door to much theoretical and practical improvement. He was likewise a considerable improver of chemical pharmacy; though when become cautious through age, he is said to have preferred vegetable medicines, and to have fallen into an inert practice. *Vit. Fr. Hoffmanni a J. H. Schulze. Halleri Bibl. Med. Pract. Cullen's Pref. to First Lines of Pract. Phys.*—A.

HOFFMANN, MAURICE, a physician, anatomist, and botanist, was born in 1622, at Furstembwald in the Middle March of Brandenburg. During the lives of his father and mother, whom war and pestilence drove from place to place, he enjoyed few advantages of education; but in 1638, going to reside with a maternal uncle, who was professor of medicine at Altdorf, he rapidly imbibed the instructions of the place, and entered upon the medical line. In 1641 he went for improvement to Padua, and particularly attended to anatomy and botany. In the former science he merits the title of an inventor, if the relation of Thomas Bartholine be true, that on dissecting a turkey he discovered the pancreatic duct, and shewed it to the anatomist Wirsung, who afterwards found it in the human subject, and gave it his own name. Returning to Altdorf in 1645, he took the degree of doctor, and began to give lectures. He mentions having demonstrated to his pupils in 1646, lymphatics going from the mesentery to the spleen. He had before seen the thoracic duct. In 1648 he obtained the extraordinary chair of anatomy and surgery, and in the following year he succeeded Gaspar Hoffman as ordinary professor in these branches. He was the founder of the anatomical theatre at that university. In 1653 he succeeded Lewis Jungerman in the botanical chair; and from his representations a botanical garden was formed, which was the earliest institution of the kind in the German universities. Besides his academical occupations, he assiduously pursued the practice of physic, in which he became so eminent, as to be consulted by several of the German princes. His private

character was highly estimable, and he was generally regretted at his death in 1698, in his seventy-sixth year. Maurice Hoffmann wrote a number of theses and dissertations on anatomical and physiological topics, which it is not necessary now to enumerate. In botany he published "*Deliciæ Hortenses*," or a catalogue of the plants in the botanical garden of Altdorf, 1660, 1677, 1691; also, "*Floræ Altdorfinæ Deliciæ Sylvestres*," or a catalogue of the plants growing wild about Altdorf, 1662. He likewise gave a botanical description of Mount Maurice in the district of Leimbürg, and other adjacent places, 1694.

JOHN MAURICE HOFFMANN, son of the preceding, was also an eminent professor at Altdorf of anatomy, botany, and chemistry. He removed to Anspach, where he died in 1727, aged seventy-four. He continued his father's "*Floræ Altdorfinæ*," and wrote other works. *Halleri Bibl. Anat. & Botan. Eloy Dict. Hist. de la Médecine.*—A.

HOGARTH, WILLIAM, an original genius in painting, was the son of a native of Westmoreland, who settled in London, where he kept a school, and was employed as a corrector of the press. William was born in 1697 or 1698, and seems to have received no other education than that of a mechanic. He was apprenticed to a silver-smith, and confined to that branch of the trade which consists in engraving cyphers and arms upon plate. This occupation necessarily gave him somewhat of a hand at drawing, and before his apprenticeship expired, he had exhibited some talents for ludicrous caricature. The innate impulse of genius led him to look beyond the humble walk of art to which he had been destined; and as soon as he became his own master, he entered at the academy for design in St. Martin's-lane, and studied drawing from the life. His proficiency, however, was not considerable: and he would never have surpassed mediocrity as a painter, had he not penetrated through external form to character and manners. Though he was at first obliged to engrave arms and shop-bills for a livelihood, he soon employed his invention in the decoration of books, and furnished sets of plates for several publications of the time. An edition of *Hudibras* afforded him the first subject suited to his genius; yet he felt so much the shackles of other men's ideas, that he was less successful in this task than might have been expected. Meantime he had attained the use of the brush, as well as of the pen and graver; and having a great facility in catching a likeness, he acquired considerable employment as a portrait painter. Grace

was, however, no attribute of his pencil, and he was more disposed to aggravate than to soften the harsh touches of nature. His talents for original comic design gradually unfolded themselves, and various public occasions produced displays of his ludicrous powers. In 1730 he formed a clandestine marriage with the only daughter of sir James Thornhill, the painter; and soon after, he commenced his first great series of moral paintings, *The Harlot's Progress*. Some of these pieces, when they were finished, were designedly placed in the way of his father-in-law, in order to reconcile him to a match which the obscurity of the object of his daughter's choice had led him to disapprove. His observation upon them was, "The man who can produce such works, can maintain a wife without a portion." He soon after, however, relented, and the young couple took up their abode in his house. *The Harlot's Progress* proved extremely popular. Above twelve hundred names were entered as subscribers for the plates; they were copied and imitated in a variety of forms, and a pantomime taken from them was represented on the stage. This performance and several subsequent ones of a similar kind, have placed Hogarth in the rare class of original geniuses and inventors. He may be said to have created an entirely new species of painting, which may be termed the *moral comic*. The Dutch and Flemish school, in their representations of vulgar life, had occasionally touched upon the humorous, but without any moral purpose. Hogarth's pieces are all lectures of morality. They are satires of particular vices and follies, expressed with such strength of character, and such an accumulation of minute and appropriate circumstances, that they have all the truth of nature, heightened by the attractions of wit and fancy. Nothing is without a meaning, but all either conspires to the great end, or forms an addition to the lively drama of human manners. Of his works in series, or comic histories, besides *The Harlot's Progress*, are *The Rake's Progress*, *Marriage à la Mode*, *Industry and Idleness*, *The Stages of Cruelty*, and *Election Prints*. The single comic pieces from his pencil are very numerous, and many of them a rich source of entertainment; such as, *The March to Finchley*, *Modern Midnight Conversation*, *Sleeping Congregation*, *Parts of the Day*, *Gates of Calais*, *Gin-lane and Beer-street*, *Strollers in a Barn*, &c. These works are studies, not perhaps for the professional artist, but for the searcher into life and manners, and the votary of true humour and ridicule; and no *furniture* of the kind can vie with

Hogarth's prints as a fund of inexhaustible amusement.

Not contented with the just reputation he acquired in his proper walk, Hogarth, in whose composition vanity had no small share, attempted to shine in the highest branch of the art, and produced specimens of serious history-painting. But the defects of education, and a vulgar and comic turn of thinking which ever adhered to him, incapacitated him for the graceful and sublime. *A Sigismunda*, which was to rival the Italian school, proved, according to Mr. Walpole, "more ridiculous than any thing he had ever ridiculed." Some of his pieces, however, in the middle style, are not without merit, and display great powers of expression, and close attention to nature. Although he professedly decried literature, he felt an inclination to communicate to the public his ideas on a topic belonging to his art, and, by the aid of some friends, produced in 1753 a work entitled "*The Analysis of Beauty*, written with a View of fixing the fluctuating Ideas of Taste," quarto. Its leading principle is, that beauty fundamentally consists in that union of uniformity and variety which is found in the curve or waving line. This position is illustrated by many ingenious remarks, and by some plates characteristic of the genius of the author; but it was not to be expected that the tribe of men of taste should generally acquiesce in any one system upon the subject.

By the resignation of his brother-in-law Thornhill, Hogarth in 1757 obtained the place of serjeant-painter to the king. This connection with the court probably induced him to quit the line of party-neutrality which he had hitherto observed, and to engage against Mr. Wilkes and his friends, in a print, published September, 1762, entitled *The Times*. Some strictures upon him on this account in a North-Briton, produced his caricature of Wilkes; this occasioned an angry epistle to the painter by Churchill, which was retaliated by a caricature of the poetical divine. On this occasion Mr. Walpole says, "Never did two angry men of their abilities throw mud with less dexterity." Hogarth's powers were, however, as yet unimpaired, for he had shortly before produced one of his capital works, a satirical print against the methodists. From this year a decline in his health took place, which in October, 1764, terminated in a sudden death, owing to the rupture of an aneurysm in his chest. He died at his house in Leicester-fields, and was interred at Chiswick, under an elegant mausoleum, decorated with a poetical inscription.

tion by his friend Garrick. Hogarth was a man of rough and vulgar manners, but generous and hospitable. He affected contempt for all knowledge of which he did not partake, and expressed himself with rudeness in conversation, yet was very open to flattery. He was often absent in company, and seemed entertaining himself with his own ideas, or searching after some new objects of ridicule, which he attentively caught up whenever they occurred. It appears to be a mistaken assertion of Mr. Walpole's, that he seldom indulged in personal satire, for he was used to point out to his intimates many of his humorous delineations as being individual portraits. He lived to enjoy an ample share of fame among his countrymen; and since his death, complete collections of his works have been regarded as highly valuable by the curious. A catalogue of all his prints is given by Mr. Walpole in his "Anecdotes," vol. IV. third edition octavo. The multiplicity of local and temporary circumstances introduced in his designs, has rendered notes or illustrations necessary for the full comprehension of them. A work upon this plan, accompanying small copies of his plates, entitled "Hogarth Illustrated," by Mr. John Ireland, has been well received by the public. His Life has been written by Mr. J. Nichols, from which, and from Mr. Walpole's account of him, in his "Anecdotes of Painting," the preceding narrative is taken.—A.

HOLBEIN, HANS or JOHN, a painter of great eminence, was born, probably at Basil, in 1498. His father, of the same name, was a painter of Augsburg, in good esteem, and the son received his education under him. Besides the art of painting, he acquired those of engraving, casting, modelling, and architecture. Though he never visited Italy, by the force of his genius he freed himself, in great measure, from the gothic style of his country, and he painted equally well in oil, water-colours, and distemper. He possessed a wonderful fertility of invention, yet he had patience enough to give an exquisite finish to his works, and scarcely any master has equalled him in the truth and liveliness of his flesh-colour. He early obtained reputation at home, by some works in the town-house, and some excellent portraits, among which was that of the illustrious Erasmus, then residing at Basil. A dissipated mode of living, however, threw him into indigence; and he lived uneasily with his wife, whose temper was probably soured by his misconduct. Under these circumstances he attracted the notice of the earl of Arundel, then on his return from Italy, who invited him to England. The advice of Erasmus seconded this invitation; and in

1526, furnished with commendatory letters to sir Thomas More, he quitted his family and native place, and passed by Antwerp to England. More received him kindly, and kept him nearly three years at his house at Chelsea, painting portraits of himself and his friends. The king, Henry VIII., having got a view of some of his performances, took the painter into his own service, and gave him an apartment in the palace, with a salary. He was employed in a variety of works, chiefly portrait; and after the death of queen Jane Seymour, he was sent by the king into Flanders in order to draw the picture of the duchess-dowager of Milan, who had been recommended to Henry for a wife. He had afterwards a like commission to lady Anne of Cleves; and the beauty he gave her portrait induced Henry to send for the original, with whom, however, he was so much disgusted, that he rejected her from his bed. This disappointment is supposed to have caused the fall of the minister, lord Cromwell; but the painter, who was more to blame, retained his favour at court. A story is told of Holbein's throwing down stairs a nobleman who intruded upon him while he was painting a lady in secret, and of his obtaining his pardon for the offence from the king, who observed that of seven peasants he could make as many lords, but not one Holbein. Whatever be the truth of this, it seems to prove that he was reckoned a man of boisterous manners. He continued to reside in England till his death of a pestilential disease in 1554, at the age of fifty-six. Of Holbein's very numerous works, the fullest catalogue is given by Mr. Walpole. In the town-house of Basil are eight pieces of Christ's Passion, which are much esteemed. The Dance of Death, which is shewn as his, in a church-yard at Basil, was painted before his time; but he copied the idea with great improvements in a set of drawings engraved by Hollar. His large pieces in England are, a picture in Surgeon's-hall, of Henry VIII. granting the charter to the company; and another in the hall of Bridewell, representing Edward VI. presenting to the lord-mayor of London his charter of donation of Bridewell, for an hospital. He painted two large pieces in distemper, for the Easterling merchants in London, the subjects of which were, the respective triumphs of riches and poverty. The pictures have perished, but drawings of them are preserved, which display great powers of fancy and expression. His other works are mostly portraits, and are to be found in a variety of collections, where they are highly valued. Many of them have been engraved. *Walpole's Anecd. of Painting. D'Argenville.—A.*

HOLBERG, Louis baron von, a celebrated writer and professor at Copenhagen, who by his literary labours has done honour to his country, was born at Bergen in Norway, in 1685, but according to Adelung, in 1681. His father, a lieutenant-colonel in the army, had risen through all the different gradations from a common soldier, and had saved money enough to maintain, in a respectable manner, a numerous family. The subject of this article, however, was scarcely a year old when his father died; and soon after, he had the misfortune to lose the greater part of his property by a fire. His mother was still alive, but he enjoyed her protection only till he had attained to his tenth year. Some time after, he obtained the office of corporal in a Norwegian regiment; but this he afterwards resigned; and one of his relations observing that he had a strong attachment to the sciences, placed him under the care of a private tutor, whom he employed to teach his own children. He was next patronised by his mother's brother, with whom he remained till the year 1702, and attended the public school of Bergen. His uncle, for the sake of his farther improvement in letters, sent him to Copenhagen, but, on account of the dearness of living, and the want of funds for his support, he did not long remain in the capital. In this state of things, Norway became once more his only resource, being engaged by a country clergyman to instruct his children, and occasionally to assist him in preaching. As he had attempted by a little correction to teach the youngest son, who was the mother's favourite, better manners, and to awaken in him a desire for learning, he was soon dismissed, and, to the great regret of the peasants, who had been much affected by his eloquence, returned to Bergen, and thence to Copenhagen, to complete his studies in theology. In this city he learned the French and Italian, went through the different examinations of the clergy with no little credit, and went back to his own country, where he became private tutor in the family of the suffragan of the bishop of Bergen. Scarcely had he enjoyed this appointment a month, when he conceived a disgust at his employment; and this was still farther strengthened by an ardent desire of travelling, which is peculiar to the people of the north. He accordingly sold every thing he could convert into money, and though all he could raise amounted to no more than sixty dollars, he took a passage by sea to Holland. Having exhausted his finances at Amsterdam, and in a residence at Aix-la-Chapelle for his health, he was obliged to procure a livelihood by his skill

in music. After considerable difficulty, he obtained as much money from some of the bankers of Amsterdam as was sufficient to pay for his passage home; but being ashamed to return to Bergen, he directed his course to Christiansand, and on his arrival there commenced a teacher of languages. After some weeks' residence in that place, a clergyman, one of his relations, received him into his house, where he staid the whole winter, and instructed his host in the principles of the English language. In company with a friend named Brix, he went in the spring to England, and after visiting every thing curious in London, proceeded to Oxford, where he found himself at first in a very uncomfortable situation; but making himself known to the students by his skill in languages and in music, he got a great many of them as pupils. Having improved himself at Oxford as much as possible, he took a passage in a Swedish ship to Helsingor, from which he travelled by land to Copenhagen, where he was engaged to accompany the son of a counsellor of state to Dresden, with recommendations to Baron von Lowendahl, in whose house he resided. From Dresden he returned by the way of Leipsic, Halle, Brunswick, and Hamburg, and as he had acquired great celebrity by his travels, admiral Gedde offered him the place of tutor to his sons. Poverty compelled him to embrace this offer; but at the end of a year, being admitted into the college of medicine, he resigned his employment.

His "Introduction to the Modern History of Denmark," which he dedicated to Frederic IV., procured him the place of an extraordinary professor at Copenhagen, which was attended with more honour than profit: at length he obtained a salary of a hundred dollars, and on this dawning of good fortune, his propensity to travelling was again awakened. He therefore went by sea to the Netherlands, and proceeding on foot to Brussels, arrived much fatigued at the capital of France, where he wandered about for some time in search of a lodging, as no person could understand him, though he had given himself out some time before in Norway, as a teacher of French. At Paris he continued a year and a half; visited every thing curious both in the city and neighbourhood; and having heard that one could travel from Paris to Rome with twenty dollars, he resolved to pay a visit to that city, and performed the greater part of the journey on foot. He embarked at Marseilles for Genoa, went in another vessel to Civita Vecchia, and thence continued his journey on foot to Rome. Having spent the winter there, he set out on his return

to Paris, by the way of Florence, Bologna, Turin, and Lyons. On his return to Copenhagen he had still to struggle with confined circumstances, no opening for him as a regular professor having yet occurred. In the mean time he published, in the Danish language, "An Introduction to the Law of Nature and Nations;" and after two uncomfortable years, fortune began to favour him with her smiles. He obtained a public appointment which raised him above poverty, being made professor of metaphysics, though, according to his own confession, it was one of the subjects with which he was least acquainted. This promotion was followed by a place in the Consistory, which gave him a higher rank, and made a farther addition to his income.

Hitherto Holberg had applied chiefly to jurisprudence, history, and languages; but he now resolved to try his talents in poetry. He began with satirical composition, and his first attempts were attended with considerable success. The piece which he produced was the well-known heroic poem called "Peter Paars," which is still read with satisfaction by the Swedes and the Danes. His reputation as a writer being now established, he gave to the public a great many other productions, all of which met with a favourable reception, and were translated into different foreign languages. In 1728, in consequence of the great fire which took place at Copenhagen on the 20th of October, he had the misfortune to lose his house and part of his property. In the year 1735 he became rector of the university of Copenhagen, and on the death of Bartholin, in 1737, he was entrusted with the management of its finances. While at the head of the university, he exerted himself to promote a turn for literary composition among the students, by proposing subjects to them, and offering a prize for the best poem on certain subjects in the Danish language. This practice was afterwards continued, and between 1738 and 1740 five collections of prize essays were published in octavo. Having acquired some property by his literary labours, he purchased an estate in Iceland, and on taking possession of it, turned his thoughts towards improving it. As he was his own publisher, had a handsome income, lived economically, and was never married, he amassed a considerable fortune, seventy thousand dollars of which he bequeathed to the Academy of Soroe in Iceland, for the purpose of educating young nobility; on which account the king, in the year 1747, declared him a baron, and the Academy afterwards celebrated his memory by an annual oration. He

also settled sixteen thousand dollars, the interest of which was to be employed in providing establishments for young women at Copenhagen. He died in 1754, in the seventy-first year of his age.

Holberg possessed a strong turn for satire and ridicule, of which he has given no unfavourable specimen in his works, and particularly in "Klimm's Subterranean Travels, containing a new Theory of the Earth, with a Description of the fifth Monarchy, which hitherto has been totally unknown." If the value of a work is to be estimated according to the number of translations made of it, few can be compared with the one in question; for it was published in seven different languages. It is a romance or allegory on the plan of Gulliver's Travels, where the follies of the present world are held up to view in the representation of an imaginary one.

A Danish translation of it, from the original Latin, by Jens Baggesen, appeared at Copenhagen in 1789, elegantly printed in quarto, with sixteen beautiful plates. The character of the original is thus delineated by the translator, in the beginning of the preface: "Holberg's acuteness in discovering the imperfections of most governments, the instructive manner in which he criticises them, and which evidently displays a philosophical mind and great depth of judgment; his accurate spirit of observation and his lively ridicule, which appear for the most part under the veil of philanthropy and naiveté, together with the elegance of his style; not only obtained a favourable reception to this work on its first appearance, but will secure it for ages. On account of the romantic events it records, it may be classed with Lucian's True History, or Gulliver's Travels; but it exceeds both in variety of matter, as well as in delicacy of satire: Lucian only laughs, and Swift is too bitter; whereas Holberg steers a middle course between both."

In 1722 a plan was formed at Copenhagen, of establishing a theatre; but the great difficulty was to find a dramatic poet capable of supporting it by new and popular pieces. The eyes of the public on this occasion were turned towards Holberg, who answered the expectations which had been formed of him, by writing the first regular theatrical piece in the Danish language, on which account he is justly entitled to the appellation of the father of comedy in Denmark. This piece, called "The Political Tinman," was received with uncommon approbation; and was soon followed by another, called "Lucretia," for Holberg

wrote these pieces with great rapidity. His next dramatic composition was "The Masquerade," into which he introduced characters of a higher order. He then produced "Henry and Pernille." These four pieces have been translated into French. They are all extolled by critics on account of the invention, richness of imagination, and knowledge of the dramatic rules, displayed in them; but the author is not always happy in the choice of his characters, which exhibit vulgar manners, jokes too much suited to the populace, and cold reflections improperly introduced. His pieces were acted not only in Denmark, but in Germany and other countries. Besides these comedies, Holberg wrote a great many others, which may be found in "The Danish Theatre." Though the greater part of these pieces are beneath mediocrity, it cannot be denied that the author possessed great comic powers, and his chief talent seems to have been for composition of this kind.

His other works were: "History of the Jews from the Creation to the present Time," *Copenhagen*, 1742, in two volumes quarto. "Epigrammata, Libri VII," editio nova, *Hafn.* 1750, octavo. "Moral Thoughts," *Copenh.* 1744, octavo. "Parallel History of various Heroines and other celebrated Females, after the Manner of Plutarch," *ibid.* 1745, two parts, octavo. "Holberg's Miscellaneous Poems," first printed singly, were reprinted in an octavo volume in 1747. "Historia Navalis Danorum & Norvegorum, P. I." in the third part of the Transactions of the Academy of Sciences at Copenhagen. "Letters on History, Politics, Metaphysics, Morality, and different miscellaneous Subjects," *Copenh.* 1749, two volumes octavo. "Moral Fables, with Explanations annexed to each," *ibid.* 1749, octavo. "Lettre de M. le Baron Holberg, qui contient quelques Remarques sur les Mémoires concernant la Reine Christine," nouvellement publiés (par M. Arkenholz) à *Leips.* 1753, octavo. "Conjectures sur les Causes de la Grandeur des Romains, nouvelle Hypothese, opposée à quelques autres ci-devant publiées sur le même Sujet," *ibid.* 1753, octavo: these "Conjectures" are in opposition to Montesquieu, and betray the debility of old age. "Remarques sur quelques Positions." A character of Holberg may be found in the fourth part of the miscellaneous works of M. Von Suhm, historiographer to the king of Denmark, printed at Copenhagen in 1789. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

HOLDEN, HENRY, an Englishman by birth, and a Catholic divine by profession, appears to

have gone early into France, where he was admitted to the degree of doctor by the faculty of theology at Paris, in the year 1646. He was distinguished for profound erudition, integrity, and virtuous manners, and died regretted by all who knew him in the year 1662. He was the author of "Analysis Fidei," a little work which was reprinted by Barbou in 1766, and contains a summary of the whole economy of religion, the principles and motives of faith, and their application to controversial questions; "Oratio H. H. quam paratam habebat ad Enunciationem in Examine Propositionis Arnaldinæ," 1656; two "Letters," of the same date, one addressed to M. Ferret, and the other to M. Arnauld, in which he maintains the doctrine of *efficacious grace*; "Marginal Notes on the New Testament," 1660, in two volumes 12mo, &c. The last-mentioned work is spoken of in high terms of praise; and the author is said to be distinguished, in general, by a sound judgment, forcible reasoning, and great precision and accuracy, very different from what is observable in the writings of his contemporary scholastic divines and controversialists, which he appears to have held in but little estimation. *Dupin. Moreri.*—M.

HOLINGSLED, RALPH, or RAPHAEL, one of the humble but useful class of historians termed chroniclers, was descended from a family settled at Bosely in Cheshire, and is said by bishop Tanner to have been brought up at Cambridge, and to have taken the degree of M.A. in 1544; but there is much uncertainty both as to his education and profession. He lived in some capacity, probably as steward, with Thomas Burdett, esq. of Bromcote in Warwickshire, in which place he died about 1580. Holingsled has given name to a compilation of chronicles of English history from the earliest times, of which the first edition was published at London in 1577, two volumes folio. The second edition, of three volumes, was published in 1587, and brought down to the preceding year. Holingsled has recorded that he was engaged in this task by Reginald Wolfe, printer to queen Elizabeth, who had undertaken to publish a general cosmography, with particular histories of each country. He composed part of the work himself, but had several coadjutors, among whom were William Harrison, John Hooker, Abraham Fleming, Francis Thynne, and others. John Stowe was concerned in the continuation after Holingsled's death. Very considerable retrenchments from the first edition were made in the second and third, of parts displeasing to queen Elizabeth.

and her ministers, by order of the privy-council; a proof how little historical truth can be expected under an arbitrary government. This circumstance has made the first edition rare and valuable; but the suppressed sheets have since been reprinted separately. Amid the tediousness and vulgarity of these chronicles, many facts are to be found highly useful in elucidating the manners and customs of the more early periods. *Biog. Britan. Nicholson's Hist. Library.*—A.

HOLL, FRANCIS-XAVIER, a learned German Jesuit in the eighteenth century, was born at Schwandorf, in the Upper Palatinate, in the year 1720. After having taught the belles-lettres for some time, he devoted himself wholly to the study of the ecclesiastical law of Germany, and for twenty-six years occupied the chair of professor in that faculty, in the most celebrated universities of the empire. He died at Heidelberg, in 1784, when about sixty-four years of age. He was the author of various works; among which was one, entitled, "*Statistica Ecclesiæ Germanicæ*," 1779, octavo, abounding in learned research relative to the ancient and modern discipline, usages, and laws of the church, accompanied with useful and interesting remarks. At the time of his death, he was employed in arranging the materials for a second volume of the same work. *Nouv. Dict. Hist.*—M.

HOLLAR, WENCESLAUS, an eminent engraver, was born of a good family at Prague, in 1607. He was brought up to the profession of the law; but the troubles which fell upon his country, and which involved his family in ruin on account of their enmity to the imperial interest, set him free from his clerkship, and led him to ramble through the towns of Germany, employing himself in drawing from nature and copying the works of artists. He obtained some instructions in etching and engraving from Matthew Merian, and acquired a wonderful delicacy in the execution of small pieces. He was particularly distinguished for his views of towns on the Rhine, Neckar, and Danube, which were greatly admired. In 1636, that patron of the arts, Howard earl of Arundel, going on an embassy to the emperor, heard of Hollar's fame, and engaged him in his suite. He made several drawings and prints while in his service in Germany, and accompanied the earl to England at the close of that year. He immediately entered into full employment; for, besides making engravings of the pictures in the Arundelian collection, he was engaged by the printsellers to execute views of Greenwich

and Richmond, and other works. In 1640 he entered into the service of the royal family, and gave the prince of Wales lessons in design. He published portraits of the king and queen from pictures of Vandyke; but he was less successful in large pieces than in small ones. "The nearer," says Mr. Walpole, "his works approach to wanting a magnifying glass, the nearer they advance to perfection." When the civil war broke out, his patron the earl of Arundel quitted the kingdom, and Hollar was left to depend solely upon the efforts of his own industry, which was, indeed, indefatigable. His connections with the royal party caused him to be among the prisoners at the surrender of Basing-house, in 1640. As soon as he obtained his liberty, he went with his family to Antwerp, where the earl of Arundel then was, and took up his residence in that city for some years, finding much employment for his needle in the collections of pictures with which it abounded. Some prospects of encouragement recalled him to England in 1652, but it appears as if his only patrons were booksellers and print-sellers, who gave him very scanty remuneration for his labour. But he seems by habit to have contracted a love for labour on its own account, and it is asserted that he spent almost two-thirds of the twenty-four hours at his work. The restoration brought back some of his former protectors; and Evelyn, in his *History of Sculpture*, published two years afterwards, bestowed a liberal encomium upon him. In 1669 he was sent over as the king's designer to Tangier in Africa, to make drawings of that new acquisition, but the reward for his toilsome expedition was only one hundred pounds. After his return he travelled through various parts of the kingdom, making drawings of curious objects for topographical works then publishing. Thus he continued in full employment till his seventieth year; but, to the shame of the nation (since no imprudence is laid to his charge), so far was he from being enabled to pass his old age in comfort, that he could not keep his house free from an execution. All he desired was, that he might be permitted to close his days out of a prison, which he obtained by a release from life, in March, 1677. He was interred in the church-yard of St. Margaret's, Westminster; but the proposal of some of his friends to mark the place by a monument to his memory was never brought to effect. Mr. Vertue, however, has given a record of his life and labours, which were numerous enough to afford matter for a whole volume. *Biog. Britan. Walpole's Anecd.*—A.

HOLLES, DENZIL lord, an eminent political character of the seventeenth century, was second son of the first Holles earl of Clare, at whose seat of Haughton in Nottinghamshire he was born, in 1597. He was very liberally educated; and when his father had a place in the court, he was brought there, and for a time was companion and bedfellow to prince Charles, then duke of York. The earl of Clare's subsequent discontent with the court was communicated to his sons; and Denzil, who sat in the last parliament of James I. as member for St. Michael's, Cornwall, sided with the opposition. At the accession of Charles I. he refused the offer of a knighthood of the Bath. Early in that reign he married the daughter and heiress of sir Francis Ashley, by which alliance he became settled in Dorsetshire. He was returned for Dorchester in the parliament of 1627, and took a leading part in favour of liberty, with all that ardour and invincible courage by which he was distinguished. When the three resolutions of the commons against Popery, Arminianism, and the levying of tonnage and poundage by the king's prerogative, were drawn up, he was one of the two who forcibly held the speaker in his chair till they were passed. For his conduct on this occasion, and his bold speeches, he was prosecuted in the King's-bench, and condemned to a fine and imprisonment during the king's pleasure. With his fellow-sufferers, he refused to petition for his release, or to find sureties for future good behaviour, nor would even join with a friend in giving bail for himself. He remained a close prisoner in the Tower above twelve months, and with difficulty at length procured his liberty. Irritated by this treatment, and fixed in his principles, he entered the long-parliament in 1640, a determined foe to the court, and by his vigour and abilities was placed at the head of the Presbyterian party. His relationship to the earl of Strafford, who had married his sister, prevented him from taking a part in the prosecution of that minister, but he carried up the impeachment of archbishop Laud. He was one of the five members accused by the king of high-treason in 1641, the imprudent attempt for the seizure of whom in the parliament-house, was the immediate cause of taking arms. In the ensuing war, the parliament conferred upon him the command of a regiment, and appointed him lieutenant of Bristol; he soon, however, began to see into the designs of the leaders of the independent party, which he endeavoured to frustrate by promoting a treaty with the king. He was one of the commissioners appointed to carry propo-

sitions for peace to his majesty at Oxford, in 1644, on which occasion he resented, with great spirit, some insults offered to their attendants by some of the royalist officers. In 1647 he made a motion for disbanding the army; but that party was now too strong to be contended with, and the attack was returned upon himself by an impeachment of high-treason. He consulted his safety by escaping to France, where he fixed his residence in Normandy, and employed himself in drawing up memoirs of the transactions to which he had been witness. The interposition of his friends allowed him to return in 1648, when he resumed his seat in parliament, and was one of the commissioners appointed to treat with the king in the Isle of Wight. Soon after, the increasing violence of the times obliged him again to retire to France. He now took up his abode in Brittany, where he continued till the year preceding the restoration, which event he had used all his influence to promote. He resumed his seat in parliament with the other secluded members, and upon its dissolution was made one of the council of state who governed in the interim. He assisted at the conference held with Monk, in which the king's restoration was proposed, under conditions: and though these were not carried, he concurred in the measures pursued. He was one of the members of the house of commons who waited upon the king at the Hague, and was spokesman for the rest. Charles II. in 1660, before his coronation, advanced Denzil Holles to the peerage, by the style of lord Holles, of Isfield, in the county of Sussex. In 1663, at the commencement of the war with Holland, he was sent ambassador to France, for the purpose of engaging Lewis XIV. to take part with England. When negotiations for peace were entered into at Breda in 1667, lord Holles was one of the English plenipotentiaries. Notwithstanding these trusts reposed in him by the court, his attachment to liberty remained unabated; and when the politics of the reign evidently tended to rendering the king absolute, he was one of the leaders of opposition. He is named in the dispatches of Barillon, the French ambassador, as one of those men of rank who entered into intrigues with France to thwart the measures of Charles, whose preparations for war against that country they suspected of being intended against the liberties of their own. Whatever be thought of their conduct on the occasion, or of the credibility of Barillon's representations, it should be mentioned, that he states lords Russel and Holles alone to have refused the money offered

on the part of the French king. No man, indeed, had a more disinterested spirit, which he displayed when offered by the parliament 5000*l.* as reparation for the losses he had suffered in the civil war. "I will not," said he, "receive a penny till the public debts are paid." With an unspotted character for honour, integrity, and patriotism, he died in February, 1679-80, in the eighty-second year of his age, leaving an only son. He is interred in Dorchester-church, under a monument raised by his great-nephew, John duke of Newcastle. In 1699 were published "*Memoirs of Denzil, Lord Holles, from 1641 to 1648,*" quarto. Some of his letters and speeches on public occasions have been printed separately. *Biog. Britan. Hume's Hist.—A.*

HOLLIS, THOMAS, a person memorable for his attachment to liberty, and his services to literature and the arts, was born at London, in April, 1720. He was descended from a worthy commercial family among the dissenters, originally from Yorkshire. Being designed for a commercial life, he was sent, after a common school education, to Amsterdam, in his thirteenth or fourteenth year, for the purpose of learning the French and Dutch languages, and merchant's accounts. Not long after his return, in 1735, his father died; and as he was now the heir to an ample fortune, it was resolved to complete his education upon a liberal plan. He was accordingly placed under the care of Dr. Ward, professor of rhetoric in Gresham college, with whom he studied the learned languages, and other branches of literature. In 1740 he took chambers in Lincoln's-inn as a law student; but it does not appear that he ever adopted this character with professional views. His attention seems to have been chiefly occupied with the study of the English constitution and the principles of government, and with the public events of that interesting period. He had long imbibed a most zealous attachment to civil and religious liberty, and had cultivated a friendship with some of the most eminent supporters of freedom, especially among the dissenters. In 1748, at a mature age for improvement, he set out on a tour upon the continent, which comprised Holland, Flanders, part of France and Italy, Switzerland and Savoy. The journal which he kept in his travels is a proof that nothing remarkable, either in manners or the arts, escaped his notice. He repeated his travels in 1750, taking his course from the north of Germany to Vienna, thence through Italy to Naples, Sicily, and Malta, returning by Italy and France. By this tour he

increased his love for virtú and his knowledge of the arts, without diminishing his zeal for more important objects. Finding, after his return, that he could not gratify his wish of serving his country by entering into parliament, without compliances which he did not approve, he began to make a collection of books and medals for the purpose of preserving the memory of the principal champions of liberty, and in general for the service of science and art. No man was more liberal in the communication of his treasures, for he abhorred the narrow monopolising spirit too often seen in collectors. It was also one of his leading objects to print and disseminate books favourable to popular principles in government. Two of the authors whom he regarded with the greatest veneration on this account, were Milton and Algernon Sidney. Of the former of these, the prose writings seem to have attracted his principal admiration, for he had little turn for works of the imagination, and the amenities of literature. He searched with great minuteness into the history of Milton and his works, and caused engravings to be made of his portrait taken at different periods. He paid similar compliments to the memory of other eminent assertors of liberty. In 1758 he presented, anonymously, a handsome collection of English books of his own choosing to the public library at Berne, which was received with respect and gratitude. He also became a benefactor in a similar way to Harvard college in New England, to which he frequently repeated his bounty. That institution had before experienced the munificence of the Hollis family, particularly of Mr. Thomas Hollis, great-uncle of the subject of this article, whose benefactions to it amounted to near 5000*l.*

The particulars of Mr. Hollis's life are little more than a list of generous and public-spirited actions, either for the relief and encouragement of individuals, or for the promotion of what he considered as the most valuable interests of mankind. There were few useful and beneficent institutions of which he was not a member and a liberal patron. He was a fellow of the Royal and Antiquarian Societies, a governor of St. Thomas's and Guy's Hospitals, a guardian of the Asylum and of the Magdalen, and a member of the Society for promoting Arts and Commerce. He made valuable presents to the British Museum, and to other repositories of art and science; and with an insatiable desire of acquiring curiosities, which many have possessed, he joined a readiness in making donations of them, almost peculiar to himself. The

liberal sentiments concerning the communication of knowledge which he expressed in a letter to an author, who informed him that a work of his would soon become scarce, as he had printed only two hundred copies, are worth transcribing. "But why, benevolent sir, should you collect things with greatest trouble and expence, in one way, and seek to limit and restrain them in another? Are the learned and ingenuous, and those readers whom you affect, wealthy? No, in no country. Increase not their difficulties then in the future, but be liberal as the air!" This rebuke will equally apply to those who make their publications unreasonably expensive by frivolous ornament or typographic luxury. One of the collections made by Mr. Hollis, was that of all the works he could meet with which had been published against the Jesuits. This he presented to the public library at Zurich. Those fathers, hearing of the circumstance, requested that their answers, and other works written in their favour, might also be admitted; which was fairly granted, and both collections now appear there equally conspicuous.

The books which he published, or procured to be published, were, "Wallis's Grammar of the English Language;" "Locke on Toleration and on Government;" "Sydney on Government;" "Needham's Excellency of a free State;" "Neville's Plato Redivivus;" and "Staveley's Romish Horseleach." He likewise caused several pamphlets from America to be reprinted at his own expence, particularly those of Dr. Mayhew. He greatly encouraged the printing of other works favourable to liberty, by taking large numbers of copies, and distributing them as presents. His munificence in this respect was unbounded, and greatly contributed to extend the knowledge of English literature and English generosity through foreign countries. In cases of this kind he employed himself many years during his residence in the metropolis; regarded, doubtless, by many as a party zealot, busied about trifles, but esteemed by all who could judge him candidly, for the perfect honour, integrity, independence, and benevolence, of his character. Fatigued at length with his various occupations, he adopted, in 1770, the resolution he had long made of retiring into the country, and chose for his retreat Corscombe in Dorsetshire, where he possessed an estate, but no other mansion than a farmhouse. As he never had been fond of keeping promiscuous company, or giving entertainments, and had latterly ceased to entertain even his intimate friends, this necessity of solitude gave

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him no disquiet, and he was glad to favour that idea of the singularity of his manners which left him the free disposal of his time. In his new situation he employed himself in rural improvements, and kept many workmen in his service, to whom he was in the act of giving directions, on January 1, 1774, when he dropt down in a fit and immediately expired. Mr. Hollis, with the austere principles of a republican, had great politeness and even softness in his address. He was tall and athletic, and inclined to corpulence, which he counteracted by great abstemiousness in diet, and strong exercise. He allowed himself scarcely any of the indulgences of a man of fortune, and opposed the growing luxury of the age no less by his example than his precepts. His particular sentiments in religion were known only to himself. He joined no sect, and attended no place of public worship; but his diary contains many expressions of veneration and gratitude to the Supreme Being. He was also a liberal benefactor to divines of various denominations, and expended considerable sums upon the repairs of parish churches in his neighbourhood. No man, in short, seems more faithfully to have adhered to the character of an universal philanthropist; and if he adopted certain principles with the zeal of a party man, it was only because he was convinced that they tended to the general good of mankind. *Memoirs of Thomas Hollis, Esq.—A.*

HOLLMAN, SAMUEL CHRISTIAN, professor of philosophy in the university of Gottingen, was born at Stettin in 1696. After acquiring the principles of literary knowledge at the place of his nativity and at Dantzic, he went, in 1718, to the university of Wittenburg, where he took the degree of M.A. in 1720; and, for a short time after, he read lectures at Greifswald and Jena. In 1734 he was invited to be public professor of philosophy in the university of Gottingen, then just founded; and on the establishment of the Society of the Sciences, he was the first regular member of the philosophical class. Between 1753 and 1761, at which time he resigned his place in the society, he was alternate director every half-year. In 1784, being then in the eighty-eighth year of his age, he gave over public lectures, but still continued to employ himself on other literary labours till the period of his death, in September, 1787, having been professor fifty-three years. The university of Gottingen was under great obligations to this learned man, and with Haller he contributed to diffuse throughout Germany a taste for natural philosophy and natural history.

H H

In these departments he wrote several excellent essays, which were published in the Transactions of the Royal Societies of Gottingen and of London, and in the Gottingen Literary Journal. As a philosopher, he distinguished himself by various elementary works and dissertations, the principal of which are: "Institutiones Philosophicæ, in usum Auditorum," *Goettin.* 1727-1728, octavo; "Institutiones Pneumatologiæ & Theologiæ naturalis," *ibid.* 1741, octavo; "Philosophia Rationalis sive Logica, multum aucta & emendata," *ibid.* 1746, octavo; "Prima Philosophia sive Metaphysica, multum aucta & emendata," *ibid.* 1747, octavo; "Philosophiæ naturalis primæ Linææ, auctius editæ," *ibid.* 1749, octavo; "Jurisprudentiæ naturalis primæ Linææ," *ibid.* 1751; "Collectio Tractatum de stupendo Naturæ Mystério Anima humana, sibi ipsi ignota," *ibid.* 1752, octavo; "Philosophiæ moralis sive Ethices, primæ Linææ," *ibid.* 1768, octavo. *Hirsching's Manual of eminent Persons who died in the eighteenth Century. Adelung's Continuation of Jöcher's Gelehrte. Lexicon.*—J.

HOLSTENIUS, or HOLSTEIN, LUKE, a learned German, was a native of Hamburg, where he was born in the year 1596. After receiving a liberal education in his own country, he went to Paris, where he acquired a high reputation for learning and ingenuity, and was converted by father Sirmond, from the Lutheran religion in which he had been brought up, to the Catholic faith. From Paris he went to Rome, where he was patronised by cardinal Francis Barberini, and received marks of favour from popes Urban VIII., Innocent X., and Alexander VII. From the first his patron procured him a canonry of St. Peter's; and by the second he was appointed librarian of the Vatican. By pope Alexander VII. he was sent in 1665 to Inspruck, where he received from queen Christina of Sweden her formal profession of the Catholic faith. He died at Rome in 1661, when he was about sixty-five years of age. He was very learned in ecclesiastical and profane antiquities, possessed a sound judgment, and nice critical discernment, and wrote with much elegance and purity. He was not the author of any large original works, but chiefly of learned notes and dissertations on the labours of others; of which some were given to the public by himself, but the greater part was inserted by his friends, after his death, in their editions of authors, or in different collections. In 1630, he published at Rome, "The Life of Pythagoras, by Porphyry," in Greek and Latin, octavo, with a curious disser-

tation on the life and writings of Porphyry, and observations on the life of Pythagoras. In 1638, he published an edition of "The Moral Sentences of Demophilus, Democrates, and Secundus," in Greek, with a Latin translation; and in 1651, "A Letter from Christian-Ranzovius to Calixtus, a Lutheran Minister," explaining the reasons why he had become a Catholic. There were also published at Paris, together with "The Works of Eusebius of Cæsarea," our author's notes on the book against Hierocles. At the time of his death he had prepared for the press, a new edition with notes, dissertations, prefaces, and a glossary, of St. Benedict of Aniane's "Codex Regularum Monasticarum & Canoniarum;" which was printed at Rome in 1662, and at Paris in 1663. In the year last mentioned was also published, at Paris, "A Collection of Canons, Acts of Councils, Letters of Popes, and other ecclesiastical Monuments, arranged and revised by Holstenius, with Notes, in two Parts." Among the papers which our author left behind him, were also found materials for a new edition of Stephen of Byzantium's Geography, which were first given to the public at Rome, in 1666, and afterwards at Leyden, in 1684, under the title of, "Lucæ Holstenii Notæ & Castigationes in Stephani Byzantini Gentilia, sive de Urbibus Inscripta, ex Editione Theodori Ryc-kii," folio. Other dissertations, short treatises, notes, and letters by our author, may be met with in "The Posthumous Works of Father Morin," the "Monumenta Patavina de Sertorio Ursato," the collection of letters which M. Simon has added to "The Life of Father Morin," "Grævius's Collection of Roman Antiquities," and other works pointed out by Dupin and Moreri. *Nouv. Dict. Hist. Dict. Bibl. Hist. & Crit.*—M.

HOLT, sir JOHN, an eminent lawyer and judge, son of sir Thomas Holt, serjeant at law, was born in 1642 at Thame in Oxfordshire. He received his school education at Abington, of which place his father was recorder. Thence he removed to Oriel college, Oxford, which he left without taking a degree, and entered at Gray's-inn for the study of the law. He became distinguished as a barrister, and in 1685 was made recorder of London, and soon after was called to the degree of a serjeant of law. His refusal to give assistance to some of the arbitrary measures of James II. occasioned his removal from the office of recorder. His known principles, however, caused him to be elected a member of the convention-parliament of 1688, and he was appointed one of the

managers for the commons at the conferences held with the lords concerning the vacancy of the throne. In 1689 he was raised to the dignity of lord chief-justice of the King's-bench, and in the same year was admitted into the privy-council. He refused the post of high-chancellor offered him at the death of lord Somers, and continued to preside in the court of King's-bench till his death in March, 1709. Lord chief-justice Holt, is memorable among the English judges, as one who to a thorough knowledge of the law, joined an invincible firmness and resolution in supporting its authority. With that on his side, he feared not the indignation of any body of men however powerful; which he more than once shewed in contentions with both houses of parliament, whose assumed prerogatives he regarded as invalid when contradictory to the common law of the land. He was an intrepid assertor of the rights and liberties of the subject, and was particularly jealous of the interference of the military power in the execution of the laws. In the delivery of his opinions he was remarkably clear, and his arguments were singularly cogent and convincing. In 1708 he published "Sir John Keyling's Reports of Cases in Pleas of the Crown," together with three modern cases, illustrated with notes of his own. *Biog. Britan.*—A.

HOLWELL, JOHN ZEPHANIAH, a gentleman distinguished by his sufferings in the East Indies, and his writings relative to that part of the world, was born about 1709. He went out to Bengal at an early period of life as a writer in the service of the English East-India company, and gradually rose in office, till, in 1756, he was second in the council at Fort William. At that time, an offence given to the nabob of Bengal induced him to lay siege to that fort with a powerful army. The governor having fled, the command devolved upon Mr. Holwell, who, with the few men he could muster, defended the place to the last extremity. He at length surrendered upon promise of security to persons; in violation of which, he, together with his companions, to the number of one hundred and forty-six persons, was shut up in a close prison not eighteen feet square, called the Black-hole, in Calcutta, where they were confined for one night, no one daring to inform the despotic tyrant of their dreadful situation. The annals of history scarcely contain an instance of equal suffering and mortality in consequence of heat, thirst, and bad air. At six in the morning only twenty-three survivors remained to be liberated from this place of horror. Mr. Holwell was one of them, and he

has given a curious and affecting narrative of the transaction. When Calcutta was brought under the British dominion, he raised a monument on the spot at his own expence to the memory of the unhappy victims.

On his return to England he wrote various tracts upon the concerns of the India company, which being temporary in their subjects, have ceased to be interesting. He also entered deeply into the history and mythology of the natives of Hindostan, and gave to the public much curious information on these particulars in a work entitled "Interesting Historical Events relative to the Provinces of Bengal and the Empire of Indostan," &c. &c. in three parts, published in 1765, 1767, and 1771, octavo. In these he gives a very particular and favourable account of the Gentoo Shastah, or most ancient book of scripture, which he represents as the oldest religious institute extant, and the source of the mythology and cosmogony of the Egyptians, Greeks, and Romans. He appears to admit its doctrines to be of really divine origin, and labours to shew, that, in their primitive purity, they are not inconsistent with those of other received revelations. There is considerable ingenuity and learning in his reasonings upon this head; but the collision of a variety of obscure and mystical notions in his head, seems at length to have settled into a singular and fanciful system, of which he gave a view in a work of his old age, entitled "Dissertations on the Origin, Nature, and Pursuits of intelligent Beings," &c. 1788, octavo. The idea that men are fallen angels, condemned to suffer in human bodies for the sins of their former state, is a fundamental principle of this production. Mr. Holwell wrote besides, "An Account of the Manner of inoculating for the Small-pox in the East Indies; with some Observations on the Mode and Practice of treating that Disease in those Parts," 1768, which contains some valuable matter, particularly with respect to the employment of affusions of cold water before and after the variolous eruption. Another work of his, published in 1786, is a pamphlet entitled "A New Experiment for the Prevention of Crimes," which chiefly consists in proposed premiums for virtue. Every thing written by Mr. Holwell displays a very benevolent heart, and a liberal way of thinking. He retained a great fund of spirits to an advanced age, though labouring under many infirmities, and died in November, 1798, much respected among his acquaintance. He was a fellow of the Royal Society. *Monthly Review. Encyc. Britan.*—A.

HOMBERG, WILLIAM, a celebrated physician and chemist, was born at Batavia in the island of Java, in 1652. John Homberg, his father, was a Saxon gentleman, originally from Quidlinburg, who entered into the service of the Dutch East-India Company, in which he rose to have the command of the arsenal of Batavia. He married the widow of an officer; and, of four children whom he had by this marriage, the subject of this article was the second. His father was anxious that he should apply to study; but as the excessive and continual heat of the climate is unfavourable to mental exertion, he was not able to accomplish his desire. In consequence of his father's quitting India and the service of the company, he returned to Amsterdam; and being now in a temperate climate, better suited to close application, he soon made up for the deficiency of his education. He studied law at Jena and at Leipsic, and in 1674 was admitted to the bar at Magdeburg; but, though he attended to business, objects of natural history soon began to attract his attention and to excite his curiosity. He went in search of plants on the mountains, made himself acquainted with their names and properties, and in the night-time observed the stars and the different constellations; by which means he insensibly became a botanist and an astronomer. Otto Guericke, burgomaster of Magdeburg, being then celebrated on account of his experiments and the invention of the air-pump, Homberg attached himself to him to be instructed in experimental philosophy, and this great man, though in general very reserved, either revealed to him his secrets, or was not able to veil them from his penetrating genius. Homberg's friends finding that he more and more neglected the bar, were desirous of getting him married to fix him in his profession; but being determined to be his own master, he resolved to travel, and went first to Italy. He staid a year at Padua, where he applied to medicine, and particularly anatomy and botany. At Bologna he made experiments on the stone which takes its name from that city, and discovered the method of making it luminous, which had been almost lost. At Rome he formed an intimate acquaintance with Marc Antony Cælio, a Roman nobleman, an able mathematician, astronomer, and mechanist, who was exceedingly dexterous in making large lenses. Homberg applied to the same art, and also to painting, sculpture, and music, in which he made a considerable progress. From Italy he went to France, where he soon acquired the esteem of the most eminent men of learning,

and then proceeded to England, where he laboured for some time with the celebrated Mr. Boyle. On his return to Holland he improved himself in anatomy under De Graaf, after which he rejoined his family, who at that time resided at Quidlinburg, and soon after took the degree of M.D. at Wittemberg. His relations urged him to settle and to pursue the practice of the art he had studied; but he still was desirous of forming an acquaintance with the learned men of the north, and as phosphorus at that time made a considerable noise, two kinds of it having been invented, one by Baldwin, and the other by Kunkel, chemist to the elector of Saxony, he went to pay them a visit. He first had an interview with Baldwin, whose phosphorus he found to be very beautiful, and of the nature of the Bologna stone, though its light was somewhat weaker. The process employed in making it he obtained in exchange for some other secret, and then went in search of Kunkel, whom he found at Berlin. Kunkel, fortunately, was anxious to get possession of the small human figure of Otto Guericke, which conceals itself in a tube during rainy weather, and comes forth when it is about to be fine. A bargain was soon concluded between the two philosophers, and Homberg gave the small figure for the phosphorus. Metals had particularly excited the curiosity of Homberg, and, therefore, he proceeded to examine the mines of Saxony, Bohemia, Hungary, and Sweden. His Swedish majesty having established a chemical laboratory at Stockholm, Homberg laboured in it with M. Hierna, first physician to the king, and had the happiness of contributing to the success of this new establishment. His father still wished him to return and to settle in his own country; but the love of liberty and of science carried him to the extremity of the north, to Holland, and from Holland to France, where he visited those provinces which he had not seen during his first tour. His father, impatient at his delay, now pressed him to return, and the day of his departure from France was at length fixed, when advantageous offers made to him in the name of the king induced him to alter his resolution, and to remain in that country. In 1682 he embraced the Catholic religion; but the next year he lost his patron Colbert, and was disinherited by his father for having changed his religion. Some time after, that is in 1685, particular reasons induced him to pay a second visit to Rome, where he practised medicine with great success, and at the end of some years returned to Paris, where, by the knowledge he had acquired—his phosphorus, an air-

pump he had invented more perfect than that of Otto Guericke or of Boyle, microscopes of a very simple construction, and various operations and discoveries—he soon acquired a distinguished rank among the most eminent philosophers. The abbé Bignon being director of the Academy of Sciences in 1691, got Homberg admitted a member, and gave him the use of the laboratory of the Academy, where he had an opportunity of pursuing his researches unmolested. In 1702 the duke of Orleans, wishing to make himself acquainted with chemistry and experimental philosophy, took Homberg into his service, and assigned to him a pension with a laboratory fitted up in the completest manner. In the year 1704 the duke made him his first physician, and in 1708 he married Margaret Angelica Dodart, daughter of M. Dodart, a physician. Some years after he was attacked by a slight dysentery, of which he was cured; but it afterwards recurred from time to time, and, the disorder increasing, he died in 1717, at the age of sixty-three. Homberg, though of a weak constitution, was exceedingly laborious, and his courage supplied the place of strength. Besides being thoroughly versed in natural philosophy and chemistry, he was well acquainted with history and with languages. Every thing he wrote displays the character of his mind, which was capable of an attention that enabled him to make observations which might have escaped others. His method of explaining facts was simple, but accurate and precise. He never published any large work, but he furnished a great many curious and interesting papers to the Academy of Sciences, which were printed in their Memoirs. They amount to forty-eight; among which are the following: “Manière de faire le Phosphore brûlant de Kunkel,” 1692; “Diverse Experiences du Phosphore,” *ibid.*; “Nouveau Phosphore,” 1693; “Phosphore Nouveau, ou Suite des Observations sur la Matière fecale,” 1711. *Mémoires pour servir à l'Histoire des Hommes illustres, par Nicéron.*—J.

HOME, DAVID, a Protestant minister in France, was descended from a respectable family in Scotland, where he appears to have been born; but in what year we are not informed. He received his education in France, where he was admitted to the ministry, and settled for some time with the Calvinist church at Duras, in the Lower Guienne, and afterwards with that at Gergeau, in the Orleanois. He was employed by James I. king of England, to attempt a reconciliation between the ministers Tilenus and Du Moulin, who had engaged in a warm contest on the subject of justification; and also

to attempt the impracticable task of uniting all the Protestant divines in Europe in one system of religious belief. The time of his death is unknown. The most considerable of his productions is “*Apologia Basilica, seu Machiavelli Ingenium Examinatum*,” 1626, quarto. There are also attributed to him two satires against the Jesuits, entitled “*Le Contr' Assassin, ou Réponse à l'Apologie des Jesuites*,” 1612, octavo, and “*L'Assassinat du Roi, ou Maximes du Vieille de la Montagne Vaticane & de ses Assassins, pratiquées en la Personne de défunt Henri le Grand*,” 1617, octavo. Several of his poetical compositions may be seen in the “*Deliciæ Poetarum Scotorum*.” *Nouv. Dict. Hist.*—M.

HOME, HENRY, lord KAMES, a Scotch judge, eminent for his writings on various subjects, was born of an honourable family in the county of Berwick in 1696. He received his early education under a private tutor in his father's house, and at a proper age pursued the study of the law at the university of Edinburgh. As he was designed to follow it professionally, he for some time attended the chamber of a writer to the signet, where he acquired a knowledge of the legal forms and practice of the courts. The acuteness of his genius and the success with which he applied to professional studies, were displayed by a number of publications on the civil and Scotch law, which obtained great applause. The first of these, in 1728, consisted of “*Remarkable Decisions of the Court of Sessions*,” which he afterwards, in 1741, augmented into an abridged and digested view of all the decisions of the same court, in the form of a Dictionary, two volumes folio. His “*Essays upon several Subjects in Law*,” in 1732, exhibited him as an original thinker upon those topics. During the years 1745 and 1746 he took refuge in a country retreat from the troubles which agitated Scotland, and laid the plan of a work which appeared in 1747, entitled “*Essays upon several Subjects concerning British Antiquities*,” octavo. To proceed with the account of his professional publications; he gave, in 1757, that very useful work, “*The Statute Law of Scotland abridged, with Historical Notes*,” octavo. The most curious of his productions in this class appeared in 1759 under the title of “*Historical Law Tracts*,” octavo, containing fourteen separate treatises upon interesting subjects connected with the judicial and constitutional history of the country. In 1760 he published “*Principles of Equity*,” folio: in 1766 and 1780 he gave additional collections of “*Decisions of the Court of*

Session;" and in 1777 "Elucidations respecting the Common and Statute Law of Scotland." These proofs of indefatigable industry and profound knowledge justly raised him to the first rank in his profession; and he was advanced in 1752 to the bench of judges of the court of Session, on which promotion he took, according to the custom of Scotland, the title of lord Kames. His authority as a law-writer is quoted at the Scotch bar with the same respect as is paid to the luminaries of law in the English courts.

But the inquisitive and speculative genius of lord Kames could not be confined within the limits of a single science. From his youth he had a great turn for metaphysical discussions, and maintained a correspondence on those subjects with bishops Berkeley and Butler, Dr. Clarke, and other eminent reasoners. He became an author in this branch in 1752, when he published "Essays on the Principles of Morality and Natural Religion." In this ingenious performance, he opposed those theories of human nature which deduce all actions from some single principle, and endeavoured to establish several general principles of action. He also maintained the doctrine of philosophical necessity, which had become obnoxious by being adopted by some writers who rejected revealed religion; and though he closely allied it with the duties of morality and religion, he underwent many attacks on its account. His "Introduction to the Art of Thinking," 12mo, 1761, is accounted a valuable work for young persons. It consists of maxims and general observations on human nature and the conduct of life illustrated by examples.

In 1762 lord Kames became known to the votaries of polite literature by an elaborate work, in which he attempted to lay down a system of laws on the critical art. His "Elements of Criticism," three volumes octavo, is a truly original performance, which, discarding all arbitrary rules of literary composition derived from authority, establishes a new theory upon the principles of human nature. The foundation is laid with much metaphysical acuteness, and many of the sources of our pleasure from works of art are traced with great nicety. He sometimes, however, falls into a strain of over-refinement; and it has been objected to him that he has too much multiplied supposed original tastes or principles, and paid too little attention to the effects of association. The work is enlivened with numerous quotations produced as examples, but few readers will always acquiesce in the just-

ness of his praise or censure. It was well received by the public, and has certainly much contributed to the improvement of the art on which it treats.

The fruit of considerable labour in collecting and arranging facts, entitled "Sketches of the History of Man," two volumes quarto, was published by lord Kames in 1773. There is much ingenuity and entertainment in this piece, which comprises many subjects of the greatest importance relative to human society. They are not, however, all treated with equal accuracy, and the examples are frequently drawn from suspected sources.

Among the pursuits which so fully occupied the time of this singularly active person, a favourite one was agriculture, which he followed in a practical way and on a large scale, upon the estate of Blair-Drummond in Perthshire, of which he became possessed in right of his wife. The ideas which theory and experience suggested to him upon this subject were given to the public, in a work entitled "The Gentleman Farmer, being an Attempt to improve Agriculture by subjecting it to the Test of rational Principles," octavo, 1777. In this performance "almost every branch of the farmer's business is discussed, nor are all of them treated with equal skill and judgment. The book, nevertheless, contains so many useful precepts, the result of experience, that it may be considered, on the whole, as a valuable addition to the general stock of agricultural knowledge, especially to the inhabitants of Scotland, for whom it was in a particular manner originally intended." *Monthly Review*. vol. lviii. p. 95. The habit of writing attended him to the very close of life; and in 1781 he published an octavo volume with the title of "Loose Hints upon Education, chiefly concerning the Culture of the Heart." These are, in fact, what they are denominated; and the most that can be said of this publication is, that it proves the benevolence and good intentions of the author. He did not long survive, dying in December, 1782, at the age of eighty-six.

Lord Kames was as much distinguished by his vivacity in conversation, as by the extent of his literary labours; and to a very advanced age he was the life of all companies, in which no topic could be started above or below his power of discussion. He was particularly fond of the society of elegant females, whom he addressed in a style of gallantry, innocent enough, but not very compatible with his judicial dignity. Indeed, even on the bench, he is said to have been occasionally carried away by the fire of his

animal spirits. He was, however, a man of kind and amiable dispositions; and, notwithstanding the freedom of his speculations, was a constant friend to morality, and habitually pious. In all his works he assiduously traces final causes, and adduces them as proofs of the wisdom and goodness of the Creator. *Encyclop. Britan. Monthly Review.*—A.

HOMER. Of this *prince of poets* so little is known with certainty, that a biographical account of him must be extremely jejune if it rejects fable. Every step in his history is a matter of controversy. To begin with the time when he lived; while the Arundelian marbles refer it to the tenth century B.C. about three hundred years after the taking of Troy, others have brought it down to the age of Romulus, or Numa, in the eighth century B.C. His birth-place was a subject of very ancient contest, seven towns having disputed for the honour. The probability seems to be, that he was born either on the continent of Lesser Asia, or upon some island near it. The Life of Homer, falsely ascribed to Herodotus, contains a detail of circumstances so minute and particular, that we may be assured they are mere fictions; and it would only mislead the reader to copy them. He seems to have spent his life in indigence, wandering about from city to city, and from the court of one of the petty princes of the time to that of another, obtaining temporary patronage from the recital of his poems. If he was blind, he probably became so in his old age. He is thought to have ended his days either at Chios or Io. The origin and composition of the poems attributed to Homer are involved in as much obscurity as his biography. Whether the "Iliad" and "Odyssey" were epic poems in the sense now attached to the word, primarily formed upon a determinate plan, and constituting a whole—or whether they were a fortuitous assemblage of detached parts or rhapsodies, connected by some later hand, by means of an assumed subject—lastly, whether these rhapsodies were the work of one author or of several—are questions which have long exercised, and still exercise, the ingenuity of critics. It appears certain that the constituent parts of these poems long wandered separately through the towns of Greece and Ionia. The whole of them are said by Plutarch to have been first brought from Asia to Greece by Lycurgus; and their first arrangement in the order we now have them is ascribed to Pisistratus. But whatever doubt these circumstances might throw upon the original plan of their composition, it is contended that all the

parts so manifestly conspire to that general purpose which is proposed in the exordium, that they must have flowed from one uniform design. The difficulty of conceiving how such long works could be accurately transmitted by memory through ages, previous to the use of writing, increases the intricacy of the question.

The poems of Homer, howsoever and by whomsoever composed, obtained the highest degree of popularity in Greece, the heroes of which they celebrated, and the national rights of which they maintained. They also, from early times, were consulted as authorities for local claims; and controversies were decided respecting boundaries and prerogatives by lines from the Homeric catalogue of ships. As Grecian literature became the parent of every thing bearing the same name in ancient Rome and modern Europe, the veneration for Homer was transmitted, not only without diminution, but with increase; and at this day it is a dogma of classical orthodoxy, that in point of sublimity and comprehensiveness of genius, of fertility of invention and true poetic fire, he remains without an equal. How far he himself was original in his diction and versification, and in his mythological system, cannot now be known; but it is certain that the most celebrated epic poets, posterior to him, have formed themselves upon his model, and copied him with even a servile imitation. He is therefore justly called

———the fountain-bard,

Whence each poetic stream derives its source;

and this merit gives him precedence over many poets of more polished times, who have avoided his defects and surpassed his beauties. His works, too, have the collateral merit of presenting lively and accurate pictures of the state of society and manners at a very early period, and are therefore invaluable studies to the speculator on the history of mankind.

Of the other poems attributed to Homer, the "Battle of the Frogs and Mice" will be rejected by every critic of discernment, as a parody which could not have been produced by the simplicity of the Homeric age. Of the "Hymns," some appear dubious; some, undoubtedly, spurious. On the whole, the "Iliad" and "Odyssey" only are identified with the fame of the great author. The editions of these are scarcely to be reckoned. Passing over some of great typographical beauty, we shall only mention, as valuable for the scholar's use, Barnes's, with the Greek scholia, two volumes quarto, *Cantab.* 1711; Clarke's Ilias,

two volumes quarto, 1729, *Odyssea*, 1740; Ernesti's, five volumes octavo, *Lips.* 1749; and a very complete one now in hand, by the learned Heyne, of which the "*Iliad*" has appeared, in many volumes, octavo. Translations, prose and metrical, have been given of these poems in Latin, and almost all modern languages. The highly-polished one of Pope, and the closer, but spirited, one of Cowper, will probably satisfy the English reader. *Vossii Poet. Græc. Moreri. Harwood's Class.*—A.

HONAIN, EBN ISAAC, a Syrian physician, of the Christian family of Obadites, or servants of God, lived in the reign of the caliph Almotawakkel, about the middle of the ninth century. He was the disciple of Mesue, and the preceptor of Gabriel Backtishua. The caliph appointed him his first physician, and employed him in the useful task, which has conferred celebrity on his name;—that of translating the works of the Greek physicians into Arabic or Syriac. He corrected some of the former Syriac versions, epitomised Paulus, and translated several works of Hippocrates and Galen. His Arabic versions were much superior in accuracy to those which had been before attempted in the Eastern languages, and served as originals to the Hebrew translations. It was chiefly by their means that the knowledge of Greek medicine came to be diffused through the east. Honain retired to Bagdad towards the close of his life, which is said to have been protracted to about a century. His son Isaac, and others of the family, continued to render similar services to science by their learned labours. *Halleri Bibl. Med. Eloy Dict. de la Médecine.*—A.

HONDIUS, JODOCUS, an artist and geographer, was born in 1563, at Wackene in Flanders, whence his parents removed to Ghent. At eight years of age he began to draw and engrave upon ivory and copper, without a master; and such was his progress, that he came to be regarded as one of the ablest workmen of his time. He also wrote a fine hand, and excelled as a type-founder, which art he taught himself. In some period of his youth he entered at a college, in order to obtain instruction in mathematics and the Greek and Latin languages. The prince of Parma, while engaged in the siege of Antwerp, sent for him, and employed him in making some bronze statues, with which he was so well satisfied, that he pressed him to visit Rome. Hondius, however, did not comply; but, after the surrender of Ghent, went over to England, where he applied himself to cosmography and to various

branches of art. He published "*Theatrum Artis Scribendi*;" "*Orbis Terrarum Descriptio Geographica*;" "*Gerhardi Mercatoris Atlas*;" "*Italiæ Hodiernæ Descriptio*;" and engraved maps for several works of the time. He removed to Amsterdam, where he died in 1611, at the age of forty-eight. *Moreri. Walpole.*—A.

HONDIUS, ABRAHAM, a painter, was born at Rotterdam in 1638. He is supposed to have been the grandson of Jodocus, above mentioned. He painted in a variety of branches, but chiefly excelled in the representation of animals, especially in hunting pieces. He had a manner peculiar to himself, bold and free, with abundance of spirit, but deviating into extravagance in his colouring, and incorrect in the drawing. He is, however, placed next to Rubens and Snyders as a painter of animals. He also frequently painted artificial lights, and executed a capital piece of the burning of Troy. He came over to England, where he led a free life, and died of the gout in 1695. One of his best works here was a "*Dog-market*," in which he gave characteristic figures of thirty species of that animal. *Walpole's Anecd. Pilkington's Dict.*—A.

HONORATUS, a saint in the Roman calendar, and bishop of Marseilles, of which city he was likewise a native, flourished about the year 490. According to the account given of him by Gennadius, he was distinguished for his piety, his prudence, and his ready eloquence. He published many homilies, some of which were delivered extempore, and others regularly composed; the principal subjects of which were exhortations to piety, or refutations of heretical opinions. He also wrote the lives of many eminent fathers of the church, of which the only one extant is that of St. Hilary, bishop of Arles, which is inserted in Surius, under the 5th of May. *Cave's Hist. Lit. vol. I. sub Sac. Nest. Moreri.*—M.

HONORIUS, emperor of the West, second son of the great Theodosius, was born in 384. He obtained the title of Augustus, with his brother Arcadius, in 393, and succeeded to his portion of the empire at his father's death, in 395. The reins of government were, during his minority, placed in the hands of the illustrious general Stilicho, whose daughter, Maria, the young emperor married in 398. As his character opened, he appeared of a cold constitution both of body and mind, addicted to puerile amusements, void alike of vigour and talents, and in all respects unfit for the station to which the chance of birth had destined him. The times, however, required wisdom and firm-

ness. The revolt of the Goths brought the empire into imminent danger, and the dreaded Alaric, with whom Stilicho had been obliged to make a kind of compromise, invaded Italy. Honorius, on his approach, in 403, to the imperial residence of Milan, fled from his palace, and was for a time besieged by the Goths in the petty town of Asta, in Liguria, where he had taken shelter. Stilicho came to his relief, and afterwards, by the defeat of Alaric, at Pollentia, freed Italy from the present danger. The pageant prince was led to Rome, where he exhibited a magnificent triumph for the success obtained under his auspices. The games on this occasion deserve record, as the last instance of the inhuman combats of gladiators. An incident which occurred in them produced an edict from the emperor, for ever abolishing the sacrifice of human lives in the amphitheatre. The alarm he had undergone at Milan made him resolve not to return to a place so exposed, and he fixed the seat of empire amid the marshes of the Po, at Ravenna. Though Stilicho afterwards delivered Italy from the formidable invasion of the Goth Radagaisus, yet his suspicious negotiations with Alaric, and the intrigues of the palace, brought on his ruin and death in 408. His daughter, the empress Maria, who had died some years before, was succeeded in the imperial bed by her sister Thermantia, who was now divorced; but both sisters are said to have remained virgins while partners in the throne. Honorius then fell into the hands of Olympius, whose real or affected zeal for orthodoxy, inspired the emperor with the mischievous bigotry of refusing to employ in civil or military posts, either pagans or heretics. During this weakness of the imperial court, Alaric again entered Italy; and his proposals for an accommodation being scornfully rejected, he marched to Rome and blockaded it. After that capital had endured sufferings from famine and pestilence, a ransom was offered to Alaric, which he accepted, and in 409 raised the siege. The divided councils of the court of Ravenna, however, prevented any treaty with the Gothic king, who again besieged Rome, and obliged it to submit. He created Attalus, then prefect of the city, emperor, who marched to Ravenna in order to depose Honorius. While this weak prince was meditating a shameful flight, a seasonable supply of troops arrived, which changed the face of affairs; and soon after, Attalus himself was degraded by Alaric. That conqueror, enraged by an insult from Honorius, again marched to Rome, took, and pillaged it. During these disasters of the head of the empire,

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usurpers arose, who took temporary possession of several of its members, so that the whole fabric seemed falling to pieces. Ataulphus or Adolphus, the successor of Alaric, was, however, attached to the imperial court by a marriage with Placidia, the sister of Honorius; and the Goths, in consequence, quitted Italy. Wise laws remedied the calamities of Rome and the Italian provinces; and events turned out so favourably for the empire, that, Gibbon observes, "in the space of five years, seven usurpers had yielded to the fortune of a prince, who was himself incapable either of counsel or of action." As he was, however, a dutiful son of the church, and defended its cause from heretics and infidels, the ecclesiastical writers have represented his success as the reward of his piety. He died at Ravenna in 423, leaving no issue. *Univers. Hist. Gibbon.*—A.

HONORIUS I. pope, was a Campanian by birth, and the son of Petronius, a person of consular dignity. He was chosen to fill the Roman see on the death of pope Boniface V. in the year 626. At that time the Lombards, who were masters of a considerable part of Italy, were at peace with the empire, but at war among themselves. For king Adaloaldus having in a fit of lunacy, to which he is said to have been subject, put several of the chief lords of that nation to death, the rest prudently determined to depose him, and raised to the throne Arioaldus, duke of Turin, who had married his sister. But the latter, though a man of unblemished character, and distinguished merit, was an Arian; and Adaloaldus not only a sound Catholic, but also a liberal benefactor to the church. The pope, therefore, espoused the cause of the deposed prince with great zeal, and employed all his influence, both with the Lombards and Romans, to procure his restoration. By his intrigues he contributed to extend the civil war among the Lombards for a time; but he was ultimately disappointed of his grand object, as Arioaldus continued to fill the Lombard throne until his death. The most remarkable circumstance in the life of Honorius, was his having been induced to give his sanction to the opinion of the Monothelites, who maintained that in Christ there was one will only, and one operation, for which he was solemnly condemned by the sixth general council, in the pontificate of pope Agatho. Into this measure Honorius appears to have been betrayed by his own ignorance of the distinctions made use of by the Catholics in their controversies with their opponents, on the following occasion. The emperor Heraclius, considering, with pain, the

detriment which the Grecian empire had suffered by the migration of the persecuted Nestorians, and their settlement in Persia, was ardently desirous of reuniting the Monophysites, or Eutychians, to the bosom of the Greek church, lest the empire should receive a new wound by their departure from it. On this subject he held conferences with one Paul, of Phasis, a man of great credit and authority among the Armenian Monophysites, and also with Athanasius, the bishop of that sect at Hierapolis; from both of whom he received assurances, that they who maintained the doctrine of *one nature*, might be induced to receive the decrees of the council of Chalcedon, and by that means to terminate their controversy with the Greeks, provided that the latter would give their assent to the proposition, "That in Jesus Christ there was, after the union of the two natures, but one will, and one operation." Heraclius communicated this matter to Sergius, patriarch of Constantinople, whose parents adhered to the doctrine of the Monophysites. This prelate gave it as his opinion, that the doctrine in the proposition above mentioned, might be safely adopted without the least injury to truth, or the smallest detriment to the authority of the council of Chalcedon. In consequence of this, the emperor, in the year 630, published an edict in favour of that doctrine, and hoped, by this act of authority, to restore peace and concord both in church and state. This edict was received without hesitation, at Constantinople, Antioch, and Alexandria; and in the latter place was supported by the decree of a council held in 633. But that decree was violently opposed by a monk present, called Sophronius; and his opposition became more formidable in the following year, when he was raised to the patriarchal see of Jerusalem, and, in a council held at that city, procured the condemnation of the Monothelites as heretics, who revived and propagated the Eutychian errors.

This proceeding of the council at Jerusalem occasioned an alarm among the Catholics, who represented the doctrine maintained by the imperial edict to be absolutely inconsistent with the definition of the council of Chalcedon, and the doctrine of the fathers. And as it was judged of importance to secure the voice of Honorius on their side, Sophronius wrote to him, detailing a learned exposition of the tenets of the Catholic fathers concerning the humanity of Christ, and urging him to reject and condemn the opinion of the Monothelites. But his application was unsuccessful: for Sergius

had beforehand obtained the decision of the pope in favour of the doctrine of *one will*, in an answer to a long and artful letter which he had written on the subject in debate. Hence arose those obstinate contests, which rent the church into two sects, and the state into two parties. The Roman-catholic writers have employed all their art and industry to represent the conduct of Honorius in such a manner, as to save his pretended infallibility from the charge of error in a question of such importance. They have, however, only a choice of difficulties on the subject. On the one hand it would appear, that he was imposed upon by the representations of Sergius; and that he himself knew not his own sentiments, nor attached any precise and definite meaning to the expressions which he used in what he wrote concerning this controversy. On the other hand, it is certain that he gave it as his opinion that there was in Christ but *one will*, and *one operation*. For this he was anathematised by the sixth general council held at Constantinople, in 681; and he must, of consequence, be undoubtedly a heretic, if it be true that general councils cannot err. Honorius is praised by the Catholics, for having employed great diligence and zeal in embellishing churches, and other consecrated places, with the most pompous and magnificent ornaments. He died in the year 638, after a pontificate of nearly thirteen years. Eight of his "Letters" are extant in the fifth volume of the "Collect. Concil." and an "Epigram on the Apostles looking up towards Heaven with Astonishment at the Ascension of Christ," in the twelfth volume of the "Bibl. Patr." *Cave's Hist. Lit. vol. I. sub Sac. Monoth. Platina de Vit. Pont. Dupin. Moreri. Bower. Mosh. Hist. Eccl. Sæc. VII. par. ii. cap. v.—M.*

HONORIUS II. pope, whose original name was *Lambert*, was a native of the province of Bologna. Having embraced the ecclesiastical life, he was preferred by pope Paschal II. to the see of Veletri, and afterwards translated to that of Ostia. Upon the death of pope Calixtus, in the year 1124, the cardinals chose for his successor Theobald, cardinal priest of St. Anastasia, whom they would have proclaimed pope, under the name of Celestine II.; but at the same time the populace, under the influence of Robert Frangipani, a wealthy and powerful patrician, made choice of the bishop of Ostia, whom they named Honorius II. As, however, the party of the latter was too strong to be resisted, Celestine thought it advisable to resign his claim, and Honorius was invested

with the pontifical habit. But our wary prelate was sensible that his election had not been strictly canonical; and, therefore, within a few days, he also resigned his claim in the presence of the cardinals. The members of the sacred college were so conciliated by this conduct, that they were soon brought to concur in his re-election. We read of no memorable actions of this pontiff, but what were intended to display the power, and extend the influence of the papal see. Soon after his consecration, he thundered out a sentence of excommunication against William, the son of Robert, count of Normandy, for having married within the forbidden degrees of consanguinity, and for having publicly burnt a letter sent to him by the pope's legate, in which his marriage was declared null. On the death of the emperor Henry V. in the year 1125, Honorius sent his legates *a latere* into Germany, to assist at the election of a new king; in whose presence Lotharius was anointed, with the usual ceremonies. In the following year the pope succeeded in prevailing upon Henry I. king of England, to admit a legate into his kingdom, whose usurpations soon provoked the spirited opposition both of the clergy and laity. But the archbishop of Canterbury, who went to Rome to remonstrate with the pope against the conduct of his vicar, as inconsistent with the rights of his own see, and contrary to the canons of the church universal, was so duped by the artifices of the sovereign pontiff, that he was persuaded to accept of the legantine commission himself, with all the powers usually annexed to it. By this conduct he basely contributed towards the complete subjugation of the English church to the papal yoke. In the year 1127, upon the death of William, duke of Apulia, without issue, his uncle Roger, count of Sicily, passed over into Italy, and met with no opposition in taking possession of his late nephew's dominions, as his next heir. But when Honorius heard of his proceedings, he pretended that the late duke had, by his last will, left his dominions, and whatever else he was possessed of, to St. Peter; and soon afterwards, without any previous notice, denounced a sentence of excommunication against Roger. Having gained several lords to his party, he raised an army, at the head of which he marched to deprive Roger of the rich inheritance. That prince, however, by his skilful generalship obliged the pope to quit the field; and he afterwards forced his holiness to grant him the investiture to the duchy, upon performing the same services to the see of St. Peter, which his predecessors had

for some time rendered. In the year 1130 Honorius excommunicated Conrad, duke of Franconia, for raising disturbances in Germany and Italy against Lotharius, and claiming the crown as nephew to the emperor Henry V. though Lotharius had been elected by a majority of votes. This pontiff died in the year last mentioned, after presiding over the Roman church five years and nearly two months. Twelve of his "Letters" are preserved in the tenth volume of the "*Collec. Concil.*" *Cave's Hist. Lit. vol. II. sub Sæc. Wald. Platina. Dupin. Moreri. Bower.*

There was another pope, or antipope, who assumed the name of Honorius II. and that was CADALOUS, who was elected pope by the council of Basil, in opposition to Alexander II. In the life of that pontiff the reader may find all the particulars concerning him which are worthy of being recorded.—M.

HONORIUS III. pope, whose former name was CENCIUS SABELLI, or SAVELLI, was a descendant from an illustrious family, and a native of Rome, where he discharged several ecclesiastical employments with great reputation, and was held in high respect for his learning and his probity. He was created cardinal deacon by pope Celestine III. and cardinal priest by pope Innocent III. On the death of the latter pontiff, in the year 1216, Cencius was elected his successor by the unanimous voice of the cardinals assembled at Perugia, when he took the name of Honorius. The first act of his pontificate was to send letters to all the Christian princes, to acquaint them with his promotion, and also to exhort them to send succours, without delay, to the armies of the crusaders in the east. Their success was the object of his most anxious solicitude; as was, likewise, the destruction of the Albigenses in France, which he instigated the Catholics to attempt, by every method of persuasion adapted to produce effect on credulous and superstitious minds. In the year 1217, Henry, emperor of Constantinople, dying without issue, the princes of the crusade chose Peter, count of Auxerre, his brother-in-law, for his successor; who, as soon as he heard of his election, left France, together with his wife Jolanta, and repaired to Rome, where they were crowned by Honorius. Our pontiff's next display of his power was exhibited, in his taking under his protection two dowager queens of England, Berengaria, widow of king Richard, whom Henry III. attempted to deprive of her dower, and Isabella, the widow of king John. As they were apprehensive that some of the court bishops might be pre-

vailed upon by the king to excommunicate them, the pope reserved that power to himself, by a special bull; and he also wrote to the king, exhorting him not to disturb them in the possession of their rights, ordering at the same time the bishop of Winchester, the legate of the apostolic see, to restrain his majesty with the censures of the church from giving them any trouble. In the year 1219, Reginald, king of the Isle of Man, at that time an independent kingdom, apprehensive that it might be invaded and subdued by the kings of England, resolved to engage the protection of the sovereign pontiffs, by making himself a vassal of the apostolic see. He therefore made a donation of the whole island to Honorius, as a fief of the Roman church; and afterwards received the investiture of it, upon binding himself and his heirs to pay yearly a stipulated sum to the Roman church, as an acknowledgment of his vassalage.

In the year 1220, the emperor Frederic II. having put an end to the disturbances in Germany, proceeded with his empress Constantia to Rome, where they were crowned by Honorius with all possible marks of distinction. On this occasion the emperor, at the request of the pope, made a solemn vow to go in person to the relief of the Holy Land, and received the cross at the hands of cardinal Hugolin, bishop of Ostia. Upon his repairing to Sicily, however, to settle the affairs of that kingdom, in consequence of his displacing several disaffected bishops, and appointing others in their room, he became involved in a dispute with the pope on the subject of investitures. Before the matter was compromised, the pope received the mortifying intelligence that the Christians had been obliged to surrender Damietta, one of the most important places in all Egypt, to Saladin, after it had cost them an infinite deal of trouble and a vast multitude of lives to reduce it. He was so affected with this news, that, retiring from Rome to Anagni, he thence wrote to Frederic, attributing the loss of that place to him, since he had neither gone in person, in conformity with his vow, nor sent the promised succours to the relief of the Christians in Egypt; and also exhorting him, not without menaces, to fulfil his obligations without any further delay. In his answer to the pope's letter the emperor assured his holiness, that as soon as the unsettled state of his affairs would allow, he would pass into the east at the head of a powerful army; and in the mean time, to soften the pontiff's chagrin, he ordered all the territories of the countess Mathilda to be re-

stored to the apostolic see, and, by an imperial diploma, confirmed the possession of them for ever to Honorius and his lawful successors. Soon afterwards repeated conferences took place between the emperor and pope at Veroli, concerning the most effectual means of repairing the loss which the crusaders had lately sustained in the east; when it was agreed, that a general assembly of the Christian princes should be held at Verona, in the year 1223, and that all should be invited to assist at it. The pope, accordingly, wrote circular letters to the kings of France, of England, and to all other ecclesiastic as well as secular princes, exhorting them to repair to the appointed place against the festival of St. Martin, in order to concert proper measures for carrying on the war with success against the infidels. Of this assembly no mention is made by any contemporary historians; but they speak of one held in the same year at Ferentino in Campania, at which were present the pope, the emperor, John king of Jerusalem, the patriarch of that city, and the grand masters of the knights hospitallers and templars, besides many other persons of great distinction. At this assembly the emperor promised upon oath, to go in person with a powerful army for the relief of the Holy Land within the space of two years. To strengthen him in that resolution, as the empress Constantia died about this time, the pope proposed to the emperor a match between him and Jolanta, daughter and presumptive heiress of John, king of Jerusalem; which was concluded accordingly, and the new empress crowned by the pope. As the time when the emperor had promised to depart for the Holy Land drew near, he sent the king of Jerusalem, his father-in-law, to obtain from his holiness a further delay of two years more. Honorius was so provoked by this application, that he dispatched two cardinals to Frederic, with orders to inform him, that if he did not accomplish his vow within the time which he himself had fixed, the apostolic see would no longer connive at his disobedience, and the breach of so solemn a promise. However, the pope, not caring to come to an open rupture with so powerful a prince, thought it most expedient to grant him the further time for which he had applied. Before the expiration of that period Honorius died, in 1227, after a pontificate of ten years and eight months. By this pope the two religious orders of Dominic and Francis of Assisi were confirmed. He was a person of considerable learning for the age in which he lived, and wrote various works: of which there are

still extant several "Sermons;" "The Life of Pope Celestine III.;" "A Statement of all the Revenues of the Roman Church," published by Muratori, in his "Antiquitates Italicæ Medii Ævi, &c.;" "Ordo Romanus, de Consuetudinibus & Observantiis, Presbyterio vel Scholari, &c.," published by father Mabillon, in the second volume of his "Musæum Italicum, &c.;" "A Letter in Defence of the Abbé Joachim, against Peter Lombard;" "Epistolæ decretales in Juris Canonici Libros, &c.," published by Ciron, chancellor of the university of Toulouse, 1645, folio; various "Letters" inserted in the eleventh volume of the "Collec. Concil.," the second volume of M. Baluze's "Miscellanies," the first volume of the "Annal. Min." of Waddingus, and the fifth volume of Andrew du Chene's "Collection of Writers of French History;" and "Decrees," "Bulls," &c. which may be met with in collections pointed out by Dupin and Moreri. *Cave's Hist. Lit. vol. II. sub Sac. Schol. Platina. Bower.—M.*

HONORIUS IV. pope, who before his election was called JAMES SABELLI, or SAVELLI, was descended from the same family with the subject of the preceding article, and sent to pursue his studies, among other places, at the university of Paris. After obtaining a canonry of Chalons on the Marne, and several other preferments, he was created cardinal deacon by pope Urban IV. in 1261. On the day after the funeral obsequies of pope Martin IV. had been performed, in the year 1285, the college of cardinals unanimously elected James Savelli for his successor, who adopted the name of Honorius. He was so much afflicted with the gout, both in his hands and feet, that he was often obliged to remain sitting, and to make use of certain instruments, while celebrating mass. To this disorder his brother Pandulphus was also subject, who was nevertheless repeatedly chosen senator by the Romans, and signalled himself by the energy of his administration in clearing the city and ecclesiastical territory from thieves and robbers, and other disturbers of the public peace. Alluding at the same time to his frequent infirmity and the vigour of his proceedings, the citizens were accustomed to say, that it was not either the hands or feet which governed, but the head. Honorius renewed the anathemas which his predecessor had fulminated against Peter of Arragon, and by causing a crusade to be preached against him in France, raised a powerful army in that country, at the head of which king Philip entered into Arragon, and

gained a bloody victory over Peter. That prince died not long after the battle, and by his will devised the kingdom of Arragon to his son Alphonsus, and that of Sicily to his son James. Honorius no sooner heard of his death, and the distribution which he had made of his territories, than he issued a bull, commanding Alphonsus to release, without delay, Charles prince of Salerno, who had been taken prisoner by his father's fleet, and at the same time ordering James to quit the island of Sicily, and to deliver it up to Charles as the lawful heir. As those princes paid no regard to his holiness's bull, he solemnly excommunicated them at three different times in the year 1286, and laid the whole island of Sicily under an interdict. In the meantime prince Charles, growing weary of his confinement, and finding that all the pope's endeavours to procure his liberty were ineffectual, applied to Edward king of England, to negotiate a treaty for his deliverance. By the ambassadors of that prince and king Alphonsus, terms were soon agreed upon for that purpose, and approved by both kings; to which, hard as they were, Charles readily assented. By one of the articles of the treaty, Charles agreed to yield the kingdom of Sicily to James the brother of Alphonsus. But when the treaty was communicated to Honorius, he not only rejected it with the utmost indignation, but wrote to Charles in very sharp terms, reprimanding him for presuming to enter into any agreement with the enemies of the church, about a kingdom which belonged to the apostolic see, without the knowledge and consent of that see. By the same letter he declared all the conditions to which he had agreed, or even sworn, null and void. Owing to this conduct of the pontiff, the imprisonment of Charles was prolonged nearly two years. In the year last mentioned, Honorius condemned and suppressed a new sect, founded by Gerard Segarelli, who styled themselves the *order of the apostles, or the apostolic brethren*, of whom we have given the most probable account which we have been able to collect, under the article DULCINUS. The objects, however, which Honorius had nearest at heart, were the extension of the papal power against all daring opponents and the triumph of the crusaders over the infidels. His first attention was devoted to the former; and in subserviency to it, he had projected a design of uniting all the Christian princes in a holy league against the two kings of Arragon and Sicily. But while he was wholly intent upon carrying it into execution, he was cut off by death in 1287, when he had filled the papal chair two years

and one day. He is represented by contemporary writers, to have been eminent for temperance, wisdom, and discretion; and, as a proof of his regard to the interests of learning, they state, that he had made provision for the establishment of a college at Paris, for the study of the Oriental languages, though he did not live to see the completion of such an institution. He confirmed the order of the hermits of St. Augustine, and that of the Carmelites, which had been only tolerated by the second council of Lyons. Several of his "Letters" are preserved by Bzovius and Waddingus, as referred to in *Cave's Hist. Lit. vol. II. sub Sæc. Schol. Platina. Moreri. Dupin. Bower.*—M.

HONORIUS, surnamed the SOLITARY, a priest and scholastic divine of the church of Autun, in Burgundy, who flourished under the reign of the emperor Henry V. about the year 1120. We have no further particulars concerning his life; but he was the author of various works, which are still extant, and held in some estimation on account of the industry, and diligence in enquiry which they discover. The principal of them are, "*Liber de Luminaribus Ecclesiæ, sive de Scriptoribus Ecclesiasticis, &c.*" first printed at Cologne in 1580, octavo; "*Commentarii in Libros tres Salomonis,*" first printed at the same place in 1540; "*Inevitable, sive Dialogus de Prædestinatione & Libero Arbitrio,*" first published at the same place in 1552, octavo; "*Gemma Animæ, de Officio Missæ, ejusque Cæremoniis,*" printed at Leipsic in 1514; "*Synopsis Mundi, sive de Imagine Mundi Lib. III,*" printed at Spire in 1583; "*Libellus de Hæresibus,*" printed at Basil in 1544; "*De Mundi Philosophia, Lib. IV;*" "*De Solis Affectibus Liber;*" and "*Series Romanorum Pontificum a S. Petro ad Innocentium II.*" The above are all edited in the twentieth volume of the "*Bibl. Patr.*" *Cave's Hist. Lit. vol. II. sub Sæc. Wald. Dupin. Moreri.*—M.

HONORIUS de SANCTA MARIA, a learned French bare-footed Carmelite friar, who flourished towards the latter end of the seventeenth and the beginning of the eighteenth century, was born at Limoges, in the year 1651, and was known before he entered into the religious life by the name of *Blaise Vauzelle*. After passing through a course of classical studies, he entered into the Carmelite order, according to the reform of St. Theresa, at the convent of the order at Toulouse, in the year 1671. Distinguished among his brotherhood by an ardent love of study, and a display of talents but

rarely exhibited by any members of the mendicant orders, he was selected by his superiors to teach philosophy and theology in the province of Aquitaine. The principal philosophical theses which he maintained, were published by him at Clermont, in 1686; and his theological theses appeared at Perpignan, in 1689, under the title of "*Expositio Symboli Apostolorum Dogmatica, Historico-hæretica, Historico-positiva, & Scholastica,*" &c. The subjects of other theses which he afterwards maintained at Toulouse, were the chronological difficulties in the sacred writings, from the origin of the world to the birth of Christ; the inspiration of the sacred Scriptures; the peculiar characteristics of all the books of the Old and New Testament; tradition, &c. Besides the study of the Scriptures, the fathers, the councils, and ecclesiastical history, father Honorius was also particularly attached to that of mystical theology, of which he undertook a defence in a treatise published at Bourdeaux in 1701, entitled "*Dissertation Apologétique,*" &c. 12mo. This was only the forerunner of a larger work which the author published at Paris, in 1708, entitled, "*Tradition des Pères & des Auteurs Ecclesiastiques, sur la Contemplation, contenant le Dogme & la Pratique de cet Exercice,*" in two volumes octavo; to which he added a third volume in 1714, "*Sur les Motifs & la Pratique de l'Amour Divin.*" The most important and useful of father Honorius's publications is entitled, "*Reflexions sur les Règles & sur l'Usage de la Critique, touchant l'Histoire de l'Eglise; les Ouvrages des Pères; les Actes des anciens Martyrs; les Vies des Saints, &c. avec des Notes historiques, chronologiques, & critiques,*" in three volumes quarto. The first volume made its appearance in 1713, the second in 1717, and the third in 1720. The whole work abounds in learned and curious dissertations, of which many are upon highly important subjects. In the year 1718 our author published another curious quarto volume, containing "*Dissertations Historiques & Critiques sur les Ordres Militaires, anciens & nouveaux, réguliers & séculiers, avec des Notes & des Figures.*" Besides the articles already mentioned, our author published "*A Treatise on Indulgencies, and the Jubilee;*" "*The Life of the blessed John de la Croix, a bare-footed Carmelite;*" and a multitude of treatises in the controversy occasioned by the bull *Unigenitus*, of which the titles may be seen in our authority. After passing through the posts of prior, definitor, provincial, and visitor-general of his order in three provinces of France, father Ho-

norius died at Lisle in 1729, when about seventy-eight years of age. *Moreri.*—M.

HONTAN, LA, baron, a gentleman of Gascony, served in Canada, first as a soldier, then as an officer. He was sent to Newfoundland as king's lieutenant, where he quarrelled with the governor, and was cashiered. He retired first to Portugal, then to Denmark. He is known as the author of "*Voyages dans l'Amerique Septentrionale*," two volumes 12mo; *Amst.* 1705; in which he gives an account of the different tribes inhabiting North America, their government, laws, customs, religion, commerce, &c. The work is written in a perplexed and barbarous style, and contains a confused mixture of truth and falsehood; with such mutilations of proper names, and distortions of facts, that it cannot safely be used as authority. Some of his episodes are said to be entirely fabulous. *Nouv. Dict. Hist.*—A.

HONTHORST, GERARD, an eminent painter, was born in 1592 at Utrecht. He received his first instructions under Bloemart, but finished his studies at Rome, where he remained several years, and performed various works. He particularly excelled in night-pieces and candle-lights, which were greatly admired by Rubens. He then returned to Utrecht, where he married well, and settled. Such was his reputation both as an artist and a man, that his house was filled with scholars of good family, who paid him liberally. He had the honour of instructing, in the art of design, the queen of Bohemia and her family. On the invitation of Charles I. he came to England, and painted for the king several pieces, chiefly of the allegorical kind. He also made portraits of various persons about the court. After his return to Holland he was much employed by the prince of Orange, whose palaces he decorated with poetical history pieces. He died at the Hague in 1660. Honthorst possessed a free and forcible pencil, and gave life and expression to his figures, though they were deficient in grace and correctness. His best night-pieces are at Rome, in the Justiniani gallery, and some of the churches. *De Piles. Walpole. Pilkington's Dict.*—A.

HONTIVEROS, BERNARD, a learned Spanish prelate, and spoken of as one of the most illustrious ornaments of the church of Spain in the seventeenth century, is first introduced to our notice as a Benedictine monk. By his learning and merits he raised himself to the first posts of honour and confidence in his order, and to eminent dignities in the church. He was made professor of theology in the university of Oviedo, and had among other disciples the ce-

lebrated Joseph D'Aguirre, afterwards cardinal, and well known by his writings. He was also appointed divine to his Catholic majesty; adviser to the tribunal of the Inquisition; general of his congregation in Spain; and finally bishop of Calahorra. He died in 1662. He was the author of a work which is held in much estimation by the Catholic world, and was designed to expose and refute the opinions of the relaxed casuists, whose writings produced mischievous effects in the seventeenth century, particularly in France and Spain. It was written in Latin, and entitled, "*Lacrymæ militantis Ecclesiæ, &c.*" *Moreri.*—M.

HOOFT, PETER CORNELIUS VAN, an eminent Dutch poet and historian, born at Amsterdam, in 1581, was son of a burgomaster of that city. He attached himself to writing in his native language, and obtained the highest reputation both in poetry and history, so that his works are considered as a model of style. His history of the Low-countries, commencing with the resignation of Charles V. and going down to 1588, was much valued for the accuracy of its political and military statements. It was first printed at Amsterdam in 1642, and has been several times re-edited. He wrote in Latin the history of Henry IV. of France, and a relation of the destinies of the house of Medicis. His epistles, comedies, and poems, have been published in four volumes. Hooft was lord of Muyden, judge of Goyland, and received the order of St. Michael from Lewis XIII. He died at the Hague, in 1647. *Moreri.*—A.

HOOGEVEEN, HENRY, a celebrated modern philologist, was born of parents in humble life at Leyden in 1712. He was sent to school at ten years of age, when the severity of his master seemed to extinguish all his capacity for learning. Under a second master of a different character, his powers expanded so rapidly, that at the age of fifteen he was able to relieve his father from part of the expence of his education, by commencing a teacher of the lower classes. In his twentieth year he obtained the place of under-master of the school of Gorcum. In 1733 he was appointed master of the school of Woerden, and ventured to take a wife. He afterwards followed the occupation of a school-master at Culemburg, Breda, Dort, and Delft, at which last city he ended his days, in 1794. The works of Hoogeveen are: an edition of "*Vigerus de Idiotismis Linguæ Græcæ*," *Leyd.* 1743, several times reprinted; his additions and improvements of the original work are highly valuable: some poems, orations, and other occasional pieces: "*Doctrina particularum*."

Linguae Græcæ," two volumes quarto, 1769; this is a work of very great erudition, and procured for the author a high reputation among all the votaries of Greek learning throughout Europe. Its prolixity prevented it from being so useful to students as it might have been, but a valuable abridgment of it by Schütz in 1782, has answered the purpose of learners. A posthumous work of Hoogeveen, entitled "*Dictionarium Analogicum Græcum*," was printed at the press of the university of Cambridge. *Gen. Biog. Dict.*—A.

HOOGSTRATEN, DAVID VAN, a good Latin poet and philologist, was born at Rotterdam in 1658. He studied at Leyden; applied chiefly to the languages and medicine; and resided some time at Dordrecht, till he was invited to be teacher in the Gymnasium of Amsterdam. In 1722 he was appointed to be corrector; but this office he was obliged to resign in consequence of a loss of hearing. In the year 1724 he fell accidentally into one of the canals, and died in eight days from the effects of the fright and of the cold which he had experienced. His works are: "*Poemata Libri XI, & altera Editio Auctior*." *Rotterod.* 1710, octavo; auct. *Amst.* 1729, octavo: "*Phædri Fabulæ, cum Notis*," *ibid.* 1699, 12mo, and 1706, 12mo: Hoogstraten afterwards published an entirely new and improved splendid edition, with learned annotations, for the use of the prince of Nassau, *Amst.* 1701, large quarto, with engravings: "*Cornelius Nepos, cum Notis selectis*," *ibid.* 1691, 12mo; auct. *ibid.* 1706, 12mo: "*Terentii Comoediæ, cum Locis parallelis, & Indice Formularum uberrimo*," *ibid.* 1718, 12mo: "*Nieuw Woordenboek der Nederlandsche en Latynsche Taal*"—New Dutch and Latin Dictionary, *ibid.* 1704, quarto. He superintended also the publication of "*Jani Broukhusii Poemata, Lib. XVI*," *ibid.* 1711. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

HOOKE, NATHANIEL. Of this writer, whose name is well known as the author of a Roman History, few biographical particulars have been preserved. He was a Roman-catholic, and warmly attached to the quietism and mysticism taught by Fenelon and others of that school. He is said, from the year 1723 to his death in 1764, to have enjoyed the confidence and patronage of persons distinguished as well by their virtue as their rank. He appears to have lost the property he possessed, in the epidemical delusion of the South-sea year. Not long after, he was recommended to Sarah duchess of Marlborough, as a proper person to

assist her in compiling the memoirs of her own life, for which service she presented him with five thousand pounds. The book, entitled "*An Account of the Conduct of the Duchess of Marlborough, from her first coming to Court to the Year 1710*," was published in 1742; but she soon after quarrelled with him, on account, as she asserted, of his attempts to convert her to Popery. His zeal for that religion was also manifested by his being the person who brought a priest to receive Pope's confession on his death-bed. Hooke's great work, "*The Roman History*," from its earliest periods to the settlement of the empire under Octavius, is comprised in four volumes quarto, published in 1733, 1745, 1764, and 1771. It is a performance of great accuracy and precision in the detail of facts, and considerable critical acumen in the discussion of contrary evidences and authorities. The style is clear and perspicuous, without being masterly. He exhibits no tokens of a writer of the first class, but he may lay claim to diligence and utility, in general accompanied with impartiality. If he has a leaning, it is to the democratical party, in opposition to the aristocratical or senatorian. Another work upon Roman affairs was "*Observations on four Pieces upon the Roman Senate*," 1758, quarto, in which he discussed the opinions of Vertot, Middleton, and Chapman, not without some severity with respect to the two latter. He also attempted to invalidate the historical authority of Dionysius of Halicarnassus. This work produced a reply from Mr. Spelman, the translator of Dionysius. Hooke likewise published a translation of "*Ramsey's Travels of Cyrus*." *Nichols's Anecd. of Bowyer. Monthly Rev.*—A.

HOOKE, ROBERT, an eminent English mathematician and philosopher who flourished in the seventeenth century, was born at Freshwater, in the Isle of Wight, where his father was minister, in the year 1635. In his infancy he was so very infirm and sickly, that for some years his parents entertained but slender hopes of his living to manhood; yet he at the same time discovered a lively and active disposition, and a promptitude at learning any thing that was taught him. The proofs which he afforded of quickness of apprehension, induced his father to think of educating him to the church; and with that view, after teaching him to read, he proceeded for some time to instruct him in grammar learning. His own growing infirmities, however, obliged him to remit in his attention; and the additional obstacle to his son's improvement occasioned by frequent attacks

of the head-ache, made him despair of bringing him up a scholar. Being thus in a considerable degree left to himself, young Hooke followed the bent of his genius, which was turned to mechanics, and employed his time in making toys, some of which discovered no little art and dexterity. As instances of his ingenuity, we are told, that upon seeing an old brass clock taken to pieces, he undertook to imitate it, and constructed a wooden one, that would go. He also made a small ship, about a yard in length, which he completely rigged, and furnished it with a contrivance by which some small guns were discharged from it while under sail. Upon the death of his father in 1648, his friends were desirous of having him instructed in some ingenious trade or profession; and as he displayed a great taste for drawing, they placed him with the celebrated painter sir Peter Lely. From this situation, however, he was soon obliged to be removed, in consequence of the increase of his head-aches from the smell of the oil-colours. He was now sent to Westminster school, where he was patronised by Dr. Busby, who kindly took him into his house, and supported him while he continued at that seminary. Here he not only acquired a competent knowledge of the Latin and Greek, and an insight into the Hebrew and other Oriental languages, but also made himself master of a good part of Euclid's Elements, and, as Wood asserts, invented thirty different methods of flying. About the year 1653, he was sent to Christchurch college, in the university of Oxford, where a choirister's place had been procured for him; and in 1655 he was introduced to the Philosophical Society in that city. By the members of this society, who were struck with his inventive genius, he was employed to assist Mr., afterwards, Dr. Thomas Willis in his chemical operations; and he was by that gentleman recommended to the honourable Robert Boyle, whom he served for several years in the same capacity. In the year 1655, likewise, he was instructed in astronomy by Dr. Seth Ward, Savilian professor of that science; and applying himself to improve the pendulum for astronomical observations in the two subsequent years, he contrived a method of continuing the motion of the pendulum, the invention of which was so strongly recommended by Riccioli in his *Almagest*. Having made some trials for this purpose, which succeeded to his wish, he endeavoured to improve his discovery still further, in order to make use of it for finding the longitude; and by applying springs to the arbor of the balance of the watch, for regulating its vibrations in any pos-

ture, he invented, in 1658 and the following year, what is now called the pendulum watch. At least the English contend that the honour of this discovery is due to their countryman, while the French, Dutch, &c. ascribe it to Huygens. About the same time Mr. Hooke invented several astronomical instruments, for making observations both at sea and land, and was particularly serviceable to Mr. Boyle, in completing the invention of the air-pump.

In the year 1662, Mr. Hooke was appointed curator of experiments to the Royal Society, which then met in Gresham college; and he was to furnish them at every meeting with three or four experiments of his own, and to pursue such others as they should recommend to him. How well he discharged this province, the journals and registers of the society sufficiently shew, by the number and variety of the experiments recorded in them; several of which relate to the nature and properties of the air, water, and other fluids; the force, velocity, and weight of bodies, and the measuring of time, and uses of the barometer. When the Royal Society was first established by charter in 1663, Mr. Hooke was one of those fellows who were first nominated by the council, with this peculiar circumstance, that he was exempted from all payments; and he was frequently afterwards a member of the council himself. During the same year he was nominated by lord Clarendon, chancellor of the university of Oxford, for the degree of M.A.; soon after which the repository of the Royal Society was ordered to be committed to his care, a gallery in Gresham college being appointed for its reception. In the year 1664, he was made professor of mechanics to the Royal Society, by sir John Cutler, with a salary of fifty pounds per annum, which that gentleman, the founder, settled on him for life; and in the same year he began to read the astronomical lecture at Gresham college, for the professor, Dr. Pope, then in Italy. At the commencement of the following year, the Royal Society chose him their curator of experiments for life, with an annual salary of thirty pounds in addition to sir John Cutler's annuity; soon after which he was elected professor of geometry at Gresham college. In the same year he published, in folio, his "*Micographia, or some philosophical Descriptions of some minute Bodies made by magnifying Glasses, with Observations and Enquiries thereupon.*" The meetings of the Royal Society being now discontinued, on account of the ravages made by the plague, Mr. Hooke accompanied Dr. Wilkins, sir W. Petty, and some other ingenious gentlemen, to a seat

belonging to the earl of Berkeley, near Epsom, in Surrey, where they made several experiments, of which an account was afterwards communicated to the Society. At the first meeting of that body after their recess, Mr. Hooke produced a very small quadrant for observing accurately to minutes and seconds; which was done by moving the arm with a screw on the limb of the instrument, and it might perhaps be the first of the kind, which is now in common use. After the great fire in 1666, which laid the greatest part of the city of London in ruins, he produced a plan of his own for rebuilding it, which was highly approved of by the lord mayor and the court of aldermen, though it was not carried into execution. It appears to have been the occasion, however, of our author's appointment to the office of one of the city-surveyors, by the profits of which he accumulated a fortune of several thousand pounds. In this plan it was proposed, that the principal streets, as from the corner of Leadenhall to Newgate, &c. should be laid down in right lines, and intersected by the cross streets turning out of them at right angles; and that all the churches, public buildings, market-places, &c. should be erected in proper and convenient places.

Mr. Hooke's office of surveyor to the city unavoidably employed a large portion of his time; but it did not prevent him from pursuing his experiments, and producing several new inventions in this and the four following years, of which a particular account is given in his works, or in the life prefixed to his posthumous productions. From the year 1668, Mr. Hooke was engaged in a warm and long contest with Hevelius, concerning the difference in accuracy between observing with astronomical instruments with plain and telescopic sights, which he managed so ill as to be universally condemned, though it has since been agreed that he had the best side of the question, as we have already observed in the life of Hevelius. In the year 1671, he attacked Newton's "New Theory of Light and Colours;" in which controversy he is said to have come off with a better reputation than in that with the Dantzic philosopher, notwithstanding that he was obliged to submit in respect to the argument. In 1673, he proposed a "Theory of the Variation of the Mariner's Compass;" in which he supposes that the magnet has its peculiar poles, distant ten degrees from the poles of the earth, about which they move, so as to make a revolution in three hundred and seventy years; whence, says he, the variation hath altered of late, ten or eleven mi-

minutes every year, and will probably continue to do so for some time, till it begins to grow slower and slower, and will at length be stationary, and retrograde, and in all probability may return. But his attempt laboured under the want of sufficient observations, for the foundation of a reasonable hypothesis. In 1674, he published "An Attempt to prove the Motion of the Earth from Observations," quarto. His design in this work was left imperfect; but the foundation which he laid encouraged Mr. Samuel Molyneux and Mr. Bradley afterwards to build upon it, and to determine the point by pursuing our author's plan, which was preferred as the best for that purpose. In the same year Mr. Hooke published his "Animadversions on the first Part of the Machina Cœlestis" of Hevelius, which constituted a part of the controversy already noticed in the life of the latter. After the Royal Society had commenced their meetings at Gresham college in the winter of this year, the Gresham committee allowed Mr. Hooke forty pounds, to enable him to erect a turret over part of his lodgings, for the purpose of making astronomical observations, and trying his different instruments; and in the following year he published, "A Description of Helioscopes, and some other Instruments, made by R. H. with a Postscript," complaining of some injustice done him by Mr. Oldenburg, the publisher of the "Philosophical Transactions," with respect to his claim to the invention of pendulum watches. This charge involved him in a dispute with that gentleman, which was terminated by a declaration of the Society in their secretary's favour. During this dispute our author published, in 1667, his "Lampas, or Descriptions of some mechanical Improvements of Lamps and Water-pipes, together with some other physical and mechanical Discoveries," quarto. Upon the death of Mr. Oldenburg in the year last mentioned, Mr. Hooke was appointed to supply his place in the office of secretary to the Royal Society, and began to take minutes in the month of October; but this appointment appears to have been only temporary, since Dr. Nehemiah Grew was chosen secretary in the following month, and was entrusted with the care of publishing the Transactions.

In the year 1678 Mr. Hooke published his "Lectures de Potentia Restitutiva: or of Springs, explaining the Powers of springing Bodies, to which are added some Collections," quarto. And also his "Lectures and Collections," entitled "Cometa & Microscopium," quarto. Towards the end of this year, in pursuance of an order of the Royal Society, he assisted in

removing their library of books from Arundel-house to Gresham college, but declined the offer which they made him of the librarian's place. In 1681, he read his lectures "On Light and luminous Bodies," which are printed in his "Posthumous Works;" and he likewise published his "Philosophical Collections," quarto. From this time he became more reserved than formerly; and though he read his Cutlerian lectures, and often made experiments, and disclosed a variety of new inventions to the Royal Society, yet he seldom left any account of them to be entered in their registers; designing, as he said, to prepare them himself for the press, and to publish them: which, however, he never performed. Upon the publication of Newton's "Principia," in 1686, Mr. Hooke laid claim to that great man's discovery concerning the force and action of gravity; which conduct was warmly resented by that philosopher, who, in letters that passed between him and Dr. Halley, refuted his pretensions in the most satisfactory manner. Hooke, though a great inventor and discoverer himself, was notwithstanding so envious and ambitious, that he was desirous of being considered as the only man who was capable of invention and discovery. Hence he was led, on this as well as on other occasions, meanly and unjustly to attempt to deprive others of the honours earned by the efforts of their genius and patient enquiries. In the year 1687 he had the misfortune to lose his niece, who had lived with him many years, and whose death gave him a shock from which he never recovered, being observed from the time of that event to grow more inactive, melancholy, and cynical. During the following year he was prevented by illness from pursuing his studies, though he still read some lectures when he was able; and his disorder was heightened by the uneasiness which he felt in consequence of being obliged to carry on a chancery suit against sir John Cutler, on account of his salary for reading the Cutlerian lectures. In 1691, he was employed in forming the plan of the hospital near Hoxton, which was founded by alderman Aske, who appointed archbishop Tillotson one of his executors; and in the same year our author was created M.D. by a warrant from that prelate. In 1696, to his great satisfaction, the suit in chancery was determined in his favour; and he received an order from the Royal Society, to repeat most of his experiments at their expence, upon a promise of his finishing the accounts, observations, and deductions from them, and of perfecting the descriptions of all the instruments which he had contrived; but

his increasing weakness and general decay rendered him incapable of performing it. From this time his strength gradually declined for some years, so that he was obliged to desist from lecturing in the summer of 1698, and was under the necessity of resigning to Dr. Halley the task of drawing up an account of the last of his inventions, that of the marine barometer, which was read before the Royal Society in February, 1700. At length, quite emaciated, he died at his apartments in Gresham college, in 1702, in the sixty-eighth year of his age. His funeral was attended by all the members of the Royal Society who were then in London.

Dr. Hooke, in his person, was of a mean appearance, being short of stature, very crooked, pale, lean, and of a meagre aspect, with lank brown hair, which he wore hanging over his face till within three years of his death. He was indefatigable in the pursuit of his various studies, always contenting himself with little sleep, and that taken very irregularly. The continual expence of spirits which this practice occasioned, together with the recluse life which he led, contributed to render his temper melancholy, distrustful, and jealous; and these forbidding qualities grew upon him as his years increased. For at first he was very communicative of his discoveries and inventions, but afterwards became close and reserved to a fault; which conduct he endeavoured to excuse by stating, that some persons, improving upon his hints, before he had time to perfect them, claimed his discoveries for their own. To this disposition we may attribute the loss of many things which he affirmed he knew; while at the same time there is reason for concluding, that his pride led him occasionally to boast of having made important discoveries, without any foundation. This is particularly suspected with respect to a certain and infallible method of discovering the longitude at sea, which he pretended that he had discovered, though he did not think proper to communicate it to the public; and it is more than suspected concerning an affirmation which he was heard by many to make, about the time when sir Isaac Newton's reflecting telescope interested the scientific world, that he had made a little tube about an inch long, to put in his fob, which possessed powers superior to those of any telescope fifty feet long, made after the common manner. Dr. Hooke was well acquainted with the ancient languages, and all branches of the mathematics; but his mechanical genius, and great sagacity in penetrating into the secrets of nature, were his distinguishing talents. Of these talents he afforded illustrious

evidence, in the vast multitude of experiments which he made, and his numerous new and useful instruments, together with his happy method of adapting theories to observations, and contriving easy and plain modes of proving those theories, and confirming them by further trials. He always expressed a great veneration for the Deity, and seldom received any remarkable benefit in life, or made any valuable discovery in nature, or invented any useful contrivance, or found out any considerable problem, without expressing his thankfulness to divine Providence, as appeared from many passages in his diary. The study of the sacred Scriptures, in their original languages, was also his frequent employment, and he regarded them as the rule of his faith and practice. He often declared, that he designed to dispose of the greatest part of his estate in such a way, as might promote the ends for which the Royal Society was instituted, by building a handsome fabric for their use, with a library, repository, laboratory, &c. but whatever his intentions might be, he could never be prevailed upon to make a will, in order that they might be carried into execution. He was extremely penurious, so that he scarcely allowed himself necessaries, even after he had acquired a handsome fortune by his office of city-surveyor. With all his failings, however, he may justly claim a place among the *optimos naturæ interpretes*, who were so serviceable to the world, and so highly adorned the Royal Society in the seventeenth century. His works, besides the articles already enumerated, consist of "Lectiones Cutlerianæ," or the Cutlerian Lectures; a folio volume of "Posthumous" pieces, published by Richard Waller, esq., in 1705; "Philosophical Experiments and Observations," &c. printed by Dr. Derham, in a miscellaneous collection, 1726, octavo; and a vast number of papers inserted in the "Philosophical Transactions." *Biog. Brit. Ward's Lives of Gresh. College Prof. Brit. Biog. Martin's Biog. Phil. Hut- ton's Math. Dict.*—M.

HOOKER, RICHARD, a pious and learned divine of the church of England, and celebrated defender of its constitution, was born at Heavy-Tree, near Exeter, about the year 1553. His parents, who were more remarkable for their virtue and industry, than for their extraction and riches, intended to bring him up to some trade; but his schoolmaster at Exeter, who was pleased with his mildness of temper, quickness of apprehension, and avidity for learning, persuaded them to continue him at school, by an assurance that his natural endowments and proficiency were so remarkable, that they could

not fail to secure him the countenance and support of some friendly patron. Accordingly his uncle John Hooker, who was then chamberlain of that city, was prevailed upon to maintain him one year at the university; and as he was intimate with bishop Jewel, he took the opportunity during a visit which he soon afterwards paid to that prelate at Salisbury, strongly to recommend his nephew to the bishop's patronage. After sending for the boy, and examining into his merits, the bishop was so well satisfied with him, that he immediately took him under his protection and care. In the year 1567 our good prelate sent young Hooker to the university of Oxford, where he had procured for him the place of one of the clerks of Corpus-christi college; from which, together with a pension granted him by the bishop, and the contributions of his uncle, he derived a comfortable subsistence. In this seminary he applied to his studies with the greatest ardour and diligence, and distinguished himself by his proficiency in learning, as well as by his prudence, humility, and piety. When he had been at the university about three years, he was attacked by a dangerous disorder, which had nearly proved fatal to him; and upon his recovery, he took a journey on foot from Oxford to Exeter, to see his mother, accompanied by a countryman belonging to his own college. They took Salisbury in their way, in order to wait upon bishop Jewel, who made them dine with him at his own table. At their departure the bishop gave Mr. Hooker much good advice, and his benediction, but forgot to give him any money. Quickly recollecting himself, however, he sent his servant to call him back; and upon his return said to him, "Richard, I have sent for you back to lend you a horse, which hath carried me many a mile, and I thank God with much ease." He then delivered into his hand a walking-staff, with which he said that he had travelled through many parts of Germany: and he added, "Richard, I do not give, but lend you my horse; be sure you be honest, and bring my horse back to me at your return this way to Oxford. And I do now give you ten groats to bear your charges to Exeter; and here is ten groats more, which I charge you to deliver to your mother, and tell her, I send a bishop's benediction with it, and beg the continuance of her prayers for me. And if you bring my horse back to me, I will give you ten groats more to carry you on foot to the college, and so God bless you, good Richard."

Mr. Hooker had not long returned to Oxford, after complying with the bishop's injunctions,

before he received the melancholy tidings of the death of that worthy patron, by which event he lost his annual pension. Providence, however, raised him up two other patrons, in Dr. Cole, then president of his college, and Dr. Edwin Sandys, bishop of London, and afterwards archbishop of York; by whose interest he was elected scholar of his college in 1573. About this time he appears to have commenced the undertaking of college tutor; and bishop Jewel, a little before his death, had so effectually recommended him to bishop Sandys, that, though a Cambridge man himself, the latter prelate resolved to send his son Edwin to Oxford, to be pupil to Mr. Hooker, notwithstanding that there was not much difference in their ages: for, the bishop said, "I will have a tutor for my son that shall teach him learning by instruction, and virtue by example, and my greatest care shall be the last." Mr. Hooker had at the same time another pupil of a distinguished family, namely, George Cranmer, grand nephew to archbishop Cranmer; with whom, as well as with Mr. Sandys, he cultivated a strict and lasting friendship. He was now not quite twenty years of age, five of which he had spent in the university; but by his unwearied diligence and application he had attained a great proficiency in all the learned languages, and a very extensive acquaintance with the most valuable sciences, together with a happy method of instructing, and communicating his knowledge to the pupils who were intrusted to his care. He was also distinguished in the college for the simplicity and innocence of his manners, and for the piety, regularity, and exemplariness of his life. In 1577, he was admitted to the degree of M.A. and in the same year was elected fellow of his college. In 1579, on account of his skill in the Oriental languages, he was appointed deputy-professor of the Hebrew tongue in the university; and in the same year, he and others were expelled the college by the vice-president, as it should seem, for some trifling and insufficient cause, since they were restored in the same month. Mr. Hooker entered into holy orders in the year 1581, and soon afterwards was appointed to preach at St. Paul's-cross, in London. This appointment produced a train of circumstances, by which our author was, through his great simplicity, entrapped into a most unfortunate marriage. At that time there was a house belonging to the church of St. Paul's, called the Shunamite's house, which was set apart for the reception and entertainment of the preachers at St. Paul's-cross, two days before, and one day after, the sermon. It was then kept by a person in reduced circumstances

who had been formerly a substantial tradesman. At this house Mr. Hooker arrived from Oxford, so wet and weary, that he was afraid that he should not be able to go through his duty on the following Sunday. However, he was so well nursed by his host's wife, that he soon recovered from the ill effects of his journey, and was enabled to perform the service with credit and satisfaction. For the attention which his hostess had paid to him he felt so much gratitude that, as Mr. Walton expresses it, "he thought himself bound in conscience to believe all that she said. So the good man came to be persuaded by her, that he was a man of a tender constitution; and that it was best for him to have a wife, that might prove a nurse to him; such an one as might both prolong his life, and make it more comfortable; and such an one she could and would provide for him, if he thought fit to marry." Mr. Hooker not considering "that the children of this world are wiser in their generation than the children of light," and "fearing no guile, because he meant none," became completely the dupe of this artful woman, to whom he gave a power to chuse a wife for him, promising to come to London at her summons, and accept of her choice. This engagement he fulfilled in the same or following year; when the wife provided for him proved to be his hostess's daughter Joan, who brought him neither beauty nor portion, and who, Anthony Wood says, "was a silly, clownish woman, and withal a mere Xantippe."

In consequence of his marriage, Mr. Hooker lost his fellowship, and was obliged to quit the university before he had obtained any preferment. He continued without a benefice till the winter of 1584, when he was presented to the rectory of Drayton-Beauchamp, in Buckinghamshire, where he led but an uncomfortable life with his wife Joan. Not long after he was settled in this situation, he received a visit from his two friends and pupils, Sandys and Cranmer, who found him with a Horace in his hand, tending a small number of sheep in a common field. This he told them he was forced to do, because his servant was gone home to dine, and assist his wife in some of the household business. When his servant had returned and released him, his friends accompanied him to his house, where their best entertainment arose from his company and conversation. His shrew of a wife, however, was not wanting in her efforts to disturb their pleasure, by calling Richard away from them to rock the cradle, and by exhibiting specimens of temper and manners, which determined them not to prolong their stay beyond the next morning. At

their parting from him, Mr. Cranmer expressed his regret that his former tutor was not provided with a better living, and particularly lamented that he was not more comfortable in his matrimonial connection. In reply Mr. Hooker said, "My-dear George, if saints have usually a double share in the miseries of this life, I that am none, ought not to repine at what my wise Creator hath appointed for me, but labour (as indeed I do daily) to submit mine to his will, and possess my soul in patience and peace." Upon their return to London, Mr. Sandys acquainted his father with the unhappy situation of Mr. Hooker, and so powerfully solicited for his removal to some benefice where he might enjoy a more comfortable subsistence, that the bishop promised to embrace the first opportunity of promoting him. Accordingly, in 1585, he procured for him the appointment of master of the Temple. But though this was a valuable preferment, it was not accepted by Mr. Hooker without much reluctance. A rural retirement was much better suited to his natural disposition, in which, as he himself expressed it, he might "see God's blessings spring out of the earth, and be free from noise, and eat that bread which he might more properly call his own in privacy and quietness." However, the bishop's arguments prevailed, and our new master entered on the duties of his office.

At this time the place of afternoon lecturer at the Temple was filled by Mr. Walter Travers, who was a learned man, an able and eloquent preacher, a man of engaging manners, and of an unexceptionable life. But he had received his ordination from a presbytery at Antwerp, and was zealously attached to the Geneva discipline. He was also strictly Calvinistical in his sentiments, while Mr. Hooker indulged to a greater liberality in his theological opinions. As the master and lecturer entertained such opposite sentiments concerning church government, as well as points of doctrine, there was frequently a contrariety in their preaching, and they sometimes openly opposed each other in the pulpit. Alluding to this difference in the opinions which they inculcated, some one said pleasantly, "The forenoon sermons speak Canterbury, and the afternoon Geneva." This pulpit contest, though conducted without bitterness, made such a noise, that archbishop Whitgift thought proper to suspend Mr. Travers from preaching. Upon this "A Supplication to the Council," was delivered in by that gentleman, in which he complained of being judged and condemned without being heard, made some objections to

Mr. Hooker's doctrine, and prayed to be restored to his ministry. Upon his failure of success in this petition, his "Supplication" was privately printed and dispersed among the public; which led Mr. Hooker to publish an answer to it, in a letter to the archbishop, which was highly commended by the advocates for the established form of church government, and as strongly condemned by those who were inclined to Puritanism. As many members of the Temple were of the latter description, and warmly attached to Mr. Travers, Mr. Hooker found his situation rendered unpleasant by marks of opposition and neglect which were occasionally shewn him. He, therefore, was desirous of exchanging his preferment, for a more retired and tranquil scene; and more particularly so, as he had begun his famous work "Of the Laws of Ecclesiastical Polity," which he found himself incapable of proceeding with to his satisfaction, as he was circumstanced at the Temple. Upon making known his wishes to archbishop Whitgift, and apprising him of the undertaking on which he was employed, Mr. Hooker was presented, in 1591, to the rectory of Boscomb, in Wiltshire; and in the same year he was appointed a prebend, and subdean, in the cathedral church of Sarum. At Boscomb he finished four books of his celebrated work, which were entered into the Register-book at Stationer's-hall in 1592, but not printed till the year 1594. In 1595 he quitted Boscomb, and was presented by queen Elizabeth to the rectory of Bishop's-Bourne, in Kent, where he resided during the remainder of his life, discharging the duties of his function in the most regular and exemplary manner. In this place he composed the fifth book of his work, which was published by itself in the year 1597; and he also finished there the sixth, seventh, and eighth books, which he did not live to publish. It has been much disputed whether the three books last mentioned have been given to the public from genuine and uncorrupted manuscripts. The principal ground of those disputes, is their containing some assertions concerning the origin of government, and the true nature of the legislative and regal power, favourable to the interests of freedom, which the advocates for high notions of kingly power maintain never could have dropped from Mr. Hooker's pen. Hence they have been led to employ much pains in endeavouring to prove, that the copies from which the printed books were taken had been altered and corrupted by the Puritans. On the other hand, bishop Gauden, Mr. Richard Baxter, Mr. Neal, and others maintain, that those three books in their

present state are genuine, and not interpolated. Those readers who have any curiosity to see the arguments on both sides of the question, may find them detailed or referred to in the first two of our subjoined authorities. In the year 1600 Mr. Hooker, in consequence of a cold which he caught on a passage by water between London and Gravesend, was affected by a long and severe illness, which in the end proved fatal to him. He continued, however, his studies to the last. He strove particularly to finish his "Ecclesiastical Polity;" and said often to a friend who visited him daily, that "he did not beg a long life of God for any other reason, but to live to finish the three remaining books of Polity; and then, Lord, let thy servant depart in peace;" which was his usual expression. A very few days before his death, his house was robbed; and when the circumstance was mentioned to him, he asked, "Are my books and written papers safe?" Being answered that they were, his reply was, "Then it matters not; for no other loss can trouble me." He died in November, 1600, when he was only in the forty-seventh year of his age.

Mr. Hooker was in his person of a low stature, and stooping; and he was also in some degree short and dim sighted. He was a man of very extensive learning, and of great piety, meekness, moderation, and humility. He was modest and bashful in the extreme, and, as we are told, never willingly looked any man in the face. He was never addicted to anger or passion, and remarkably temperate and guarded in his expressions. Mr. Hooker's treatise on "Ecclesiastical Polity" procured the author a very great and extensive reputation, both at home and abroad. When the first four books of this work were published, we are informed that cardinal Alan, or Allen, and the learned Dr. Stapleton, then both in Italy, having heard of their fame, sent to England for them; and having perused them, said to the then pope Clement VIII. that "though he had lately said, he never met an English book whose writer deserved the name of author; yet there now appeared a wonder to them, and it would be so to his holiness, if it were in Latin. For a poor obscure English priest had written four such books of laws, and church polity, and in a style that expressed so grave and such humble majesty, with clear demonstration of reason, that in all their readings they had not met with any thing that exceeded him." This commendation creating in his holiness an earnest

desire to be acquainted with the contents of the work, Dr. Stapleton read to him the first book in Latin; upon which the pope said, "There is no learning that this man hath not searched into; nothing too hard for his understanding: this man indeed deserves the name of an author; his books will get reverence by age; for there is in them such seeds of eternity, that if the rest be like this, they shall last till the last fire shall consume all learning." When king James I. came out of Scotland, on his accession to the throne of England, he enquired of archbishop Whitgift for his friend Mr. Hooker; and being answered that he died before queen Elizabeth, who received the news of his death with great regret, he replied, "And I receive it with no less, as I shall want the desired happiness of seeing and discoursing with that man, from whose books of church polity I have received such satisfaction. Indeed, my lord, I have received more satisfaction in reading a leaf or paragraph in Mr. Hooker, though it were but about the fashion of churches, or church music, or the like, but especially of the sacraments, than I have had in the reading particular large treatises but of one of those subjects by others, though very learned men, &c.; and though many others write well, yet in the next age they will be forgotten; but doubtless there is in every page of Mr. Hooker's book the picture of a divine soul, such pictures of truth and reason, and drawn in so sacred colours, that they shall never fade, but give an immortal memory to the author." It can excite no surprise that such high eulogiums were bestowed on Mr. Hooker's work by the supreme heads of the Papal and English churches; for it contains the most profound and ablest defence of ecclesiastical establishments that has ever appeared. It displays so great an extent of learning, so much sagacity, attended with so much candour, moderation, and piety, that even those who except against all his fundamental propositions, as inconsistent with the spiritual constitution of the Christian church, and advancing human claims subversive of the sole authority of Christ in his own kingdom, yet cannot help entertaining a high respect for the worthy author. Besides his eight books of "Ecclesiastical Polity," and his answer to Travers's "Supplication," there are some "Sermons" of Mr. Hooker's still extant, which have been reprinted in the collections of the author's works in folio and octavo. *Biog. Britan. Zouch's edition of Walton's Lives. Brit. Biog. Neale's Hist. Purit. vol. I. ch. vii. viii.—M.*

HOOPER, GEORGE, a learned English pre-

late who flourished in the seventeenth and the early part of the eighteenth century, was born at Grimley, in Worcestershire, in the year 1640. He was educated in classical learning at Westminster school, whence he was elected a student of Christ-church college, Oxford, in the year 1656. In 1660, he was admitted to the degree of B.A. and to that of M.A. in 1664. He distinguished himself at college by his proficiency in philosophy, the mathematics, Greek and Roman antiquities, and the Oriental languages, particularly the Arabic, of which he made considerable use in explaining several obscure passages of the Old Testament. In 1672, he was appointed chaplain to Dr. Morley, bishop of Winchester, who soon afterwards presented him to the rectory of Havant, which he exchanged for that of Woodhey, in Hampshire. In the following year he took the degree of B.D. He had now acquired so respectable a character for learning, prudence, and engaging manners, that archbishop Sheldon prevailed upon Dr. Morley to permit him to remove to Lambeth, to become chaplain to that prelate, who in 1675 collated him to the rectory of that place, and not long afterwards to the precentorship of Exeter. In 1677, he proceeded D.D.; and in the same year was sent into Holland, to attend the princess of Orange as her almoner. In this situation, he regulated the performance of divine service in her royal highness's chapel according to the usage of the church of England, in so prudent and decent a manner as to avoid giving any offence, and discharged the duties of his appointment with great satisfaction to the princess, until the year 1689, excepting while he paid a short visit to his native country on account of his intended marriage. After having finally quitted Holland, he declined the offer which was made to him of the chair of divinity professor, at Oxford, in 1680; and about the same time was appointed chaplain to king Charles II. From this date till after the Revolution we learn nothing concerning him, excepting that he sustained a share in the controversies of the times against the Catholics, and was selected by king James II. to attend the duke of Monmouth in the Tower, on the evening before, and the morning of his execution. In the year 1691, during the absence of king William in Holland, queen Mary, without any direct or indirect application on his part, promoted Dr. Hooper to the deanery of Canterbury, and at the same time gave him permission to hold both the livings which he possessed. On this occasion, however, he thought it his duty to resign his

rectory of Woodhey. In the year 1698, the prince and princess of Denmark were very desirous of having him appointed preceptor to the duke of Gloucester; but the king thought proper to nominate bishop Burnet to that office. In 1701, he was chosen prolocutor to the lower house of Convocation, and was also offered the primacy of Ireland by the earl of Rochester, then lord-lieutenant.

In 1702, by the queen's express commands, though contrary to his own inclination, Dr. Hooper was made bishop of St. Asaph; in which see he continued about half a year, and generously refused the usual mortuaries paid by the Welsh clergy to their new bishops, saying, that they should never pay so dear for the sight of him. During the following year, he received the queen's order to remove to the see of Bath and Wells; which translation he earnestly endeavoured to decline, both on account of the great expence which would attend it, and out of his regard to Dr. Kenn, the deprived bishop of that see, for whose restoration to it he zealously entreated. As, however, that prelate's scruples would not permit him to take the necessary oaths, and he himself strongly importuned Dr. Hooper to accept of that bishopric, he complied with the queen's commands. By his steady, wise, and courteous conduct in his new situation, he gained the entire affections of the gentry and clergy of his diocese; and in return, no offers could induce him to think of a translation from them. For he could not be persuaded to accept of the bishopric of London, on the death of bishop Compton, nor of the archbishopric of York, on the death of archbishop Sharp. One of his eulogists says, that "he looked upon himself as married to his diocese; and notwithstanding his extended acquaintance and numerous friendships in other parts of the kingdom, he confined his preferments to his own children, the residing Presbyters of his proper diocese. Nepotism had no share in his favours, and relations were kept at a distance. The laborious clergyman would find himself surprised into a preferment, whilst he was sweating at his duty. The modest and humble man would be dignified in his obscurity without the fatigue of attendance, or the formality of a petition. The care of his parish was the best recommendation of a pastor to this vigilant prelate; and the continuance in his duty the most obliging requital that could be made him. Every one of his clergy had the favour of a son, the access of an equal, and the reception of a friend." After presiding over his see twenty-four years and six months, bishop

Hooper died at Barkley, in Somersetshire, in 1727, at the advanced age of eighty-seven. He was the author of a learned and laborious "Discourse concerning Lent, in two Parts: the first an historical Account of its Observation; the second, an Essay concerning its Original," &c. 1694, intended to shew that most of our Christian ordinances, and the observance of Lent, are derived from the Jews; "A Calculation of the Credibility of human Testimony," published in the "Philosophical Transactions," for October, 1799; "De Valentiniarum Hæresi Conjecturæ, quibus illius Origo ex Ægyptiaca Theologiâ deducitur," 1711, quarto; an ingenious and learned "Enquiry into the State of ancient Measures, the Attic, the Roman, and especially the Jewish; with an Appendix concerning our old English Money, and Measures of Content," 1721, octavo; "De Patriarchæ Jacobi Benedictione, Gen. XLIX. Conjecturæ," published by the reverend Mr. Hunt, of Hart-hall, Oxford, with a preface and notes collected out of the Arabic MSS. in the Bodleian library; and numerous controversial tracts, "Sermons," &c. of which the titles are inserted in the *Gen. Dict.* The above were collected together, and printed at Oxford in 1757, in a folio volume.—M.

HOOPER, JOHN, a learned and pious English prelate, and martyr in the Protestant cause, was born in Somersetshire, about the year 1495. He received his academical education at the university of Oxford, where, most probably, he was entered of Merton college, and took his degree of B.A. in the year 1518. The learned antiquary John Stow informs us, that afterwards he entered into a fraternity of Cistercians, commonly called white friars, with whom he continued several years. Becoming, however, weary of the order, he returned to Oxford, where he studied the sacred Scriptures with great zeal and diligence, as well as the writings of the Reformers which were privately introduced from Germany, and after the maturest deliberation became a convert to the principles of Protestantism. His change of sentiment, which he does not appear to have concealed, excited against him the indignation of some of the principal members of the university, who, when the statute of the Six Articles was ordered to be enforced, took such steps as rendered it prudent for him to withdraw from Oxford. For some time after this he lived with sir Thomas Arundel, as his chaplain and steward; but being discovered to be a Protestant, he was obliged to quit that asylum and retire to France. Not finding himself sa-

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tisfied, however, with the conduct of the Reformers in that country, he soon afterwards returned to England, and lived with a gentleman of the name of Saintlow. But his enemies soon discovered the place of his retreat, and were taking measures for apprehending him, when he escaped in a seaman's dress, and under the assumed character of master of a small vessel bound to Ireland; from which country he proceeded through France to Switzerland. Here he met with the most friendly reception from the principal divines among the reformers, both at Basil and Zurich, and contracted a strict intimacy with Bullinger, the successor of Zuingli. Here he also applied himself closely to the study of Hebrew, and took to himself a wife, who was a native of Burgundy. While he resided at Zurich, a great and important question was warmly agitated among the Protestants in Germany and Switzerland, concerning the *use of things indifferent*. It arose from the establishment of the *Interim*, which was a system of theology conformable in almost every article to the tenets of the Romish church, though expressed, for the most part, in the softest words, or in scriptural phrases, or in terms of studied ambiguity. Every doctrine peculiar to Popery was retained in it; and all the rites, which the Protestants condemned as the inventions of men introduced into the worship of God, were enjoined by it. This system was equally disapproved of by Papists and Protestants; but the emperor Charles V. was determined to enforce it, and, either by persuasion or terror, induced numbers of both communions to comply with it. The Protestants who complied were chiefly Lutherans, with Melancthon at their head, who in excuse for their conduct declared, that though the whole of that system could not by any means be adopted by the friends of the Reformation, yet they saw no reason why it might not be approved, and received as an authoritative rule, in things that did not relate to the essential points of religion, and that might be considered as accessory or *indifferent*. By things *indifferent*, Melancthon understood particularly the rites and the ceremonies of the Popish worship, which, superstitious as they were, that Reformer, yielding to the softness and flexibility of his natural temper, treated with a singular and excessive indulgence upon this occasion. But numbers of the Lutherans, for refusing to comply, were turned out of their livings; and the rest of the Reformed were for shaking off all the relics of Popery, at the hazard of all that was dear to them in the world. At

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Zurich, particularly, where Hooper was, they were zealous against any compliance with the *Interim*, or the use of the old rites prescribed by it. With their sentiments Hooper perfectly concurred.

Upon the accession of king Edward VI. Hooper came over to England, and settling in London, applied himself to preaching and explaining the Scriptures to the people. He was in the pulpit almost every day in the week, and his sermons were so popular, that all the churches were crowded in which it was known that he would preach. His fame soon reached the court, where Dr. Poynt and he were appointed to preach all the Lent sermons. He was also sent to preach throughout the counties of Kent and Essex, in order to reconcile the people to the Reformation. When in 1549 measures were pursued for depriving Bonner of his bishopric, Hooper was one of his principal accusers before the commissioners; which conduct was cruelly revenged by that prelate in the reign of Mary. In the year 1550 he was appointed bishop of Gloucester; but he declined that dignity, on account of objections which he had, both to the form of the oath of supremacy, and to the prescribed canonical habits, which he considered in the light of symbolising Popish garments, and therefore unlawful. He was not permitted, however, to decline the bishopric; and the king, after examining the oath, struck out the exceptionable part of it with his own pen. He and his council, likewise, were inclined to dispense with the habits, and Cranmer seemed disposed to yield to Hooper's reasons against them: but Ridley, and the rest of the bishops who had worn the habits, were of another mind, saying, that "the thing was indifferent, and therefore the law ought to be obeyed." Hooper, not willing to rely entirely on his own judgment, wrote to Bucer at Cambridge, and to Peter Martyr at Oxford, who gave their opinions against the habits, as inventions of Antichrist, and wished that the use of them were abolished; but they were also of opinion, since the bishops were so pertinacious in contending for them, that he might acquiesce in their use for a time, till they were taken away by law; and the rather, because the Reformation was in its infancy, and it would give occasion of triumph to the common enemy to see the Reformers at variance among themselves. The divines of Switzerland and Geneva were of the same opinion, being unwilling that a clergyman of so much learning and piety, and so zealous for the Reformation, as Hooper was, should be silenced; they there-

fore advised him to comply for the present, that he might be the more capable, by his authority and influence in the church, to get them laid aside. But these reasons not satisfying Hooper's conscience, he continued to refuse for above nine months. The governing prelates provoked at his steadfastness, in order to force him to a compliance, had him served with an order of council, by which he was in the first place silenced, and then confined to his house. As he well might, he thought this usage very severe. "To miss his promotion was no disappointment; but to be persecuted about clothes, by men of the same faith with himself, and to lose his liberty because he would not be a bishop, and in the fashion, this," says Collier, "was possibly more than he well understood." After some time Hooper was committed to the custody of Cranmer, who, not being able to persuade him to conformity, complained to the council, by whose order he was committed to the Fleet, where he continued some months, to the lasting reproach of the Reformers.

At length, Hooper laid his case before the earl of Warwick, who, by the king's command, wrote to the archbishop to dispense with the habits at his consecration. Cranmer however alleged the danger of a *præmunire*; upon which a letter was sent from the king and council to the archbishop, and other bishops who were to be concerned in the consecration, warranting them to dispense with the garments, and discharging them of all manner of dangers, penalties, and forfeitures, which they might incur. Yet such was the reluctance of Cranmer and Ridley, that they delayed proceeding, till, says bishop Burnet, the matter was in some sort compromised: Hooper consenting to be robed in his habits at his consecration, when he preached before the king, or in his cathedral, or in any public place, but to be dispensed with at other times. After his consecration he was appointed to preach before the king; when he made his appearance in the episcopal canonicals of the time, and then hastened to his diocese. Here his conduct was truly primitive and praiseworthy, and acquired him universal respect and affection. He preached, sometimes twice or thrice a-day, to crowds of people who were attracted by his instructive and edifying discourses. He was impartial and zealous in the faithful discharge of every branch of his episcopal function, even beyond his strength, and was himself an admirable pattern of what he taught to others. For his hospitality, generosity, and liberality to the poor, he was eminently conspicuous. In the year 1552, upon

the deprivation of Heath, bishop of Worcester, he was presented to that see, with liberty to keep it *in commendam* with Gloucester. This new diocese, while it enlarged his sphere of action, also greatly increased his means of usefulness; and they were improved and exercised by him with the utmost diligence and fidelity.

Scarcely was queen Mary seated on the throne in 1553, when a state messenger was sent to bring up bishop Hooper to London, to answer complaints, exhibited against him by Heath, the deprived bishop of Worcester, and Bonner, who pretended that he had falsely accused him in the late reign. Upon his arrival in London he was carried before the council, by whose order he was committed prisoner to the Fleet, pretendedly on account of certain sums of money which it was said he owed the queen, and not on a religious ground. No other charge, however, was afterwards attempted to be brought against him, but that of heresy. In the Fleet he was confined about eighteen months, where he was harassed by the grossest impositions, and cruel usage from the warden and his wife, the creatures of the bishop of Winchester. During this period he was repeatedly carried for examination before the council, when he was accused of heresy, and with much threatening and reviling urged to a recantation. The last time that he was called before them, finding him resolute in adhering to his principles, they condemned him to be degraded, and ordered him to be delivered up to the secular power. He was now removed to Newgate, where he was frequently visited by Bonner and his chaplains, who made use of all their arts of persuasion, and offered him riches and honours if he would recant, knowing the great effect which his example would produce on the public. But finding all their efforts fruitless, in order to injure as far as lay in their power the cause for which he was a sufferer, they spread a report that he had recanted. When our prelate heard of this report, afflicted at their treachery, he wrote a letter to his friends, to assure them and the public that he was more than ever confirmed in the Protestant faith. Gardiner and Bonner were so exasperated at the detection of their dishonest artifice, that the latter was sent immediately to Newgate, where he degraded Hooper, not as a bishop, for they would not acknowledge him as such, but as a priest. On the day after this scene was transacted, he was sent under the guard of a troop of horse towards Gloucester, where it was determined that he should be burnt in the midst

of his affectionate and sorrowful flock. On the 9th of February, 1555, he was led to the stake, not being suffered to speak to the weeping crowd, and was there used in a barbarous manner, as the fire was made of green wood; in consequence of which his lower limbs were slowly consumed, while his vitals were unaffected, and he underwent the most dreadful torments for above three quarters of an hour. He bore them, however, with admirable patience and fortitude, and the last words which he was able to utter were, "Lord Jesus, receive my spirit." At the time of his martyrdom, our prelate, whose character may be sufficiently known from the particulars above related, was about sixty years of age. He was the author of numerous controversial treatises, "Sermons," "Homilies," "Expositions," "Lectures," "Confessions," "Letters," &c. the titles of which are enumerated in *Wood's Athen. Oxon. vol. I.* and several of the smaller pieces are inserted in *Fox's Acts and Monuments, vol. III. book xi.* *Burnet's Hist. Reform. vol. III. books iv. and v.* *Neal's Hist. Purit. vol. I. chaps. ii. and iii.*—M.

HOORNBEECK, JOHN, a learned Dutch Protestant divine and theological professor in the seventeenth century, was born at Haerlem, in the year 1617. After being initiated in the rudiments of learning at his native place, when he was fifteen or sixteen years of age he was sent to the university of Leyden, where he made a considerable progress in the sciences, under able professors. Having resided two years in that city, in 1635 he went to study at Utrecht, but in the following year returned to Leyden. He was admitted to the ministry in 1639, and went to Cologne, to exercise the duties of his function in secret. Here he conducted himself with great piety and prudence, without being discouraged by the dangers to which he was exposed in a city, where most of the inhabitants were zealous Papists. In 1643 he returned to Holland, and was admitted to the degree of doctor of divinity. He had now acquired such a reputation for learning and talents, that in the year 1644 he was invited to accept of different respectable situations, either in the character of minister, or divinity-professor, and made his option of the theological chair at Utrecht. In 1645, he was also chosen minister in ordinary of the church of that city. Of the arduous duties of both those employments he acquitted himself, for almost ten years, with the greatest diligence and fidelity, and in a manner which secured him universal respect and esteem. Lest, however, he should sink under his labours, the ma-

gistrates of Utrecht exempted him from one half of his pastoral functions, though they suffered him to enjoy all the honours and prerogatives of them, and continued to him his entire salary. In the year 1654 he accepted of an invitation to remove to Leyden, where he filled similar posts with those which he had occupied at Utrecht, and continued a shining ornament to the celebrated university in that city until his death in 1666. Though at that time he was only about forty-nine years of age, yet, considering the labours which he had undergone, there is greater reason for being surprised that he lived so long than that he died so soon. His application was intense, and his learning very extensive. He understood many languages, both ancient and modern; as the Latin, Greek, Hebrew, Rabbinical, Chaldee, Syriac, Dutch, German, English, French, and Italian, and the rudiments of the Arabic and Spanish. In his religious principles he was strictly orthodox; and he was no less commendable for his integrity, than for his abilities and erudition. He could rank among his friends the most excellent divines of his time. Bayle seems to hold him out as a complete model of a good pastor and professor of divinity. He was the author of "*Institutiones Theologicæ*;" "*Irenicum de Studio Pacis & Concordiæ*," quarto; "*De Consociatione Evangelica inter Reformatos & Evangelicos*," quarto; "*Socinianismi Confutati, Tomi tres*," quarto; "*Pro Convincendis & Convertendis Judæis Lib. VIII*," quarto; "*De Conversione Gentilium Lib. II*," quarto; "*Examen Bullæ Urbani VIII. de Jesuitissis, Imaginibus, & Festis*," quarto; "*Examen Bullæ Innocentii X. de Pace Germaniæ*," quarto; "*Epistola ad Duræum de Independentismo*," octavo; "*Commentarius de Paradoxis Weigelianis*," 12mo; "*Apologia pro Ecclesia Christiana Hodierna, contra Libellum, 'ad Legem & Testimonium'*," octavo; "*De Observando a Christianis Præcepto Decalogi Quarto*," 12mo; "*De Episcopatu*," octavo; "*Theologiæ Practicæ, Tomi duo*," quarto; "*Summa Controversarum, &c.*" octavo; "*Miscella Vetera & Nova*;" various "*Orations*" on public occasions, as well as funeral ones, in Latin; and several treatises written in the Dutch language. Bayle. —M.

HOPKINS, EZEKIEL, a worthy prelate of the church of Ireland in the seventeenth century, whose fortune was somewhat singular, was the son of an obscure English clergyman at Sandford, in Devonshire, where he was born about the year 1633. In 1649, he became a chorister of Magdalen college, in the university

of Oxford; and after he had taken his degree of B.A. in 1653, was appointed usher of the adjoining school. He was admitted to the degree of M.A. in 1656; soon after which he was appointed chaplain of his college, and would have been elected fellow had his county qualified him. In these situations he had been educated and lived under Presbyterian and Independent discipline. About the time of the restoration, he became assistant to Dr. William Spurstow, minister of Hackney, near London, and one of the authors who wrote under the disguised name of Smectymnuus. In this situation the fluency and readiness of his elocution soon rendered him a popular preacher, and his fame was spread abroad in the London churches. He was chosen minister by the parishioners either of Allhallows, or of St. Edmund, in Lombard-street; but the bishop of London would not admit him, on account of his popularity with the Puritans. On the passing of the act of uniformity he conformed to the established church; and going afterwards to Exeter, he became minister of St. Mary's church in that city, and was much admired as an elegant and impressive preacher. Here he acquired the countenance and esteem of Dr. Seth Ward, the bishop of the diocese. Having one day by accident among his hearers, John, lord Roberts, afterwards earl of Truro, that nobleman was so well pleased with his preaching, his discourse, and his manners, that upon his going lord lieutenant to Ireland in 1669, he took Mr. Hopkins with him as his chaplain; gave him his daughter Araminta in marriage; and promoted him to the deanery of Raphoe. Upon his return to England, lord Roberts recommended his chaplain so powerfully to his successor, lord Berkley, that in 1671 he was consecrated bishop of Raphoe. In 1681, he was translated to the see of Londonderry, where he continued till the war commenced in Ireland between the supporters of the revolution under king William, and the partisans of king James headed by the earl of Tyrconnel, when he retired to England. In 1689 the parishioners of St. Mary, Aldermanbury, in London, elected him their minister; but they were deprived of the benefit of his labours in the following year, when he died, at the age of fifty-seven. He sent nothing to the press excepting some single "*Sermons*," which were reprinted in an octavo volume in 1685. After his death were published from the MSS. which he left behind him, "*An Exposition on the Ten Commandments*," 1691, quarto; "*An Exposition of the Lord's Prayer, with a catechetical Explica-*

tion thereof, by Way of Question and Answer, for the Instruction of Youth," 1692, quarto, to which were afterwards added to some sermons on Providence, and the excellent advantages of reading and studying the holy Scriptures; and a second volume of "Sermons," 1693, octavo. These works have been held in much esteem, and were printed in a collective form in 1710, folio. *Wood's Athen. Oxon. & Fasti. vol. II. Nichols's Select Collection of Poems, vol. II. p. 183.*—M.

HOPKINS, WILLIAM, a learned and pious divine of the church of England in the eighteenth century, was descended from humble, but honest and industrious parents, and born at Monmouth, in the year 1706. He received his education in grammar learning at the free-school of his native town; whence he was sent to All-Souls college, Oxford, in the year 1724. He took his degree of B.A. in 1728; and in the same year was admitted into deacon's orders. In 1729, he undertook the curacy of Waldron, in Sussex; and while he retained this situation was ordained priest, in 1730. About Christmas 1731, he was appointed curate to the reverend William Clarke, rector of Buxted, with the chapel of Cuckfield, in Sussex, and also assistant to the master of the school at Cuckfield. In the year last mentioned he was presented to the vicarage of Bolney, in the same neighbourhood. There is no evidence that Mr. Hopkins published any thing before the year 1753, when he gave to the world the first edition of his "Appeal to the common Sense of all Christian People, more particularly the Members of the Church of England, with Regard to an important Point of Faith and Practice, imposed upon their Consciences," octavo. Of this treatise a second edition was called for in the following year; and, though published anonymously, it was much read, and excited considerable alarm among the believers in the doctrine of the Athanasian trinity. Many fugitive pieces were thrown out against the "Appeal," in short essays in various publications of the time; but it was not until 1757 that it was formally answered, by Dr. Thomas M'Donnell; in an octavo volume, entitled, "A sincere Christian's Answer to the Appeal, &c. in a Letter to the Appellant." To this answer Mr. Hopkins published a candid and learned reply, in 1760, entitled, "The Trinitarian Controversy reviewed: or, a Defence of the Appeal, &c. wherein every Particular advanced by the Rev. Dr. M'Donnell, in his Sincere Christian's Answer, &c. is distinctly considered; several other Subjects relative to the Question are dis-

cussed, &c." octavo. After a further interval of some years, the reverend Mr. Landon published "An Answer to a Book entitled the Appeal, &c." 1764, octavo. This volume received no particular answer from the appellant at the time; and was afterwards chiefly animadverted upon by him in some papers published in the London Magazine, during the years 1764-1768, under the signature T. I. which were occasioned by the complimentary language in which the "Appeal" was spoken of by the author of "The Confessional." This language awakened the zeal of the late pious and worthy Mr. William Jones, then rector of Pluckley, in Kent, who, in 1767, addressed "A Letter to the common People, in Answer to some popular Arguments against the Trinity," being an appendix to the third edition of his "Catholic Doctrine of the Trinity, &c." Mr. Jones's letter exhibits twelve articles of impeachment against the appellant; to which he replied, separately, in some additional notes to his third edition of the "Appeal," published in 1775, with corrections and large additions; where also "the main Parts of Mr. Landon's Answer are fully obviated."

By laying before our readers a connected view of the publications to which our author's "Appeal" gave rise, we have been led to deviate from a chronological arrangement of the particulars of his life, and must therefore go back to the year 1756. In the beginning of that year he was elected master of the grammar-school of Cuckfield, without any other condition than that of taking the oaths to government. In 1763, he revised and published "The Liturgy of the Church of England, in its ordinary Service, reduced nearer to the Standard of Scripture." This work was originally executed by a friend, and submitted to the revision of Mr. Hopkins; but the "Reasons for the proposed Alterations," prefixed to it, were written by our author. He was also the author of "A Dialogue between a common Unitarian Christian and an Athanasian," annexed to George Williams's "Attempt to restore the supreme Worship of God, the Father Almighty," published in 1765. This "Dialogue" was republished with considerable alterations, by an anonymous editor, in 1784; and again in 1787, together with a second "Dialogue between Eugenius and Theophilus," written by the editor of the former one. In the year 1766 Mr. Hopkins undertook the curacy of Slaugham; and continued for several years to officiate there and in his own parish-church of Bolney, upon what he judged to be the gospel plan, which we shall

presently have occasion to mention. When the proposal was made to present a petition to parliament, for relief in the matter of subscription to the liturgy and thirty-nine articles of the church of England, Mr. Hopkins readily concurred in that measure; and, from the honest simplicity of his own heart, conceived that the bishops and clergy in general would have helped forwards that design. However, devoid as he was of any suspicion of the interference of the higher order of ecclesiastics, with any view to defeat that cause, he did not omit to give his own personal countenance and support to the endeavours of the petitioners. He attended their first meeting held in London, in 1771; and though his house at Cuckfield was forty miles distant from the metropolis, and he was then upwards of sixty years of age, he performed his journey on foot. In the following year Mr. Hopkins published two able treatises in defence of the cause in which he had embarked; entitled, "Queries recommended to the Consideration of the Public, with Regard to the thirty-nine Articles;" and "A Letter to the Rev. Dr. Josiah Tucker, Dean of Gloucester, occasioned by his 'Apology for the present Church of England, &c.:' wherein every material Article is examined, &c. by a petitioning Clergyman." Besides these, Mr. Hopkins published several letters in the *Lewes Journal*, in 1771 and 1772, in the course of a controversy carried on in that paper, which were subscribed, "A Sussex Clergyman, who had signed the clerical Petition to Parliament." The last work which our author sent to the press was, "Exodus, a corrected Translation: with Notes critical and explanatory," 1784, quarto. In the execution of this work, he has derived great advantages from Dr. Kennicott's Collation, and the Samaritan Pentateuch; and the notes, which are judicious, though not numerous, serve to make an useful addition to the stock of scriptural criticism.

Mr. Hopkins now began to sink under his growing infirmities, and his memory as well as his other mental faculties were greatly impaired for some months before his decease. His last illness, which was not of long continuance, he bore with great fortitude, patience, and resignation. He died of a suppression of urine in 1786, in the eightieth year of his age. Mr. Hopkins's religious sentiments, with regard to the person of Christ, were those which are generally denominated Arian, or what some style high Arianism. These, however, were as irreconcilable with the use of the established forms in the church of England, as those of

the decided Unitarian. For, though he admitted the lawfulness of praying to Jesus Christ to the glory of God, the Father; he could not join in the invocations to him as being himself God. He, therefore, made very considerable alterations in the ordinary service of the church, chusing rather to hazard the penalties of non-conformity, than either to comply with the use of what he thought highly wrong, or wholly to secede from the establishment. With respect to the enquiries made into ministerial conformity, in the customary articles transmitted to the several churchwardens, previously to the visitations, Mr. Hopkins desired them to certify no more than the truth. And they being satisfied with his manner of officiating, made up their return to that effect. Mr. Hopkins was possessed of great knowledge in the original languages of the Scriptures, and studied with much attention those only records of our faith. Nor was his modesty and diffidence less conspicuous than was his learning. While he was in the vigour of his life, he had several young gentlemen in his house; but towards the latter part of it his school decreased. His singular simplicity of manners was only to be equalled by the apparent purity of his mind; these, added to the disinterestedness and benevolence of his temper, never failed to engage the respectful attention of every person who knew him. *Memoirs prefixed to the "Appeal," ed. 1787.*—M.

HORACE, QUINTUS HORATIUS FLACCUS, one of the most celebrated of the Roman poets, was born at Venusium, a town in the confines of Apulia and Lucania, in the consulship of Aurelius Cotta and Manlius Torquatus, B.C. 65. His father was the son of a freedman, and followed the employment of a tax-gatherer; but notwithstanding the meanness of his origin, his sentiments were liberal and elevated. Resolved to give his son every advantage of education within his reach, he took him early to Rome, acted as his moral guardian, and caused him to be instructed in all the branches of knowledge which at that time were taught to youth of condition. Horace himself has gratefully recorded his obligations to this wise and affectionate parent. At the age of eighteen he was sent to Athens, for that finishing of philosophy and Greek literature which was become fashionable among the Romans. Whilst he was in that city, M. Brutus, passing through it in his way to Macedonia, took with him several of the Roman students, and Horace among the rest. What qualities that great man discovered in him which induced him to

entrust a legion to his care, as military tribune, we are not informed; but the poet freely confesses a want of martial spirit, which may lead us to suspect that he had ingratiated himself principally by his wit and companionable talents. The battle of Philippi, from which he escaped by "a swift flight," unincumbered with his shield, put an end to his warfare. As he was of the losing side, he incurred the forfeiture of his property, but obtained his pardon. He was now to depend upon his literary talents as a resource against indigence. He wrote verses, and so recommended himself to Virgil and Varius, that they generously spoke in his favour to Mæcenas. He proved so agreeable to this patron of letters, that he made him his familiar companion; in which capacity he accompanied him to Brundisium in that journey which he has so agreeably described in verse. Mæcenas procured from Augustus the restitution of Horace's estate, and made him personally known to that emperor, who became greatly attached to him. It is true, Horace purchased or repaid every favour by abundance of poetic adulation; yet his wishes were very moderate for a courtier, and he declined the post offered him by Augustus, of his private secretary. No man, indeed, ever lived among the great with a more independent spirit. Having no ambitious views, and detesting parade and splendour, he determined to remain his own master; and he explicitly acquaints Mæcenas, that he was ready to resign every gift he had bestowed upon him, rather than forfeit his free-agency. Though fully capable of tasting the pleasures of refined society, he seems to have been radically fond of rural retirement; nor has any poet with such feeling energy described his longings after a life of tranquil repose.—

*O rus, quando ego te aspiciam ! quandoque licebit,
Nunc veterum libris, nunc somno & inertibus horis,
Ducere sollicitæ jucunda oblivis vitæ !*

At the same time he pleasantly accuses himself of great levity and mutability in his taste; and indeed his whole life and strain of thinking seem rather to have been under the dominion of temporary emotions than of fixed principles. On this account, the pains taken by grave critics to ascertain the system of philosophy adopted by Horace may be regarded as superfluous. His Athenian education gave him an acquaintance with all; but he has himself said that he enlisted under the banners of no master. In his graver pieces he moralises on the lofty maxims of the stoical school; his lighter ones are in the epicurean strain; and there is little doubt

that in practice he was unrestrained by any other suggestions than those of moderation and prudence. The incidents of his life are few: he passed his time between Rome, his Tiburtine or Sabine villa, and the soft climate of Tarentum, in which he delighted to escape the cold of winter; for he was "solibus aptum," fond of the sun. He appears to have had many friends among persons of rank, whom he addressed with easy familiarity; and he was ready to do friendly offices in the way of advice and recommendation. He acquired much fame by his writings during his life, with its usual attendants of critics and detractors. He died B.C. 6, in his fifty-ninth year, and was interred near the tomb of his patron Mæcenas, whose death a short time preceded his own.

No ancient writer has been so popular as Horace, whose great variety of manner and subject have rendered him the favourite of readers of the most different tastes. His "Odes" are indisputably the models of that kind of composition in the Latin language; for, when many others were extant, Quintilian pronounced him "almost the only one of the lyric poets worthy of being read." Of these, there are the light and voluptuous anacreontic; the moral; and the lofty pindaric. In the latter he is perhaps the least excellent; for his sublime flights are not equally supported, and his high poetic diction often sinks into the prosaic and colloquial. His "Epistles" and "Satires," which scarcely pretend to be poetry, abound in moral maxims expressed with vigour, in acute observations on human life, and in pleasant stories related with great ease and vivacity. His preceptive pieces on the art of writing, of which the principal is the "Epistle to the Pisos," usually called "The Art of Poetry," display much sound sense and good taste, but are desultory and immethodical. Some subtle critics, indeed, have endeavoured to trace a regular plan in them; but their difference of opinion, and the lateness of the period in which any plan has been pretended to be discovered, sufficiently prove that method was one of the least excellences of this writer. It will still be practically true that Horace

———charms by graceful negligence,
And without method talks us into sense.

PÓPE.

He has been, of all others, the poet for quotation, and the pocket-companion of the classical scholar, whose familiarity with him, contracted at school, has never been interrupted to old age. The editions of Horace have been so

numerous as almost to defy enumeration. A library has been formed of them alone, with the translations into various languages. The fullest catalogue of both these is to be found in the Bipontine Horace, 1783. No author has more exercised the powers of correcting critics and annotators. Bentley has distinguished himself by the boldness and the ingenuity of his alterations of the ordinary text. The translators of Horace have been less happy than the imitators; his idiomatic diction, and his allusions to persons and things proper to his own times, appearing stiff and obscure in literal version. *Horatii Op. Suetonii Vit. Horat. Crusius' Lives of Roman Poets.*—A.

HORAPOLLO, or **HORUS APOLLO**. Several persons of this name are recorded; but the author of a work on hieroglyphics, which has come down to our times, is supposed to have been a grammarian of Panopolis in Egypt, mentioned by Suidas, who first taught at Alexandria, and afterwards at Constantinople, in the reign of Theodosius. Suidas, however, does not ascribe the work in question to him; and Fabricius supposes that it is an extract from a work on hieroglyphics in the Egyptian language, composed by some older writer of the name. Aldus Manutius first published, in Greek, the "Hieroglyphics of Horapollo," two books, 1505, folio. They were afterwards translated into Latin, and several times reprinted. The best edition is that of Cornelius de Pauw, Greek and Lat. with notes, Utrecht, 1727, quarto. *Fabricii Bibl. Græc. Moresi.*—A.

HORMISDAS, or **HORMOUZ**, king of Persia, son of Chosroes Nushirvan, succeeded his father A.D. 579. He had obtained some military reputation during his father's life; and while he remained under the influence of the sage Buzurg, who had directed his education, he governed his dominions wisely. But upon the retreat of that counsellor, his innate vices began to shew themselves in all the colours of folly and tyranny. All the best ministers of the former reign were driven from court, and the throne was surrounded by unworthy favourites and flatterers. The perpetual use of the tiara displayed his weak pride: his attachment to divination nourished his suspicions of the satraps and great men, whom he either banished from his presence or sacrificed to his fears. Not fewer than thirteen thousand victims of all ranks are reckoned to have fallen under the sword of the executioner; and the tyrant justified his cruelty by the observation, that the fears of the malcontents must produce hatred, and the hatred would terminate in rebellion. The governors

whom he sent to the provinces exercised uncontrolled rapine, which became so intolerable, that several districts openly revolted, while the neighbouring dependent princes refused to pay their usual tribute. In this state of things, the khan of the Turks invaded the eastern provinces with a vast army, while the Romans renewed hostilities on the opposite side. The Persian empire would have been subverted, had it not been for the valour and talents of Bahram, or Varanes (see his article), who gave the Turks an entire defeat. He himself, however, was defeated by the lieutenant of the emperor Maurice; and Hormisdas had the folly and injustice mortally to affront him by the present of a distaff and a suit of women's apparel. He appeared before his troops in this garb, and found no difficulty in rousing them to rebellion. The revolt became general, and, in the confusion, Bindoes, a prince of the blood, who had been imprisoned by Hormisdas, was liberated by his brother. He came to the royal palace at Ctesiphon, where the monarch was sitting in all the pomp of royalty, and began to upbraid him for his tyranny and misconduct. Hormisdas in vain ordered his attendants to seize him: overawed by Bindoes, they suffered him to drag the king from his throne and commit him to prison. Chosroes, the eldest of the princes, escaped from the city, but was recalled by Bindoes, who was contented to let him reign under his protection. He then gave a scene totally unprecedented in the annals of eastern despotism. Summoning a full assembly of satraps and nobles, he placed Hormisdas before them as a criminal: some writers, indeed, assert, that the deposed king himself made a request of being publicly heard. He was not wanting to himself in this emergence, but pleaded his cause with great eloquence and pathos. He particularly warned the assembly against placing on the throne his vicious son Chosroes, and offered to resign in favour of his second son. The only effect of this address was that the innocent young prince and his mother were massacred; and Hormisdas, after being deprived of his sight, was remanded to prison. Chosroes, however, on his accession, removed his father to an apartment of the palace, and supplied him with every sensual indulgence; but the usual fate of a deposed king soon overtook him. Whether the son himself was guilty of parricide, or whether Bindoes sealed his revolt by a secret murder, is uncertain. Hormisdas, however, closed his wretched life in 590, after twenty-one years of royalty and two of confinement. *Univers. Hist. Gibbon.*—A.

HORMISDAS, pope, was the son of a person named Julius, and a native of Frusino, in Campania. He became deacon of the Roman church, at which time he was a married man, and had a son, whom we shall hereafter find elevated to the papal dignity. Upon the death of pope Symmachus, in the year 514, Hormisdas was unanimously chosen his successor. He had not been long in possession of his see, before a circumstance took place which led him to entertain the hope of seeing a reunion between the eastern and western churches. This was the reception of a letter from the emperor Anastasius, which that prince pretended that he was prompted to write by his regard for the character of the new pope; though it was in reality a measure to which he was compelled by the terms of a treaty into which he had entered with his orthodox subjects, who had taken up arms under Vitalianus, commander in chief of the imperial cavalry, to deliver the bishops of their party from persecution, and to secure to themselves the unmolested profession of the faith of Chalcedon. By this treaty the emperor obliged himself to restore the exiled orthodox bishops to their sees; and to call an œcumenical council, to invite the pope to it, and to suffer, without interposing his authority, the decrees made against those who maintained two natures in Christ, to be impartially examined by the bishops. The emperor's letter was accompanied with another from Dorotheus, bishop of Thessalonica, who conjured the pope not to neglect so favourable an opportunity of healing the divisions which had so long reigned in the church. As Hormisdas suspected the emperor's sincerity, his reply to him was written in a few words, and those cautiously guarded; but he promised to write more at length, when he should be better informed of the state of affairs in the east. In his answer to Dorotheus, he praised his zeal, and exhorted him to contribute, as far as lay in his power, to the reunion of the two churches. Soon afterwards the emperor wrote a second letter to the pope, to acquaint him, that he had appointed a council to meet at Heraclea, in Thrace, in July 515, and to beg that he would assist at it in person, with some bishops at least of the churches committed to his care. This request the pope declined, but promised to send proper persons into the east, to act in his name; accordingly, he dispatched to Constantinople four persons of known abilities, with the character of legates from the apostolic see. To these legates the pope delivered minute private instructions, for the government of their conduct; and the terms on

which alone he would assist in person at the intended council. These terms were, that the emperor should, by a declaration under his own hand, notify to all the bishops in his dominions, that he received the council of Chalcedon, and the letter of pope Leo; that the like declaration should be made by all the bishops in the east, in the presence of the people; that they should at the same time anathematize Nestorius, Eutyches, Dioscorus, Ælurus, Peter Mongus, Peter Fullo, Acacius, and all their confederates; that the bishops, who communicated with the Roman church, and had been deposed and banished on that account, should be restored to their sees; and that such bishops as had persecuted the orthodox, or had been accused of heresy, should be sent to Rome to be judged there. Exorbitant and assuming as these terms were, the pope did not doubt but that the emperor, to extricate himself out of the difficulties in which he was involved, and to fix on his head his tottering crown, would comply with them.

The papal legates, having arrived at Constantinople, were received by the emperor with all possible marks of distinction; but when they had communicated to him the extravagant demands of the pope, he remonstrated against them in the strongest terms, especially against the anathematizing of Acacius, which point, he told the legates, he did not doubt but that the council would determine to the satisfaction of all parties, and he begged that they would not insist on its being settled without the concurrence of the bishops. The legates pleaded the peremptory orders of the apostolic see, which they durst not disobey; and the emperor, finding it in vain to apply to them, wrote a letter to the pope, declaring that he received both the council of Chalcedon, and the letter of Leo, and assuring his *apostleship*, that, as the memory of Acacius was greatly revered by the people of Constantinople, the suppressing it in the diptychs would occasion greater disturbances than any which had yet taken place in that city. Not satisfied with writing to the pope, in the year 516, he sent a solemn embassy to the apostolic see, employing on that occasion two persons of great rank and distinction; one, the captain of his guards, and the other the count of the imperial consistory. They were charged to assure the pope, that their master was sincerely inclined to a reconciliation; and to dissuade his holiness, if by any means they could, from requiring the name of Acacius to be suppressed in the diptychs, at least till the council met. Upon the arrival of the ambassadors at

Rome, they met with a very different reception from that which was given to the papal legates at Constantinople. For Hormisdas, highly offended at the emperor's employing laymen in ecclesiastical affairs, and still more at the ambassadors' endeavouring to divert him from insisting on the name of Acacius being struck out of the diptychs, as a preliminary article to his assisting at the council, dismissed them after a short audience, and would see them no more. He condescended, however, to return by them an answer to the emperor's letter; but it was only to convey the information that he would not recede from the terms which his legates had already delivered. When his ambassadors had related the issue of their mission, the emperor, despairing of ever being able to prevail upon the pope to moderate his demands, or even to suffer them to be examined by an œcumenical council, thought it was to no purpose to assemble one. He therefore dismissed the bishops who were already come to Heraclea, and, loudly complaining, not without reason, of the obstinacy of the pope, relinquished all thoughts of a reconciliation. The conduct of Hormisdas on this occasion was displeasing even to the orthodox, who thought that, considering the importance of the grand object in view, he might, without any prejudice to it, have gratified the emperor so far as to have connived at the keeping of the name of Acacius in the diptychs till the council met, and not obstinately insisted on the erasure of it as an indispensable preliminary to his assisting with the western bishops in the intended deliberations. The pope, therefore, to justify his conduct, and to try anew whether he could not prevail with them to comply on a point concerning which he was unalterably fixed not to yield, determined to send a second legation into the east, in the year 517; and on this occasion he employed Ennodius, bishop of Pavia, and Peregrinus, bishop of Misenum, both prelates of great learning and address. By them he wrote to the emperor, to the orthodox bishops, to the clergy, monks, and people of Constantinople, and even to Timotheus, the Eutychian bishop of that city, and to the other bishops who did not communicate with Rome. These letters were chiefly filled with invectives against Acacius, as a heretic, and as the sole author of all the evils that had befallen the church; and the burthen of all was, that his name must not be suffered to remain in the diptychs. With these letters the pope delivered to the legates a confession of faith, to be made, in their presence, by all who should return to the communion of Rome; ac-

cording to the articles of which they were to promise an entire submission and obedience to the ordinances of that see, and to own that all who died out of the communion of Rome, died out of the communion of the Catholic church.

When the emperor first heard of this second legation, he entertained some hope that Hormisdas, from a regard for the peace and unity of the church, had been led to recede from the most obnoxious of the terms on which he had insisted; he therefore received the legates in the most respectful and obliging manner. When, however, he found that the pope still continued inflexible, and that instead of abating, he had even raised in his demands; he was so highly provoked, that he ordered the legates immediately to quit the palace, and to be taken on board a vessel which should convey them out of his dominions, without their being permitted to land in any part of them. Before the legates left Constantinople, they placed in the hands of monks who were devoted to the see of Rome, several copies of a protest, which the pope, foreseeing the probable result of their legation, had ordered them if unsuccessful to make, and to disperse all over the east. It was calculated, chiefly, to inflame the mob against the emperor, and by that means to reduce him to a compliance with the papal will. But the bishops, to whom the copies were conveyed by the monks, instead of publishing them, sent them all to Constantinople. The monks, in several places, paid dear for their attachment to Rome, particularly in the province of the second Syria. Having taken upon them there to preach the doctrine of Chalcedon, Severus of Antioch, a zealous Eutychian, to whose patriarchal see that province was subject, caused their monasteries to be burnt down, and great numbers of them to be inhumanly massacred by a band of ruffians, hired for that purpose. He thus retaliated on them the cruelties, which, at their instigation, had been practised by the orthodox a few years before on those of his party. Of this treatment the monks sent a deputation to complain to the emperor, and to implore his protection; and upon their being ordered to quit Constantinople, as enemies to the emperor, they presented a memorial to Hormisdas, soliciting the protection of the apostolic see. This memorial the pope answered by a long letter, addressed not to the monks only, but to all the orthodox in the east, exhorting them to adhere steadily to the true faith, that of Chalcedon, and to submit with patience and resignation to the evils which they suffered.

In the year 518, the emperor Anastasius died, and was succeeded by Justin, who was then *præfectus prætorio*. The new emperor, though quite illiterate, was a most zealous adherent to the doctrine of the two natures, and prejudiced, even to bigotry, in favour of the council of Chalcedon. His promotion, therefore, gave the highest satisfaction to the orthodox, throughout the empire. In Constantinople the populace distinguished themselves for their zeal in the Catholic cause, by compelling the patriarch to receive the council of Chalcedon, and to anathematize publicly all those who had rejected the decrees of that synod. He was also obliged to promise, that he would cause what he had done to be confirmed by a council. A council was accordingly assembled, in great haste, to gratify the impatient and riotous multitude. It consisted of about forty-three bishops, who happened to be then at Constantinople, or in that neighbourhood, many of whom were avowed Eutychians. However, they chose to go with the current, and unanimously voted for receiving the council of Chalcedon, and also that the bishops who had been banished for defending the Catholic faith, should be restored to their sees, when it should please the emperor to recall them from exile. The acts of this council were immediately approved and confirmed by the emperor, who issued out an edict, commanding all bishops within his dominions to conform to them, on pain of forfeiting their sees. This was soon followed by the execution of such of the Eutychians as were most obnoxious to the orthodox party. By these means of conviction, the bishops of the east were speedily brought to unite in the profession of the Catholic faith; and the emperor undertook, in the next place, to unite them with their brethren in the west. He, therefore, wrote a kind and obliging letter to Hormisdas, acquainting him with his promotion; expressing his desire of seeing all who professed the same faith, united in the same communion; and entreating him to send legates into the east, capable of forwarding and accomplishing so great a work. In the year 519, Hormisdas complied with the emperor's request, and sent a third legation into the east, the members of which were instructed to insist upon the same terms, which had broken off the negotiations in the reign of Anastasius. With their instructions the pope delivered to the legates a number of letters, addressed to the emperor, the empress, the bishop of Constantinople, the rest of the clergy, and to persons of power and interest at court, to convince them, that the Roman church, founded

on the faith of St. Peter, could not, without contaminating herself, communicate with those who had communicated with heretics, till she was satisfied that they sincerely renounced such a communion; and that they could by no other means satisfy her as to that important point, but by professing the faith which she professed, and condemning those whom she condemned.

The legates, having arrived at Constantinople, announced the terms of union, in which they were strictly enjoined by the pope not to admit of the least alteration. The patriarch, however, warmly remonstrated against the extravagance of the papal demands, as artfully calculated to subject, rather than unite, the see of Constantinople to that of Rome. But the emperor, finding that the legates would not yield, was determined that the patriarch should; and, accordingly, having first caused the terms to be approved of by the senate, he commanded him to receive them. After the patriarch had signed the articles, and the names of Acacius, and the other bishops who had succeeded him in the see of Constantinople, had been struck out of the diptychs, the legates, having obtained all that they were enjoined to require, declared, in the name of the blessed pope Hormisdas, the two sees united again in charity and faith. Thus ended the first great schism between the churches of Constantinople and Rome, after it had lasted thirty-five years. To complete the union between the east and west, the emperor was resolved to oblige the patriarchs of Antioch and Alexandria, and the metropolitan of Thessalonica, to sign the same articles. The patriarch of Antioch submitted; but the patriarch of Alexandria boldly declared that he would anathematize, to his last breath, the council of Chalcedon, together with Leo and his letters; that he scorned to receive laws from the bishops of Rome, and that he would neither be instructed nor directed by them. As the people of Alexandria were extremely devoted to their bishop, and zealously attached to the doctrine of Eutyches, the emperor judged it prudent to dissemble for the present, and to wait patiently till an opportunity should offer of bringing the Egyptians back, by gentle methods, to the unity of the church. To Thessalonica one of the legates was dispatched, accompanied by a person of great distinction; but the terms of the union appeared so unreasonable to Dorotheus, metropolitan of that city, that while the legate was reading them in a public assembly, he snatched them out of his hand, and tore them in his presence. This behaviour served

as a signal to the populace, who, falling upon the legate and his attendants, killed three of the latter, and wounded the legate himself, whom they would have dispatched had not the soldiery arrived to his rescue. The pope, highly incensed at this insult offered to his authority, required that the bishop of Thessalonica should be sent for judgment to Rome; but the emperor ordered him to be tried at Constantinople; and all his punishment was, to be sent to Heraclea, whence, after a few days' confinement, he was permitted to return to his see. However, he sent a solemn legation to Rome, and found means to reconcile himself to the holy see; on which occasion, most probably, he signed the articles of union.

But though the first great schism in the church was now declared terminated, matters were not yet brought into a perfect settlement between the eastern and western churches. It is true that the two patriarchs of Constantinople and Antioch had, in compliance with the articles sent from Rome, struck out of the diptychs the name of Acacius, and, together with his, those of the orthodox bishops who had died out of the communion of Rome. The greater part of the eastern prelates, however, peremptorily refused to erase the names of the latter, saying, that they had rather live for ever separated from Rome, than thus stigmatize the memory of so many eminent men who had deserved so well of the Catholic faith. These prelates were supported by their clergy; and the people, joining both, began to mutiny, to exclaim against the pope, to complain of the emperor for gratifying him in so unreasonable a demand, and, making the cause of the Catholic bishops the Catholic cause, to look upon all, who were for suppressing their names, as friends to Eutyches, and enemies to the church. The emperor, count Justinian his nephew, and the patriarch, dreading the effects of the popular zeal, instead of using violence with the refractory bishops, which they knew would be attended with much bloodshed, resolved to recur to the pope, and try whether they could not be able to prevail with him to be satisfied with their erasing the name of Acacius alone. With this view, Justinian first wrote to the pope, describing the state of affairs, and conjuring his holiness, as he tendered the welfare of the church, and the peace of the state, not to insist on the obnoxious point, since he would by so doing involve both in a new war, and more dangerous troubles than either had hitherto experienced. In his letter he laid down an excellent lesson, which, if future

popes, or princes, had listened to it, would have contributed to prevent the effusion of much human blood. "It is not," said he, "by persecution and bloodshed, but sacerdotal patience, that men are to be gained to God: by striving to gain souls, we often destroy both bodies and souls: it is by mildness and lenity alone that old errors can be corrected." The patriarch, and the emperor, both wrote pressing letters to the same purpose. But Hormisdas was deaf to all remonstrances and reasons. He still insisted not only on the condemnation of Acacius, but of all the Catholic prelates who had died out of the communion of Rome; and because the emperor had shewn himself, in his letter, utterly averse to persecution and bloodshed, he strove, in his answer, which is still preserved, most artfully and flagitiously, to reconcile him to both. The emperor, however, though a bigot, was so far from hearkening to the inhuman suggestions of the pope, that, on the contrary, greatly offended at his obstinacy, and more at his principles, he joined his subjects against him; and, commending them for the regard which they paid to the memory of their Catholic pastors, allowed them, without giving himself any further trouble about the consent of his holiness, to retain all their names in the diptychs. The pope, finding that he could not prevail, thought it advisable to dissemble; and wrote accordingly to the patriarch, empowering him to receive all to the communion of Rome, who, anathematizing Acacius, and the others whose names are mentioned above, condemned their memories. In this manner was the settlement ultimately effected between the eastern and the western churches.

This union, however, had not the effect of producing uniformity in opinion among the members of the church. In the year 521, a new controversy was more particularly agitated, which was first kindled among the Greeks in the year 519. It arose upon the following question: "Whether it could be said with propriety, that *one of the Trinity* suffered on the cross?" This was designed to embarrass the Nestorians; and the Scythian monks, who seconded this design, and to whom the rise of this controversy is principally to be imputed, maintained the affirmative of this question to be orthodox. Others asserted, on the contrary, that this manner of speaking was by no means to be adopted, since it bordered upon the erroneous expressions and tenets of the *Theopaschites*, who composed one of the sects into which the Eutychians were sub-divided. The deacon Victor

took the lead among the opponents of the Scythian monks, who expressed their opinion in the following proposition: that "one person of the Trinity suffered in the flesh;" which alone they would admit to be orthodox. Both sides received the council of Chalcedon, acknowledged two natures in Christ, in opposition to Eutyches, and only one person, in opposition to Nestorius; and yet, by a torrent of jargon, and a long chain of unintelligible syllogisms, the Scythian monks accused their adversaries of Nestorianism, and were accused by them of the Eutychian heresy. Both parties were heard several times by the papal legates at Constantinople, who, instead of reconciling them, and shewing that their meaning was the same, and their disagreement only about words, gave sentence in favour of Victor. Highly incensed at their judgment, the monks appealed to the pope: but in vain; since he thought proper, by confirming the decision of his legates, to condemn the proposition of the monks. This step, however, instead of allaying the heat of the controversy, only added new fuel to the flame; and one of the most learned of the monks, in his strictures on the pontiff's conduct, had the boldness to accuse him of heresy. Though copies of the letter in which this accusation was preferred were dispersed over the whole Christian world, not one of the pope's friends offered to undertake his defence, or pretended to justify his condemning the above-mentioned proposition, as explained by the monks. Nay, he had afterwards the mortification to see all the bishops of the east, and also the Catholic bishops of Africa, with St. Fulgentius at their head, engaged in the defence of the monks, and condemning with them all who did not admit of the expression which he had condemned. It is proper to add, that only ten years after this pope's death, one of his successors, John II., approved of the same proposition; and, confirming the opinion of the Scythian monks, exposed the decisions of the papal oracle to the laughter of the wise. Pope John's sentence was afterwards approved by the fifth general council. Hormisdas died in the year 523, after a pontificate of nine years and eleven days, and is venerated as a saint in the Roman church. To this honour it is pretended that he was entitled, by his extraordinary and truly apostolical zeal, in causing the council of Chalcedon to be every-where received, and in terminating the long schism between the eastern and western churches. But if any merit is to be attached to the measures which produced those events, it clearly belongs to the emperor Justin rather than to the pope. Hormisdas was

a person of considerable abilities, and of great policy and address; but of a haughty, vindictive, and imperious temper, and resolute not to abate of the highest pretensions of the papal see. To his lasting infamy, likewise, he was the first Christian bishop, who, in matters of conscience, dared openly to countenance and to sanctify slaughter and bloodshed. Eighty of this pope's "Letters," and some of his "Decrees," which are written with strength and energy, though they partake of the barbarism of the age, are still extant, and are inserted in the fourth volume of the "Collec. Concil." Cave, however, has assigned sufficient reasons to shew, that the first "Letter," addressed to St. Remigius, archbishop of Rheims, appointing him his vicar in the newly converted kingdom of Clovis, is spurious. *Platina de Vit. Pont. Cave's Hist. Lit. vol. I. sub sæc. Eutych. Dupin. Moreri. Bower. Mosh. Hist. Ecccl. Sæc. VI. par. ii. cap. iii.—M.*

HORNE, GEORGE, a pious and worthy prelate of the church of England in the eighteenth century, was born at Otham, near Maidstone, in Kent, in the year 1730. His father, who was rector of Otham, had been for some years a tutor at Oxford, and was well qualified for the task which he undertook of superintending the early classical education of his son George, who under his instructions made a rapid progress in the Latin and Greek languages. When, however, the subject of this memoir was thirteen years of age, by the persuasion of a friend, who was afraid of his being spoiled by continuing too long at home, he was sent to Maidstone school, then under the care of a master eminent for his knowledge of ancient literature. With this gentleman he continued two years, during which he added much to his stock of learning, and acquired a little elementary knowledge of the Hebrew tongue, on the plan of Buxtorf, which he acknowledged was afterwards of considerable advantage to him. When he was about fifteen years of age, a Maidstone scholarship in University college, Oxford, became vacant, which his father succeeded in procuring for him; and his master, though he was so young, recommended that he should immediately avail himself of his exhibition. Being settled at college, in 1745-6, he applied to his studies with commendable diligence and assiduity, endeavouring to furnish his mind with rich stores of various learning, and particularly aiming to render the attainments of polite literature subservient to the knowledge and illustration of the Scriptures. He now, likewise, further prosecuted his acquaintance

with the Hebrew language, but had been persuaded to relinquish the plan of Buxtorf, and to study it unincumbered with the masoretic points, or rabbinical interpretations; and he also carefully perused the writings of the fathers. At the same time, the propriety of his conduct, and the vivacity of his conversation, secured him the approbation and esteem of all who were acquainted with him. In the year 1749, he was admitted to the degree of B.A.; and in the following year, upon a vacancy taking place in a Kentish fellowship at Magdalen college, in consequence of unsolicited and warm recommendations from his own college, he was elected to fill it.

At this time Mr. Horne had become deeply tinctured with the mysteries of Hutchinsonianism. The first impressions in favour of this system he received from his intimate friend Mr. William Jones, who introduced him to a fellow of University college, represented to have been a man of superior learning and accomplishments, by whom his conversion to the philosophy of Mr. Hutchinson was completed. At the age of nineteen, his mind was so thoroughly imbued with the doctrines of this master, that he implicitly adopted his wild opinion, that sir Isaac Newton and Dr. Clarke had formed the design of undermining and overthrowing the theology of the Scriptures, and of bringing in the heathen Jupiter, or stoical *anima mundi*, into the place of the God of the universe. In this strange notion he was confirmed, by credulously listening to malignant reports of a private good understanding between them and the sceptics of the day, such as Collins, Toland, Tindal, &c. more than the world generally knew of. With such a conviction upon his mind, it is not to be wondered at that he should endeavour to discredit the system of Newton. This he attempted in 1751, by publishing, without his name, "The Theology and Philosophy in Cicero's *Somnium Scipionis* explained: or, a brief Attempt to demonstrate, that the Newtonian System is agreeable to the Notions of the wisest Ancients; and that mathematical Principles are the only sure ones," octavo. In this piece, intended to exhibit a parallel between Newton's system and the heathen doctrines, the author makes less use of formal argument, than of satire and ridicule. He soon was sensible, however, of the impropriety of the style and manner which he had assumed for merriment in it; on which account he neither suffered it to be republished, nor replied to the remarks which it provoked. In the year 1752 Mr. Horne was admitted to the degree of M.A., and in the

same year engaged in a controversy on the subject of the cherubim, in the Gentleman's Magazine, under the signature of *Ingenuus*. His remarks were intended to prove, that "the cherubim were a representation of the Trinity." Mr. Horne was of opinion, that Mr. Hutchinson's works were not only received without the encouragement which they merited, but even opposed without due examination. With the design, therefore, of recommending and illustrating them, he published a mild and serious tract, which he called, "A fair, candid, and impartial State of the Case between Sir Isaac Newton and Mr. Hutchinson: in which is shewn, how far a system of physics is capable of mathematical demonstration; how far sir Isaac's, as such a system, has that demonstration; and, consequently, what regard Mr. Hutchinson's claim may deserve to have paid to it," 1753, octavo. It is perhaps needless to say, that this work was little calculated to seduce any well-informed disciples from the school of Newton. To enter into an explanation of the philosophy which it endeavours to illustrate, would only be to anticipate what we shall have to introduce under the article HUTCHINSON.

In the year 1753, after due and serious preparation, Mr. Horne took orders, and soon obtained high reputation as a preacher, not only among those who entertained the same peculiarities of opinion, but with hearers in general, on account of the excellence of his compositions, and the gracefulness of his elocution. During the year 1754, he published anonymously an ironical attack on Dr. Shuckford, entitled, "*Spicilegium Shuckfordianum; or, a Nosegay for the Critics: being some choice Flowers of modern Theology and Criticism gathered out of Dr. Shuckford's Supplemental Discourse on the Creation and Fall of Man, &c.*" octavo. In the course of his preaching before the university, Mr. Horne had introduced some of the peculiar tenets of his school, which occasioned his being again involved in controversy. In the year 1756, a member of the university published some severe strictures upon him, in a piece entitled, "A Word to the Hutchinsonians; or, Remarks on three extraordinary Sermons, lately preached before the University of Oxford, by the Rev. Dr. Patten, the Rev. Mr. Wetherell, and the Rev. Mr. Horne," octavo. To this work our author soon replied, in "An Apology for certain Gentlemen in the University of Oxford, aspersed in a late anonymous Pamphlet, &c." octavo; and whatever may be thought of the question at issue, the temper and spirit with which it is conducted are entitled to commenda-

tion. The last piece which appeared in this controversy, was entitled, "True Censure no Aspersion; or, a Vindication of a late seasonable Admonition, called A Word to the Hutchinsonians, &c." octavo, to which we do not find that our author wrote any answer. This piece, as well as the "Word, &c." were generally supposed to be the productions of Mr. Benjamin Kennicott, of Exeter college, who afterwards rendered himself so famous by his labours in collating Hebrew MSS. and his valuable edition of the Hebrew Bible. In the year 1758, Mr. Horne was chosen junior proctor of the university: an office which he adorned by the amiable connection of mildness with authority; and at the expiration of his proctorship, he was admitted to the degree of B.D. Mr. Horne was one of those divines who received with alarm Mr. Kennicott's proposals for collating the text of the Hebrew Bible, with such MSS. as could be found, for the purpose of correcting the text, and preparing it for a new translation into the English language. He entertained the groundless apprehension, that such a measure would prove the means of letting in an inundation of licentious criticism upon the sacred text. Under the influence of this alarm, which experience has shewn already, and, we doubt not, will still further shew, to have been without just foundation, in the year 1760, he published "A View of Mr. Kennicott's Method of correcting the Hebrew Text, with three Queries formed thereon, and humbly submitted to the Consideration of the learned and Christian World," octavo. But though the acquaintance between Mr. Horne and Mr. Kennicott thus commenced in hostility, it deserves to be recorded, to the honour of both those gentlemen, that they afterwards contracted for each other an intimate friendship, which lasted to the end of their lives.

In the year 1764, Mr. Horne was admitted to the degree of doctor of divinity. As yet he had not been advanced to any conspicuous station. He never, indeed, obtained a parochial benefice. But on the death of Dr. Jenner, president of Magdalen college, he was elected by the society to succeed him in that honourable and valuable post, in the month of January, 1768. Soon after Dr. Horne had obtained this preferment, he entered into the marriage state. In 1769 he published, for the improvement of the younger members of his college, "Considerations on the Life and Death of St. John the Baptist," octavo; which were the substance of several sermons preached by him before the university, in Magdalen chapel, on the Baptist's day. In

1771, Dr. Horne was appointed chaplain in ordinary to his majesty, and officiated in that capacity for ten years. In 1772, when a number of the clergy were about to apply to parliament for relief in the matter of subscription to the liturgy and the thirty-nine articles of the church of England, Dr. Horne exerted his abilities to defeat their object, by publishing "Considerations on the projected Reformation of the Church of England; in a Letter to Lord North," quarto. From this time, for four years, his studies appear to have been chiefly employed in finishing his greatest work, which had been in hand nearly twenty years, and was his favourite performance. It was his "Commentary on the Book of Psalms," &c. which made its appearance in 1776, in two volumes quarto. This is certainly a work which displays great learning, great genius, and much fervent piety, and will be perused by devout Christians, who entertain similar religious sentiments with the author, with satisfaction. But in his interpretations, the author, by endeavouring to avoid what he conceived to be the fault of other commentators, of attending too much to the *letter*, while they neglected the *spirit* of the Bible, has so frequently given the reins to his imagination, that sober and judicious critics will frequently find themselves incapable of following him in his flights. In the same year Dr. Horne was appointed vice-chancellor of the university, in which station he continued till October 1780; and, perhaps, no one ever presided in that post with a more conscientious attention to its duties, or a greater share of popularity. About this time was published a letter of Dr. Adam Smith's, giving an account of the death of Mr. David Hume. The object of the author was to shew that Mr. Hume, notwithstanding his sceptical principles, had died with the utmost composure, and that in his life, as well as at his death, he had conducted himself as one of the wisest and best of mankind. The letter is very much laboured; and yet, as is not unfrequently the case with such productions, does not do honour either to the author or his friend. In the year 1777, Dr. Horne made it the subject of animadversion in "A Letter to Adam Smith, LL.D. on the Life, Death, and Philosophy, of his Friend David Hume, Esq. by one of the People called Christians," 12mo; in which the absurdities of the Scotch philosopher's performance are exposed to the contempt of the religious world, with clear and conclusive reasoning, and keen, though good-humoured, irony. In 1779, our author published "Discourses on several Subjects and Occasions," in two volumes.

octavo, which have been very favourably received by readers of all descriptions, and perused with pleasure and improvement by numbers who differ widely in opinion from the author.

Dr. Horne's vice-chancellorship introduced him to the acquaintance of lord North, then chancellor of the university; and owing to his recommendation, as well as that of our author's friend lord Hawkesbury, he was promoted to the deanery of Canterbury, in the year 1781. On this occasion he would have willingly quitted his cares at Oxford, and taken up his residence in his native county; but that a friend, to whose judgment he owed respect, would not agree to the prudence of such a step. He now divided his time between Oxford and Canterbury, and in the latter situation was highly beloved by the chapter, and held in the greatest respect by the citizens, as well as the gentry of the surrounding country, who were delighted with his company and conversation. Here he frequently gratified the public, by preaching in the cathedral and metropolitical church. In 1784, our author published "Letters on Infidelity," 12mo; composed on the same plan, and with much of the same spirit, with his "Letter to Adam Smith." The books against which it levelled are, "An Apology for the Life and Writings of David Hume, Esq.;" Hume's "Dialogues on Natural Religion;" "An Essay on Suicide," by the same writer; and a treatise entitled "Doubts of the Infidels, or, Queries relative to scriptural Inconsistencies," &c. In 1787, our author attempted to expose to ridicule a Christian philosopher of the Unitarian school, in "A Letter to the Rev. Dr. Priestley, by an Under-graduate," octavo; which laid him open to a keen retort from that gentleman, in his "Defences of Unitarianism for the Year 1787," octavo. In May 1790, upon the translation of Dr. Bagot to the see of St. Asaph, Dr. Horne was advanced to the episcopal dignity, by being nominated successor to that prelate at Norwich; soon after which he resigned his presidentship of Magdalen college. His last literary performances were, "Observations on the Case of the Protestant Dissenters, with Reference to the Corporation and Test Acts," 1790, octavo; and "A Charge intended to have been delivered to the Clergy of the Diocese of Norwich" at his first visitation, 1791, quarto. At the time of Dr. Horne's advancement to the episcopal rank, his health, naturally delicate, was but in a very precarious state; and after he had taken possession of his see, his friends saw with sorrow that he declined very rapidly. From two visits to Bath he

received sensible benefit; and in the autumn of 1791, he set out on a third visit to the same place. On the road, however, he was attacked by a paralytic stroke, from the effects of which he never recovered, though he was enabled to reach the end of his journey. After lingering for some weeks, during which he retained the full possession of his faculties, and displayed exemplary patience, composure, and cheerfulness, he died at Bath, on the 17th of January 1792, in the sixty-second year of his age, animated by those hopes which spring from the consciousness of a well-spent life, and the promises of the gospel. Dr. Horne was distinguished by a considerable share of various learning, which he consecrated, according to his judgment, to the cause of truth, and the best interests of mankind. His piety was sincere and ardent, and his life exemplarily virtuous. The goodness and simplicity of his heart were unaffected; and he was a most agreeable, as well as instructive, companion. To most of the public charities which immortalize the generosity of this nation, he was a liberal subscriber; and his private charities also were large and extensive. He laid up nothing from his preferments in the church. If he was no loser at the end of the year, he was perfectly satisfied. The greatest part of what he gave away was bestowed with so much secrecy, that it was supposed by some persons to be little; but, after his death, when the pensioners to whom he had been a constant benefactor rose up to look about them for some other support, it began to be known who and how many they were. Besides the articles already enumerated, he was the author of "Discourses on several Subjects and Occasions," vols. III. and IV., published after his death in 1794, octavo; several single "Sermons," which were collected into one volume octavo, 1795; "Cautions to the Readers of Mr. Law," which were handed about in MS. and first printed by Mr. Madan, without the author's knowledge, in some work which he published; together with various essays, communicated to different periodical publications, particularly several papers, signed Z. in the "OllaPodrida," published at Oxford in 1787. *Jones' Memoirs of his Life, Studies, and Writings. Suppl. Encycl. Brit. Europ. Magaz. Feb. 1794. Gent. Mag. Jan. 1792.—M.*

HORNE, JOHN VAN, a diligent anatomist, was a native of Amsterdam. He was a disciple of Henry Regius, professor at Utrecht, and also studied at Leyden and in Italy. He became professor of anatomy and surgery in the university of Leyden, where he died at an early age about 1668. Van Horne was a man of great

industry, and extremely attached to the improvement of anatomy, in which science he wrote the following works: "Epistola de Aneurysmate," printed with T. Bartholine's *Historia Anatom. Dissecti Aneurysmatis*, *Panorm.* 1644: "Exercitatio Anatomica, I. & II." 1649: "Novus Ductus Chyliferus, nunc primum delineatus," 1652; though Pecquet is considered as the discoverer of the thoracic duct, yet Van Horne made great additions to the knowledge of the course of the chyle, and the structure of the lacteal vessels: "De Ductibus Salivalibus, Disp. III," 1656-57: "Microcosmus, seu Manuductio ad Historiam Corpor. Humani," 1660: "Microtechna, s. Methodica ad Chirurgiam Introductio," 1663; this compendium of surgery has often been reprinted, and translated into other languages: "Prodromus Observationum circa Partes Genitales in utroque Sexu," 1668: "Observationes Anatomico-medicae aliquot," 1676; these were published after his death by Justus Schraderus. Van Horne also printed some other disputations on anatomical subjects; and gave editions of the works of Botallus, and of Galen de Ossibus. *Moreri. Halleri Bibl. Anatom. & Chirurg.*—A.

HORNECK, ANTHONY, a learned and pious divine of the church of England in the seventeenth century, was a native of Baccharah, in the lower Palatinate, where he was born in the year 1641. His father, who was recorder or secretary of that place, and a zealous Protestant, designing him for the work of the ministry, after he had bestowed upon him the necessary preliminary education, sent him to the university of Heidelberg; where he applied himself to the study of divinity under the celebrated Dr. Spanheim, afterwards professor at Leyden. At nineteen years of age he came over to England; and in 1663, was entered of Queen's college, in the university of Oxford. At this time he had taken orders; for soon after his entrance, by the favour of Dr. Barlow, the provost, he was made chaplain of his college. In the year last mentioned, he was incorporated M.A. from the university of Wittemberg; and not long afterwards obtained the vicarage of Allhallows, in Oxford. He retained this living about two years, and in 1665 removed into the family of the duke of Albemarle, in the capacity of tutor to his son lord Torrington. By his grace he was presented to the rectory of Doulton, in Devonshire; and through his interest he also obtained a prebend in the cathedral church of Exeter. In 1669 he paid a visit to his native country, where he was much admired as a preacher, and entertained with great respect at

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the court of the elector palatine. Upon his return to England in 1671, he was chosen preacher at the Savoy; and upon this occasion, though the salary of his new appointment was small, and very precarious, as he was conscientiously an enemy to pluralities and non-residence, he could not be persuaded from resigning his living in Devonshire. So scrupulous was he on this head, that during the remainder of his life, which he spent in this situation, he could not be prevailed upon, whatever offers were made him, to accept of any living to hold in conjunction with it. His disinterested honesty did not afterwards pass unrewarded. In 1681 he commenced doctor of divinity at Cambridge. After the revolution, upon the recommendation of the lord-admiral Russel, queen Mary gave him the promise of the next prebend of Westminster that should become vacant; and to this dignity he succeeded in the year 1693. Owing to his great distance from his prebend of Exeter, he resigned it in 1694; and in the same year was admitted to a prebend in the cathedral of Wells. He was also honoured with the appointment of chaplain to king William and queen Mary. He died of a severe attack of the stone, in 1696, when he was in the fifty-sixth year of his age. He was a man of very extensive learning, and particularly conversant in the Oriental languages, ecclesiastical history, controversial theology, and casuistry. Few men, it is said, were so frequently consulted in cases of conscience, as Dr. Horneck. His character, as a man, and a Christian, was highly commendable and exemplary; and in his pastoral relations, his conduct is spoken of as exhibiting an admirable model for clerical imitation. He was the author of "The Great Law of Consideration, &c." 1676, octavo; "The happy Ascetic, or, the best Exercise," 1681, octavo; "The Delight and Judgment, &c." 1683, 12mo; "The Fire of the Altar, or, certain Directions how to raise the Soul into holy Flames," &c. 1683, 12mo; "The Exercise of Prayer, or, a Help to Devotion, &c." 1685, octavo; "The First Fruits of Reason, or, a Discourse shewing the Necessity of applying Ourselves betimes to the serious Practice of Religion," 1685, octavo; "The Crucified Jesus, or, a full Account of the Nature, End, Design, and Benefit, of the Sacrament of the Lord's Supper, &c." 1686, octavo; "Fifteen Sermons on the fifth Chapter of St. Matthew," 1698, octavo, &c. *Gen. Dict. Wood's Ath. Oxon. & Fasti. vol. II. Bishop Kidder's Life of Horneck.*—M.

HORNEIUS, CONRAD, a learned German Lutheran divine and voluminous writer in the

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seventeenth century, was the son of a minister, and born at Brunswic, in the year 1590. After being initiated in the elements of learning by his father, he was sent to the school of St. Catherine, in his native city, where, at the age of seventeen, when he had the misfortune to become an orphan, he was distinguished by the extraordinary proficiency which he had made in the Latin and Greek languages. In these circumstances he was received into the family of John Caselius, of Helmstadt, eminent for his acquaintance with Greek literature, of whose instructions he diligently availed himself, at the same time that he went through courses of philosophy, in public and private, under able tutors. In the year 1612 he was admitted to the degree of M.A. in the university of Helmstadt. From that time he not only officiated as a tutor in philosophy, but began to distinguish himself as an author, by useful and well-written publications in logic, ethics, physics, and metaphysics. In 1619 he was appointed professor of moral philosophy; and three years afterwards professor of logic. In 1628 he was chosen to fill the theological chair, the duties of which he discharged for more than twenty years with great success and reputation, at the same time that he was continually presenting the public with the fruits of his learned labours. He was created doctor of divinity in 1636; and he died in 1649, when in his fifty-ninth year. Among his numerous productions are "Commentarius in Epist. ad Hebræos;" "Com. in VII Epist. Catholicas;" "Tract. de Sacris & Divinis Scripturis;" "Compendium Theologiæ, Lib. III;" "Comp. Hist. Ecclesiasticæ;" "Comp. Dialecticæ;" "Ethicæ, seu Civilis Doctrinæ de Moribus, Lib. IV;" "Comp. Metaphysicæ;" "Comp. Nat. Philosophiæ;" "Disquis. Metaphysicarum, seu de Prima Phil. Lib. IV;" "Scholia in Homerum;" theological, ethical, and metaphysical disputations, &c. *Freheri Theatrum Vir. Erud. Clar.*—M.

HORNIUS, GEORGE, an eminent writer of history, was born in the Palatinate about the commencement of the seventeenth century. He passed his youth in Brandenburg, and studied in the college of Kreusen. He was for a time preceptor to a young Englishman named Thomas Morgan, at the Hague, which was probably the cause of his visiting England. He attached himself there to the presbyterian party, and paid great attention to civil and ecclesiastical affairs. He quitted this country in consequence of an invitation to the university of Harderwyck, where he became professor of history, politics, and geography. He finally occupied

the chair of history at Leyden. He is said to have been subject to occasional fits of derangement, which were imputed to the loss of five thousand florins, by the fraud of a pretended alchemist at the Hague. He died in 1650. Hornius was a man of vast reading, but trusted too much to his memory, which occasionally betrayed him into considerable errors. His principal works are, "A Commentary on the present State of the Churches in England," under the name of Honorius Reggius, 1647; "A History of the Transactions in England, Scotland, and Ireland, in 1645-46," 1648; "De Originibus Americanis," 1652; "Historia Philosophiæ," quarto, 1655; "Historia Ecclesiastica ad Ann. 1666;" "Orbis Politicus;" "Orbis Imperans;" "Geographia Vetus & Nova;" "Arca Noe," a history of monarchies; an edition of "Sulpicius Severus." He had a warm controversy with Isaac Vossius, respecting the age of the world. *Moreri.*—A.

HORREBOW, PETER, a celebrated Danish astronomer, and professor of that science at Copenhagen, was born of poor parents at Lægsted in Jutland. He first studied at Aalborg, under very unfavourable circumstances, being obliged to maintain himself by various kinds of labour; after which he applied to philosophy, mathematics, and theology, at Copenhagen. In 1714 he was appointed to be professor of mathematics, and in 1725 he took the degree of doctor of medicine, and was elected a member of the Danish Academy of Sciences. He died in 1764, at the great age of eighty-five. Horrebow was a diligent observer, and is said to have first remarked the aberration of the fixed stars, the theory of which was afterwards improved by Dr. Bradley. His principal works are, "Miscellanæ Paradoxorum Philosophicorum Decades X," *Hafn.* 1704, quarto; "Prodromus Geometriæ enucleatæ ex Theoria Triangulorum Rectangulorum, &c." *ibid.* 1713, quarto; "Copernicus Triumphans, sive de Parallaxi Orbis Annui," &c. *ibid.* 1721, octavo; "Artium Astronomiæ, sive Elementa Astronomiæ ex Observationibus," *ibid.* 1732, octavo; "Elementa Matheseos," &c. *ibid.* 1732, auct. 1737, octavo; "Clavis Astronomiæ, sive Astronomiæ Pars physica," *ibid.* 1735, auct. 1740, quarto; "Opera Mathematico-physica," *ibid.* 1740—1742, vol. III. quarto; cum fig. *Hirsching's Manual of eminent Persons who died in the eighteenth Century. Adelung's Continuation of Jöcher's Gelehrte Lexicon.*—J.

HORROX, JEREMIAH, an eminent English astronomer in the seventeenth century, was born at Toxteth, near Liverpool, in Lancashire, about the year 1619. Having been instructed in gram-

mar learning at a country school, he was sent when young to Emanuel college, in the university of Cambridge, where he spent some time in academical studies. About the year 1633, he began to apply himself to the study of astronomy: but as he lived at that time with his father at Toxteth, in very moderate circumstances, and was destitute of proper books, and other assistances for the prosecution of this study, he was unable to make any considerable progress in it. For some years he chiefly made use of the writings of Lansberg, to the neglect of the more valuable works of Tycho Brahe, Kepler, and other excellent astronomers; which was afterwards a subject of much regret with him. About the year 1636, he formed an acquaintance with Mr. William Crabtree, of Broughton, near Manchester, whose genius led him to the same studies; but owing to the distance at which they lived from each other, they could have little correspondence, excepting by letters. These, however, they frequently exchanged as long as our author lived; and they sometimes consulted, and communicated their discoveries to Mr. Foster, professor of geometry at Gresham college, in London. By acquiring a companion in his studies Mr. Horrox was animated with new vigour; and, having procured astronomical instruments, and the necessary books, applied with great diligence to the making of observations. By Mr. Crabtree's advice, he laid aside Lansberg, whose tables he found to be erroneous, and his hypotheses inconsistent. He had not, however, long entered on his career of discoveries, before he was suddenly cut off by death in 1640-1, when he was only about the age of twenty-two. Of the loss which the world sustained by this event, some idea may be formed from the writings which he left behind him. Not many days before, he had just finished his "Venus in Sole visa," as appears from some of his letters to his friend Mr. Crabtree; from which we also learn, that he made his observations on that phenomenon at Hool, near Liverpool. This treatise was published at Dantzic, in 1662, by Hevelius, together with his own "Mercurius in Sole visus," and illustrated with that astronomer's annotations. Mr. Horrox's other imperfect papers which are still extant, were digested and published by Dr. Wallis, in 1673, under the title of "Opera Posthuma, &c." quarto; in which we find, that he first asserts and promotes the Keplerian astronomy against the hypothesis of Lansberg, which he proves to be inconsistent with itself, and neither agreeing with observations nor theory. He, likewise, reasons very justly

concerning the celestial bodies and their motions, vindicates Tycho Brahe from some objections made to his hypothesis, and gives a new theory of the moon: to which are added the lunar numbers of Mr. Flamsteed. There are also extracts from several letters between him and Mr. Crabtree, upon various astronomical subjects; with a catalogue of astronomical observations. Besides the above, many of our author's papers were carried to Ireland by his brother Jonas Horrox, who had prosecuted the same studies, and died in that country, by which means they are supposed to be lost; and others fell into the hands of Mr. Jeremiah Shakerly, who made use of them in forming his "British Tables," published in 1653. The papers last mentioned were destroyed by the great fire at London in 1666.

There are two things, in particular, which will serve to perpetuate the memory of this extraordinary young man. One is, that he was the first who ever predicted or saw the passage of Venus over the sun's disk; for we do not find that any persons, besides himself and Mr. Crabtree, had ever beheld such a phenomenon. And though he was not apprized of the grand use that was to be made of it, in discovering the parallax and distance of the sun and planets, yet he made from it many useful observations, corrections, and improvements, in the theory of the motions of Venus. The other memorable circumstance is, his new theory of lunar motions, which Newton himself made the groundwork of all his astronomy relative to the moon; always speaking of our author as a genius of the first rank. *Gen. Dict. Martin's Biog. Phil. Hutton's Math. Dict.*—M.

HORSLEY, JOHN, a learned antiquarian, was a native of Northumberland, and received his early education at the grammar school of Newcastle-upon-Tyne. He studied for some time in one of the Scotch universities, where he took a degree, and then settled at Morpeth, as pastor to a congregation of dissenters. He died in December, 1731, at the age of forty-six. He distinguished himself by his profound knowledge of the antiquities of his country, of which he gave some specimens in letters addressed to Roger Gale, esq. dated in 1729. His great work did not appear till 1732, some time after his death. It is entitled "Britannia Romana," and contains an account of all the vestiges of the connexion of the Romans with this island. It commences with an historical relation of the Roman transactions in Britain; a list of their legionary and auxiliary forces, with their several stations; and a description of the Roman walls, illustrated with maps.

A second book contains a collection of all the Roman inscriptions and sculptures which have been discovered in Britain; and a third is devoted to the geography of the island, as laid down in Ptolemy, Antonine's Itinerary, the Notitia, &c. This work has obtained great applause from the learned, and remains an honourable memorial of the author. Mr. Horsley was likewise well versed in mathematical studies, and gave lectures in the several branches of natural philosophy with great approbation, both at Newcastle and Morpeth. *Hutchinson's View of Northumberland. Private Information.*—A.

HORTA, or ORTA, GARCUS AB, an herbalist, was a professor of philosophy in the university of Lisbon in 1534, when he embarked for the East Indies, in the fleet commanded by De Sousa. He became first-physician to the count of Redondo, viceroy of the Indies; and is supposed to have died at Goa, in an advanced age. He composed a work in the Portuguese language, on the medicinal and edible plants of India, entitled "Coloquios sobre os simplices, &c." Goa, 1563, quarto, which gave to Europe the first notice of the vegetable riches of that country. It contains no botanical descriptions, but gives a catalogue of the plants above mentioned, compared with the Arabian writers; and relates their powers and qualities, from his own observations, or information from others. He cultivated a farm and garden at Bombay, in which he grew some of the rarer plants. His work was almost copied by Christopher da Costa, in a book on the same subject, only throwing it out of the dialogue form, and adding figures. Charles l'Ecluse (Clusius) also translated it into Latin, in an abridged form; and other versions were made of it in different languages. Though Garcus ab Horta preceded the age of true science, he deserves praise for having led the way to an examination of the natural productions of those remote and fertile regions. Camoens has written a fine ode to his honour, which is prefixed to his book. *Moreri. Halleri Bibl. Botan.*—A.

HORTENSIUS, LAMBERT, a man of letters, was born in 1518 at Montfort in the province of Utrecht. He derived his Latin name from the circumstance of being son to a gardener. He studied at the university of Louvain, and afterwards was a preceptor in the college of St. Jerom at Utrecht, and entered into priest's orders. In 1544 he accepted the prefecture of the college of Naerden, which he held till his death, notwithstanding other invitations. At the cruel sack of that town by the Spaniards in 1572, his house was pillaged, and his natural

son was massacred before his eyes. He himself was near undergoing the same fate, when he was recognised and saved by a gentleman who had been his scholar. He died a year or two afterwards at a country-house near Naerden, fluctuating, it is said, between the catholic and reformed religions. Hortensius was a great student of Aristophanes, four of whose comedies he translated into Latin verse and published with notes. He also wrote annotations on the six first books of the Eneid, and on Lucan's Pharsalia: the latter is said to have been the only thing he was solicitous to save at the pillage of his house: they were published after his death at Utrecht, 1578, folio. His other works were, "Secessionum Civilium Ultrajectinarum Lib. VII;" "De Bello Germanico a Carolo V. Cæs. gesto, Lib. VII;" "De Tumultu Anabaptistarum;" "Satyrarum Lib. VIII;" "Epithalamiorum Lib. I." *Bayle. Moreri. Freheri Thesaur.*—A.

HORTENSIUS, QUINTUS, a distinguished Roman orator, was born B.C. 115. He began to plead at the age of nineteen, and with so much success, that, as Cicero says, "the genius of Hortensius, like the statue of Phidias, was at once beheld and approved." The cause in which he then appeared was that of the people of Africa, and he afterwards pleaded for the king of Bithynia;—such were the great subjects which rendered the Roman forum a theatre worthy of the highest talents and ambition. When judicial proceedings were interrupted by the Social war, Hortensius entered into the army, and rose to the post of military tribune. He afterwards passed through the usual course of civil offices to the consulship, which he served with Cæcilius Metellus B.C. 70. At that period he had acquired so much power and distinction by his eloquence, that when the lot of the Cretan war fell upon him, he resigned it to his colleague, preferring the peaceable triumphs of the forum and senate-house. His character as an orator is thus described by Cicero: "He was elegantly splendid in his diction, apt in composition, and copious in matter. He embraced the whole subject in his memory, divided it acutely, and omitted nothing which the cause supplied, either for confirmation or refutation. His voice was sonorous and sweet: his action and gesture rather more artificial than became a public speaker." These talents, we are told, he acquired not only by the force of native genius, but by assiduous exercise; not suffering a day to pass without either practising in the forum, or meditating out of it. He was aided by uncommon powers of memory,

which enabled him to repeat a whole oration in the words he had previously conceived, without committing it to writing; and to go through all the arguments of an opponent in their order. As a proof of the degree in which he possessed this faculty, it is said that he once attended a whole day at a public sale, and at the end of it recited in regular order the names of all the buyers, the articles sold, and their prices, with perfect exactness. He was extremely attentive to the nicety and decoration of his person, and exposed himself to some ridicule on this account, as well as on that of his gesticulation, which was compared to the action of stage-dancers. He, however, indisputably led the Roman bar, till the appearance of Cicero, who was his junior by some years, and first rivalled, and then decidedly surpassed him. It was to the credit of these two great orators that they lived on terms of friendship, which is imputed to the mediation of Atticus, the common friend of both. Cicero has testified that Hortensius was not the enemy or detractor of his praises, but rather the partner of his glorious labours; and that they never impeded each other's career, but, by their mutual communications, admonitions, and encouragements, were each other's auxiliaries. He, indeed, in a letter to his brother, intimates that under the mask of friendship he had been infamously treated by Hortensius; but this was when his mind was exasperated by his banishment, and he was prone to suspect his best friends.

The intimacy of Hortensius with Cato was shewn by the singular circumstance of his obtaining from the latter his wife Marcia, for the purpose of bringing him a family. The end was answered, and Marcia lived with him till his death. In our article of CATO some remarks are made upon this extraordinary occurrence. There was, however, a great difference in the manners and characters of these eminent men; for Hortensius employed the profuse wealth he acquired, in providing himself with all the luxurious indulgences of the age. He possessed several magnificent country seats, furnished with parks, aviaries, fish-ponds, &c. in which he took great delight. He was the first Roman who served up peacocks at table; and he is said to have taken no less care of his sick fishes, than of his slaves. He was accustomed with his own hand to irrigate his fine plane-trees with wine, which may render credible the anecdote of his leaving to his heir ten thousand casks of that liquor. It was no wonder, therefore, that he opposed the introduction of a sumptuary law, which he defeated by artfully dwelling upon the

praises of the domestic splendour exhibited by the senators. Hortensius was a writer, and published annals, orations, and licentious verses; but he gained less reputation by his pen than by his tongue. He continued to plead till within a few days of his death, which happened in his sixty-fourth year, B.C. 51.

HORTENSIA, daughter of the orator, inherited her father's eloquence; which she exercised in pleading the cause of the Roman ladies before the triumvirs, Antony, Octavius, and Lepidus, who had issued an edict compelling them to declare their property as preparatory to a heavy taxation. Her harangue was extant in the time of Quintilian, who speaks of it with applause. *Ciceronis Brutus. Bayle.—A.*

HOSEA, the first in number of the minor Hebrew prophets, as they stand in the Hebrew and Greek Bibles, though perhaps the third in order of time. He was the son of Beer, but we are not informed to what tribe he belonged. His predictions were delivered during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah; and in the days of Jeroboam, king of Israel. Bishop Newcome observes, that if we suppose that he prophesied during the course of sixty-six years, and place him from the year 790 B.C. to the year 724, he will have exercised his office eight years in the reign of Jeroboam the second, thirty-three years in the reign of Uzziah, the entire reigns of Jotham and Ahaz, and three years in the reign of Hezekiah; but will not have survived the taking of Samaria. He chiefly addresses Israel; but introduces frequent mention of Judah. He not only inveighs against the vices of the people, but sharply arraigns the conduct of their kings, princes, and priests. Like many of the Hebrew prophets, he tempers denunciations of God's vengeance against an idolatrous and vicious people, with promises of abundant mercies in store for them, upon their repentance and reformation: and his transitions from one of these subjects to the other are rapid and unexpected. The characteristics of his style are, conciseness, sententiousness, and abruptness. He abounds with short and lively comparisons; and, like the best Greek and Roman writers, often omits the particle of similitude. These comparisons he sometimes accumulates; in the spirit of that poetry which is most admired. He is often distinguished by great force of expression, and is sometimes highly animated; he contains many beautiful passages, in the similes, the allegories, the pathos, and in the figures; and in some parts is truly sublime. Besides the causes of obscurity which are to be

traced to the characteristics of his style, bishop Newcome maintains, that the greatest difficulties in understanding his meaning arise from the corrupt readings which deform the printed text. Accordingly, in his version, he has freely availed himself of Dr. Kennicott's Collations, and the labours of other biblical critics, in correcting such supposed corruptions. But bishop Horsley, in the preface to his translation of this prophet, lately published, protests openly and earnestly against bishop Newcome's opinion. He denies that the corruptions in any part are so numerous, or to such a degree, as to be a principal cause of obscurity at all; and whatever the corruptions may be, he contends against every attempt to remove any obscurity supposed to arise from them, by conjectural criticism. It does not belong to our province to enter into the question between them. The versions of both of these prelates will be found highly valuable to biblical scholars, to whom we must leave it to decide, which, upon the whole, affords the best helps for surmounting the difficulties attending the study of the original. *Book of Hosea. Newcome's Attempt towards an improved Version of the minor Prophets. Horsley's Preface to his Hosea, translated from the Hebrew.*—M.

HOSEIN, the second son of Ali by Fatima, Mahomet's daughter, equalled his elder brother Hassan (see his article) in piety and beneficence, and inherited more of the martial spirit of his father. After the death of the caliph Moawiyah A.D. 679, when his son Yezid was acknowledged for his successor in all the countries which had embraced the Mahometan religion, except Mecca and Medina, Hosein, who resided at the latter, eluded the summons of the governor to take the oath of allegiance to the new caliph, and retiring to Mecca, secretly prepared to assert his own right to the succession. He received assurances of support from the citizens of Cufa, who promised to rise in his favour as soon as he should appear on the banks of the Euphrates. In the mean time Obeidollah had been made governor of that city, and, by his activity, suppressed a premature rebellion, and took measures to prevent further insurrections. Hosein, relying upon the fidelity of the Cufites, contrary to the advice of his best friends, resolved to comply with their invitation. With a train composed of his wives, children, and servants, and a few warriors who followed his fortunes, he crossed the Arabian desert, and approached the confines of Irak. He was there met by a body of horse sent by Obeidollah with orders not to molest him, but to conduct him to

Cufa. The option was given him of going to Medina, or any other place remote from Cufa, but he determined still to advance. A larger force sent by the governor at length joined the former, and Hosein with his small company found himself surrounded in the plain of Kerbela with five thousand horse, who cut off his communication with the Euphrates. He was now willing to enter into an accommodation, and proposed the conditions, either of returning to Mecca, of being stationed in a frontier garrison against the Turks, or being conducted in safety to the presence of Yezid. But these were rejected by the governor, who insisted upon unconditional submission, and sent another officer of a ferocious character, one Shamer, to enforce it. Hosein on his part was resolute in refusing to be dishonoured; and having obtained a truce for a night, he spent it in fortifying his little camp as well as circumstances would permit. To the loud lamentations of his sister Fatima, he opposed the duty of pious resignation. "Our trust," said he, "is in God alone. All things, both in heaven and earth, must perish and return to their Creator. My brother, my father, and mother, were better than I, and every musulman has an example in the Prophet." He urged his followers to depart and save themselves, but they unanimously determined to stay and die with him. On the morning he mounted his horse, with his sword in one hand and the Koran in the other, and drew up his little band, which consisted of no more than thirty-two horse and forty foot. The enemy advanced reluctantly; for a veneration for the grandson of the Prophet was almost universal among them; and the officer who had been first sent to intercept him, Harro by name, went over with thirty horsemen to partake his fate. A considerable time was spent in skirmishes and single combats, in which Hosein's party were generally victorious; at length the main body was marched to the attack, and showers of arrows poured in from all parts. The hour of noon-prayer gave a short truce, in which Hosein was seen performing his devotions with great fervency amid his shattered troop. The battle was renewed with greater fierceness, and the most desperate valour of the defenders could not long withstand the attacks of a whole host. Hosein saw one of his sons cut to pieces; another was killed by an arrow in his lap, and a nephew was pierced through while just taking a last embrace. Hosein himself received a wound in his head which filled his helmet with blood, and was struck in the mouth while tasting a

drop of water. He still defended himself; and when his sister, rushing from the tent, conjured the general, Amer, to spare his life, a tear trickled down that warrior's beard, and he turned away his face. Shamer then rushed in, and three-and-thirty wounds dispatched the venerable chief. His dead body was trampled under foot; while his head was severed, and carried away as a trophy to Obeidollah. The ungenerous governor struck it on the mouth with his cane. "Alas!" said an aged spectator, "on those lips I have seen the lips of the apostle of God." It was with much difficulty that Hosein's sister saved from slaughter Ali his youngest son. The caliph Yezid disapproved of this massacre, and treated the surviving family of Hosein with great kindness. Hosein is to this day regarded by the Persians as a holy martyr, and the anniversary of his death is kept by them with great solemnity. His monument, erected on the spot where he fell, and called Meshed Hosein, is devoutly visited by pilgrims; and his lineal descendants to the ninth generation are reckoned, with Ali, Hassan, and Hosein, among the twelve imans or pontiffs of the Persian creed. *Mod. Univers. Hist. Marigny. Gibbon.—A.*

HOSIUS, STANISLAUS, cardinal, and one of the most illustrious Catholic prelates in the sixteenth century, was a native of Cracow, in Poland, and born in the year 1504. He received his early education at the place of his birth, and was sent to pursue his academic studies at the university of Padua. After continuing there some time, he removed to Bologna, where he was admitted to the degree of doctor of laws. Returning thence to Poland, his talents and accomplishments recommended him to the notice of the king, who made him his secretary; and afterwards employed him in the chancellery, in the management of the most important state affairs. Having entered into holy orders, he was appointed a canon of Cracow; which preferment was soon followed by his nomination to the bishopric of Culm, at the request of king Sigismund Augustus. Afterwards he was made bishop of Warmia. Pope Pius IV. sent him on missions to the emperor Ferdinand, and to the king of Bohemia, to negotiate for the continuation of the council of Trent. The former of these princes is reported to have been so much charmed with his eloquence and address, at the audience in which he expatiated on the object of his journey, that, embracing him, he exclaimed, that he could not refuse any thing to such an advocate. Having proved successful in his negotiations, Pius sent him, in 1561, a

cardinal's hat; which he is said to have declined, till the pope's absolute commands obliged him to accept it. Two years afterwards his holiness appointed him one of his legates, to open and preside at the council; and though it was thought by some, that he was not possessed of all the address requisite for such a situation, yet at the conclusion of the council, the pope sent him a very obliging letter of thanks for his services. Afterwards he retired to his bishopric in Poland, where he employed himself in retouching some of his numerous publications. From this situation he was recalled to Rome, by pope Gregory XIII. who appointed him grand penitentiary of the Roman church. He died in the neighbourhood of that city in 1579, when he was about seventy-six years of age. The sovereign pontiffs, and the writers of his time, were accustomed to call him, "the pillar of the church, the Augustine of his age," &c. He certainly was one of the ablest polemical divines among the Catholics, and his controversial writings are little, if at all, inferior to the best which appeared in his day. He wrote easily and elegantly; quoted texts of Scripture, and passages from the fathers, with wonderful adroitness; and dexterously availed himself of the improper conduct pursued by the reformers, to discredit their cause. He did so, in particular, in the instance of the persecutions with which parties among the Protestants harassed each other on account of their differences in opinion. With little consistency could those Lutheran and reformed doctors except against the papal maxim that heretics ought to be extirpated, who wrote books in defence of penal laws against those who erred, or who encouraged the civil power to banish, imprison, &c. such of their brethren as departed from their standard of belief. But that his zeal in defending his own cause was not always governed by discretion, he shewed by apologising for the expression of a Catholic controversialist, who had asserted that the Holy Scriptures, were it not for the authority of the church, would have no more weight than Esop's Fables. His works have undergone numerous impressions, and some of them have been translated into the French, Italian, German, Flemish, Polish, English, and Armenian languages. The most complete edition of them was published in Latin at Cologne, in 1584, in two volumes folio. *Bayle. Moreri. Dupin.—M.*

HOSPINIAN, RODOLPHUS, a learned Swiss divine in the sixteenth century, and very able defender of the Protestant faith, was born at

Altorf, a village belonging to the canton of Zurich, in the year 1547. When he was seven years of age, he was sent to commence his literary education at Zurich, under the direction of John Wolfius, his uncle by his mother's side, who had the pleasure of witnessing the rapid progress which his nephew made in learning. Having lost his father in 1563, our young scholar found an affectionate patron in Rodolphus Gualterus, his godfather. By his kind assistance he was enabled to quit Zurich, in 1565, and to visit other universities celebrated for the eminence of their professors. During two years he continued at Marpurg, where he distinguished himself by the assiduity with which he applied to his studies, and his commendable behaviour. The same character he afterwards maintained for six months at the university of Heidelberg. In the year 1568, he was recalled to his native country, and admitted into the ministry; when he was appointed to preach twice a week in a country church, four or five leagues from Zurich. This duty he punctually performed for eight years, notwithstanding his other laborious appointments in the city; for he was made master of the third class, or school, in 1569, and provisor of the abbey-school in 1571. Five years afterwards he was appointed provisor of the Caroline-school; "and this profession," says the author of his Life, as quoted by Bayle, "he adorned exceedingly, and rolled this truly Sisyphean stone with incredible labour during nineteen years, with equal industry and success." In 1569 he was presented with the freedom of the city, and also took to himself a wife. In 1576, his pastoral labours were in some measure lessened, by his being appointed minister of a church within a league of Zurich. The labours of his school, however, still continued, and necessarily engrossed the greatest part of his time. He had, notwithstanding, the courage to undertake a noble work of vast extent, viz. a History of the Errors of Popery. He considered that the Papists, when defeated in argument by an appeal to the sacred Scriptures, constantly had recourse to tradition; and were for ever boasting of the antiquity of the Catholic religion, and affecting to despise that of the Protestants for being modern. He, therefore, sedulously devoted his leisure hours to the study of ecclesiastical history, searching into the rise and progress of the Romish doctrines and ceremonies, and tracing the gradual corruptions of Christianity from the apostolic age. This grand design he had it not in his power to complete; but he published considerable

parts of it, in separate volumes, noticed below, by which he justly acquired a very high degree of reputation among his contemporaries, and is entitled to be ranked by posterity among the most learned and able champions of Protestantism. In 1588, when, in consequence of the appearance of two volumes of this work, very great expectations were entertained of what were yet to be published, he was released from his service in the schools, and appointed archdeacon of the Caroline church. Six years afterwards he was appointed minister of the abbey-church; which was the more acceptable to him, as the duties of that situation would not greatly interfere with the continuation of his great design. For near a year, he was deprived of his sight by a cataract; notwithstanding which he continued to preach as usual, and was happily couched in 1613. In 1623, his faculties became so impaired, that he was reduced to a state of second childhood, in which he continued till his death in 1626, when he was in the seventy-ninth year of his age. So high was the idea which the Protestant world was led by his writings to entertain of his learning and abilities, that he was considered to be the most proper person to undertake the refutation of Baronius's "Annals;" which he was strongly urged to do, from all quarters.

The following is a list of the works which Hospinian published: an oration "*De Origine & Progressu Rituum & Ceremoniarum Ecclesiasticarum*," 1585; "*De Templis: hoc est, de Origine, Progressu, Usu, & Abusu Templorum, ac omnino Rerum omnium ad Templum pertinentium*," 1587, folio, of which a larger edition, containing answers to Bellarmin and Baronius on the subject, appeared in 1603; "*De Monachis: seu, de Origine & Progressu Monachatus, ac Ordinum Monasticorum, Equitum Militarium tam Sacrorum quam Secularium omnium*," 1588, folio, of which a second edition, with a confutation of Bellarmin's book "*De Monachis*," was published in 1609; "*De Festis Judæorum & Ethnorum: hoc est, de Origine, Progressu, Ceremoniis, & Ritibus Festorum Dierum Judæorum, Græcorum, Romanorum, Turkarum, & Indianorum*," 1592, folio, of which a second edition, with several corrections and additions, was printed in 1611; "*De Origine, Progressu, Ceremoniis, & Ritibus Festorum Dierum Christianorum*," 1593, folio, which was republished in 1612, with considerable supplements, useful for the refutation of Bellarmin on the subject of the idolatry of the church of Rome; "*Historia Sacramentaria: hoc est, Libri quinque de Cænæ Domi-*

nicæ prima Institutione, ejusque vero Usu & Abusu in primitiva Ecclesia; necnon de Origine, Progressu, Ceremoniis, & Ritibus, Missæ, Transubstantiationis, &c." 1598, folio; and a second part of the same work, entitled, "*De Origine & Progressu Controversiæ Sacramentariæ de Coena Domini inter Lutheranos & Orthodoxos quos Zuinglianos & Calvinistas vocant exortæ, ab Anno Christi Salvatoris 1517 usque ad Annum 1602 deducta,*" 1602, folio. The preceding are all parts of his great work. What he published on the eucharist, however, and another work, printed by him in 1607, entitled, "*Concordia Discors: seu de Origine & Progressu Formulæ Concordiæ Bergensis,*" highly exasperated the Lutherans, who wrote against him very abusively. At the request of his friends, he set about an answer to them, which he never finished; partly, because he was unwilling to gratify the Catholics, by the prolongation of quarrels among the Protestants; and partly, it is probable, that he might not be considered as the cause of an ecclesiastical war, which might prevent the several Protestant powers from pursuing in concert their common interest. The last of his compositions, which he gave to the public, was written against the Jesuits, and entitled, "*Historia Jesuitica: hoc est, de Origine, Regulis, Constitutionibus, Privilegiis, Incrementis, Progressu, & Propagatione, Ordinis Jesuitarum, &c."* 1619, folio. He left behind him many unfinished pieces, which his heirs, religiously complying with his intentions, prevented from being published. A new edition of all his works was printed at Geneva, in 1681, in seven volumes, folio. *Bayle. Moreri.—M.*

HOSPITAL, MICHAEL DE L', a truly illustrious chancellor of France, was born about 1505, at Aigueperse in Auvergne. His father was physician to the constable Bourbon, and afterwards chief manager of his affairs, for which he was rewarded with lands in Auvergne and the county of Montpensier. Michael studied the law in the most celebrated universities of France and Italy, and at the same time distinguished himself by his proficiency in polite literature. He was made one of the auditors of the rota at Rome, which post he quitted to follow the law courts in Paris. He passed through the offices of counsellor of parliament, ambassador from the king to the council of Trent when transferred to Bologna, president in the chamber of accounts, master of requests, counsellor in the great council, and chancellor to Margaret duchess of Savoy, sister of king Henry II.; continually rising in the public esteem for his

abilities and integrity. In 1560 he was elevated to the dignity of chancellor of France, through the influence of the Guises, who governed in the name of the young king Francis II. and who expected a blind subserviency from one originally favoured by their family, and indebted to them for his place. But L'Hospital was a true patriot, who preferred the interest of the crown and kingdom to that of any faction, and entertained sentiments of moderation amidst the violence of contending parties. He found it necessary, however, to give way to the spirit of the times; and after the discovery of the Hugonot conspiracy of Amboise, he was obliged, in order to prevent the introduction of the inquisition into France, to consent to the severe edict of Romorantin against the Protestants. Yet he never ceased to speak in favour of toleration; and he was the principal author of the edict of January, 1562, which allowed freedom of worship to the Protestants. His harangues on this occasion rendered him much suspected by the Catholics, and odious to the court of Rome, and all his firmness and dexterity were necessary to support the measure. The massacre of Vassy soon after produced a civil war, from the councils of which the chancellor was studiously excluded. The constable Montmorency assigned as a reason, "That it did not belong to those of the long robe to give their opinion in affairs of war:" "but," replied the chancellor, "though they do not know how to employ arms, they are able to judge when arms ought to be employed." Notwithstanding the attempts made by the papal legate to remove him from court, the favour of the queen-mother kept him in office some years longer. He made use of his power in supporting the royal authority against the heads of factions, and in reforming the administration of the laws by many excellent regulations and ordinances. At length, when the court had come to a resolution of exterminating the reformed religion by violence, L'Hospital found himself looked upon with so much suspicion and dislike, that he anticipated his dismissal by a voluntary retreat. In 1568, having retired to his country seat near Estampes, he received an order to resign the seals, with which he readily complied, saying that the affairs of the world were become too corrupt for him any longer to take part in them. The pleasures of the country, books, the conversation of a few friends, and the composition of Latin poetry, which was his favourite amusement, caused his time to pass agreeably, and he acknowledged that he had never been so happy as now that

he was freed from cares of state. This felicity was cruelly interrupted by the detestable massacre of St. Bartholomew in 1572. His friends, upon this event, fearing lest he might be made one of its victims, desired him to take care of himself. "By no means!" he replied; "it will be as it pleases God, when my time is come." On the next day his servants told him that a troop of horse were approaching the house, and asked if the gates should be shut and defended with fire-arms. "No, no!" said he; "but if the wicket is not wide enough, set open the great gates." The men were, indeed, coming to massacre him, but were overtaken by a message from the king, announcing that L'Hospital was not among the proscribed. He was further told, that the authors of the deed pardoned him his constant opposition to their plans. "I did not know," he coldly observed, "that I had merited either death or pardon." He survived this shock a short time, dying in 1573, at the age of sixty-eight. This great man was distinguished by that firmness of mind without which talents and good intentions are of no avail in turbulent times. No one was more determined in his resistance to injustice; and if he ever acceded to measures which he disapproved, it was only to prevent worse. He was strictly moral and fervently pious; it was suspected, however, that his compliance with the Roman religion was only external, and that in his heart he was a friend to the Reformation. It is certain that he paid little regard to the ceremonial of the church, and disapproved of superstitious practices. In his testament he says, "With respect to my funeral and interment, things in no great esteem with Christians, I leave the care of them to my wife and domestics"—a sentence which gave much offence to strict Catholics. His wife, daughter, and son-in-law, made open profession of Calvinism. The reform in legislation introduced by the chancellor L'Hospital was a lasting benefit to his country, for which his memory is held in the highest honour by the president Henault and other enlightened patriots. It was comprised in various ordonnances, particularly that of Moulins in 1566, and embraced a great variety of objects. Among the rest, was the alteration of beginning the civil year with January 1st, instead of the former epoch of Easter. The writings of L'Hospital are: "Latin Poems," several times printed, the last edition being of Amsterdam, octavo, 1732; these are chiefly of a grave and masculine cast, easy, energetic, but diffuse: "Harangues before the States of

Orleans," marked with the stiffness and pedantry of the age: "Memoirs; containing Treaties of Peace, Appanages, Marriages, Recognitions, and other public Papers:" "A Discourse in Favour of Peace," printed in a collection of historical pieces, 1623: his "Testament." His eulogy was made a prize subject by the French Academy in 1777; and his statue in marble was erected by Lewis XVI. *Bayle. Moreri. Millot. Nouv. Dict. Hist.—A.*

HOSPITAL, WILLIAM-FRANCIS-ANTHONY DE L', marquis de Ste. Mème, a celebrated French mathematician in the seventeenth century, was a descendant of the same family with the preceding, but by another branch, and born in the year 1661. His genius for mathematical pursuits discovered itself at a very early period; for being present one day at the duke de Rohan's, where M. Arnauld and some other able geometers were speaking of a problem of M. Pascal's, which appeared to them very difficult, he ventured to say that he believed he could solve it. They were surprised at such presumption in a boy of fifteen, for he was then no more; however, in a few days afterwards he sent them the solution. He was of a sprightly, active disposition; and, as was the custom with most of the young French nobility, entered early into the army. In this line, he discharged his duty with applause in different ranks, till he rose to the post of captain of horse. But he still retained his passion for the mathematics, which he diligently studied at the hours of leisure from his military engagements, but with some degree of concealment, since an attachment to the sciences was in those days thought unbecoming the dignity of a soldier of quality. This circumstance, probably, created in him some dislike to the profession on which he had entered; which was increased by the inconveniences to which he found himself perpetually exposed, in consequence of his being extremely short-sighted. He, therefore, determined to quit the army, and to devote himself entirely to his favourite pursuits. As soon as father Malebranche's "Recherche de la Vérité" made its appearance, he read it with attention, and judging that the author would prove an excellent guide in the sciences, he followed his advice on all occasions; at the same time that he corresponded with other celebrated mathematicians, in order to facilitate his improvement. When he was thirty-two years of age, he distinguished himself by the solution of problems, drawn from the deepest geometry, which had been proposed to the mathematical world by John Bernouilli, and in the Acts of Leipsic. In

the year 1693, he was received an honorary member of the Academy of Sciences at Paris; and from that time, for several years, both the journals of France, and those of foreign countries, were enriched by his solutions of difficult problems. M. Fontenelle, in his eulogy on our author, has entered into a particular detail of these communications, which will be perused with pleasure by men of science. Such was the reputation which the marquis acquired by them, that even M. Huygens, profound as was his acquaintance with the mathematics, did not disdain consulting our author, who had attained little more than half his age, in order thoroughly to understand the differential calculus. He was the first person who wrote in France on the subject of Newton's Analysis, and on this account was regarded almost as a prodigy. His work was entitled, "*L'Analyse des Infinimens Petits*," 1696. The success which this work met with, engaged him to exercise his genius on the production of another mathematical performance, in which he included "*Les Sections Coniques, les Lieux Geometriques, la Construction des Equations, et une Théorie des Courbes Mechaniques*." A little before this work was completely prepared for the press, the author was attacked by a fever, which baffled all medical skill, and carried him off in 1704, when he was only forty-three years of age. In 1707, his last-mentioned work was published in quarto. The subject of this article is represented to have been a man of the strictest integrity, friendly, candid, unassuming in his pretensions, always disposed to acknowledge his deficiencies, willing to receive scientific instruction from any person capable of affording it, and at the same time distinguished by a degree of liveliness of disposition, and ease of manners, rather to be expected in the complete man of the world than in a person zealously attached to the study of the most profound abstract sciences. *Moreri. Martin's Biog. Phil. Hutton's Math. Dict. Nouv. Dict. Hist.*—M.

HOSTE, or L'HOSTE, JOHN, an able mathematician and engineer, who flourished in the former part of the seventeenth century, was born at Nancy in Lorraine, but in what year we are not informed. For some time he was professor of civil and canon law in the university of Pont-à-Mousson; and afterwards occupied the mathematical chair, for which he appears to have been best adapted, both by genius and inclination. By the talents which he displayed, he recommended himself to the favour of Henry duke of Lorraine, who removed him from his professorship to Nancy, where he appointed

him to the posts of intendant of fortifications, principal engineer, and counsellor of war. L'Hoste fortified Nancy, and published numerous valuable mathematical treatises, which entitle him to respectful notice, notwithstanding that the use of several of them may have been superseded by later and better written works on the same subjects. He died in the year 1631. The following are the titles of some of his principal works: "*Le Sommaire & l'Usage de la Sphere Artificielle*," quarto; "*La Pratique de Géométrie*," quarto; "*Description & Usage des principaux Instrumens de Géométrie*," "*Du Cadran & Quarré*," "*Rayon Astronomique*," "*Baton de Jacob*," "*Interpretation du grand Art de Raymond Lulle*," &c. *Moreri. Nouv. Dict. Hist.*—M.

HOSTE, or L'HOSTE, PAUL, a French Jesuit, and professor-royal of mathematics at Toulon, was born at Pont-de-Vesl, in the country of Bresse, in the year 1652. He entered into the order in the year 1669, and afterwards took several voyages with marshals D'Estrées and De Tourville, and the duke De Mortemart, whom he accompanied, for twelve years, in their naval expeditions. The marshal De Tourville entertained a great regard for him, and it was in consequence of his conversations with that commander, that he composed his "*Treatise on the Construction of Ships*." He died at Toulon in 1700, when in the forty-ninth year of his age. He is principally known by his "*Treatise on Naval Evolutions*," 1697, folio, which was reprinted in 1727, with corrections and enlargements. It is historical as well as didactic, and contains an account of the principal naval transactions during fifty years preceding the time when the author wrote, illustrated with four hundred copper-plate engravings. Annexed to it is the treatise already mentioned, "*On the Construction of Ships*." Father L'Hoste presented this work to Lewis XIV. who received it graciously, and gave the author a purse of an hundred pistoles, and a pension of six hundred livres. Our author also published, "*A Collection of such Mathematical Treatises as are most requisite for an Officer*," 1692, in three volumes 12mo. *Moreri.*—M.

HOTMAN, FRANCIS (Latin, *Hotomanus*), a very learned jurist, was born at Paris in 1524. His father, a counsellor of parliament, was descended from a Silesian family. At the age of fifteen, Francis was sent to study the law at Orleans, where his progress was so rapid, that within three years he received his doctor's degree. His father recalled him to practise at the bar; but he was soon disgusted with the

chicanery of the courts, and immersed himself in the study of the Roman law and polite literature. He also carried his enquiries into the theological controversies then prevailing, which produced his adoption of the doctrines of the Reformation. He had early made himself known by a little work, "*De Gradibus Cognationis*," and in 1547 he went to Lyons and printed another tract relative to civil law, which was much admired for the elegance of its style, and the knowledge it displayed in Roman antiquity. He then accepted the professorship of belles-lettres at Lausanne, where he married the daughter of a refugee for religion. While occupying the chair of jurisprudence at Strasbourg, he had invitations from several sovereigns to settle in their dominions. These he refused; but he engaged in the service of the king of Navarre, and took two journeys into Germany for the purpose of obtaining succours from the Protestant princes. On his return he removed to Valence, where his law-lectures revived the credit of the university. Three years afterwards, Margaret, sister of Henry II., engaged him to accept the professorship at Bourges, which, however, he soon quitted to partake in the councils of the heads of the Protestant party at Orleans. The supervening troubles caused him to retire for a time to Sancerre, where he composed an excellent work, "*De Consolatione*." As soon as he thought it safe, he returned to Bourges, where he would have fallen a victim to the fury of the massacre of St. Bartholomew, had he not been defended by his grateful scholars. He made his escape to Geneva, where, in 1573, the chair of law was conferred upon him, which he retained till 1578. He also occupied himself in writing several works in favour of his party, and so severe against its adversaries and persecutors, that great offers were ineffectually made to induce him to be silent. One of these, entitled "*Franco-Gallia, sive Tractatus isagogicus de Regimine Regum Galliarum, & de Jure Successionis*," was his own favourite performance, but gave great offence to the nation in general, and even to several Protestants. The points he endeavours to prove in it are, that the crown of France is not hereditary, but elective, and that the people have a right to depose and create kings; also, that as women are utterly incapable of royalty in France, they ought to be excluded from the management of public affairs. It was not difficult for him to prove by several examples, that in weak and turbulent reigns the crown had actually been disposed of by the nation, but the doctrine was condemned

as tending to anarchy. Like all warm party writers, he had also forgot that the principles he supported for a particular purpose might, upon a change of circumstances, be employed against his own cause; for when Henry IV. claimed the crown by hereditary right, the League openly held the justice of setting him aside on account of religion. After a residence of some years, Hotman left Geneva, and taught law at Basil. The plague obliging him to quit this place, he retired to Monbeillard, whence he returned to Geneva. The war which broke out between that republic and the duke of Savoy drove him again to Basil, where he terminated a life full of changes and disquiets in 1590. His works were published collectively by James Lect, in three volumes folio, Geneva, 1599. They consist, for the greatest part, of tracts relative to the civil law and to the Roman history and constitution, but many relate to the political and religious disputes of the time. He had many admirers, and many enemies and detractors; but his general character is established as a learned and profound jurist, an eloquent historian, an able but violent politician, and an ingenious man of letters. *Bayle. Senebier.*—A.

HOTTINGER, JOHN-HENRY, one of the most learned and celebrated among the Swiss Protestant divines in the seventeenth century, was born at Zurich, in the year 1620. He early discovered a strong propensity to learning, and a facility at acquiring languages; and by his rapid proficiency in the Latin and Greek, as well as Hebrew tongues, attracted the notice of the trustees of the schools, who determined to send him to pursue his studies in foreign universities, at the expence of the public. In 1638 he went to Geneva, where he studied during two months under Frederic Spanheim, and then went to France. Afterwards he visited Flanders and Holland, and settled as a student at the university of Groningen, where he attended the theological lectures of the celebrated Francis Gomar, and professor Alting, and studied Arabic under Matthias Pasor. Being desirous, however, of obtaining greater advantages for improving in an acquaintance with the Oriental languages than that situation afforded, in about a year he removed to Leyden, to become tutor to the children of professor Golius, whose pre-eminence in a knowledge of those tongues was unrivalled in his time. Under his instructions, together with the assistance of a Turk, then at Leyden, Hottinger improved greatly in the knowledge of the Arabic; and he was permitted to copy, for his own use, during the fourteen months in which he resided at Leyden, many

of the Arabic MSS. which Golius had in his collection. An opportunity was now offered him, of still further gratifying his thirst for improvement in the eastern languages, by the appointment of chaplain to the embassy of the states-general to Constantinople, in 1641. But the magistrates of Zurich would not permit him to accept of it, choosing rather to recal him home, that his learning and talents might be employed for the glory and advantage of their public schools. They suffered him, however, to pay a visit to England before his return; and in that country he contracted an intimacy with several of the most distinguished literary characters. Upon his return to Zurich, in 1642, he was immediately appointed professor of ecclesiastical history; and in the following year was nominated to the professorships of catechetical divinity, and of the Oriental languages. About this time he married; and in 1644 commenced his career of author, in which he persevered with astonishing industry for twenty years, presenting the public with a multitude of learned works, which it is surprising that he should have found time to have written, considering the variety of his academical employments, the interruptions from the visits of the crowds, of all ranks and ages, who came to consult him on difficult literary and theological topics, and the extensive correspondence in which he was engaged with learned men in different parts of Europe. In the year 1653, he was appointed professor of rhetoric, in ordinary, and also professor extraordinary of the divinity of the Old Testament, and of controversial theology; and in the same year he was admitted into the college of canons.

Hottinger had now acquired so high a reputation for learning, and for the success with which he presided in the academic schools, that the elector palatine, who was desirous of restoring the fame of the university of Heidelberg, earnestly requested his aid in that undertaking. The magistrates of Zurich having consented to lend him to the elector for three years, in 1655 he went to Basil, where he took his degree of doctor of divinity, and then proceeded to Heidelberg, at which place he met with the most gracious reception. Besides the professorship of divinity of the Old Testament, he was appointed principal of the *Collegium Sapientiæ*, and raised to the dignity of ecclesiastical counsellor. In the following year he was created rector of the university, and, to please the elector, who was zealous in the cause, wrote a book in favour of the re-union of the Lutherans and

Calvinists; but with no better success than had attended the labours of other well-wishers to the same design. Hottinger accompanied this prince to the electoral diet of Frankfort, in 1658; and in that city had a conference with the learned Job Ludolf, the Ethiopian historian and lexicographer, which led to a correspondence between them, in which they concerted measures for sending into Africa some persons well conversant in the Oriental tongues, who might make exact enquiries concerning the state of the Christian religion in that part of the world. Our author was not recalled to Zurich before the year 1661, the magistrates having consented, at the elector's earnest request, to prolong till then the term for which they had lent him. No sooner had he returned home, than he was appointed president of the commissioners who were to revise the German translation of the Bible. About this time, he had successive pressing invitations to accept of professorships, from the magistrates of Deventer, the landgrave of Hesse, and the magistrates of Amsterdam and Bremen; but their offers could not tempt him to relinquish the service of his country. In the year 1664, upon the breaking out of a civil war in Switzerland, Hottinger was sent into Holland, on state affairs. In the year 1667, he had the offer of the theological chair in the university of Leyden; but not obtaining leave of his superiors, he refused it. The Dutch, however, were not disheartened at this refusal, but renewed their application in another form, requesting that Hottinger should be lent to them. As the magistrates of Zurich thought proper to consent to this request, out of complaisance to the states of Holland, who had interested themselves in this affair, Hottinger accepted of this offer. While he was preparing for his journey to Holland, he was unfortunately drowned in the river which runs through Zurich, in consequence of the oversetting of a boat, in which he was proceeding to an estate which he had at the distance of two leagues from that city. This event took place in 1667, when he was little more than forty-seven years of age. Hottinger was, unquestionably, a man of very extensive learning, particularly in his acquaintance with the Oriental languages, and ecclesiastical antiquities. He possessed a very happy memory, and his industry was prodigious; since during his comparatively short life, besides attending to his professional engagements, and other avocations to which we have already adverted, he gave to the public no fewer than forty volumes, on different subjects. His works, however, are va-

luable more on account of their furnishing students with much curious and valuable matter, which before their appearance had been accessible only to Oriental scholars, than for the ingenuity and judgment which are displayed in them. And the author, owing to the vast rapidity with which he wrote, has in most of his pieces frequently laid himself open to the charge of inaccuracy.

For an exact catalogue of all Hottinger's works, we must, with Bayle, refer the curious reader to the "*Bibliotheca Tigurina*," or "*The Life of Hottinger*" drawn up by Heidegger. We insert, however, from the close of Bayle's article relating to the author, as given in the "*General Dictionary*," the titles of some of his most interesting and important pieces on Oriental affairs, or literature. Besides his "*Exercitationes Anti-Morinianæ*," &c. 1644, quarto, intended to combat father Morin's opinion of the preference of the Samaritan Pentateuch to the Hebrew text, which Bayle notices as the author's first production, observing, after father Simon, that we may call it his master-piece; these are, "*Thesaurus Philologicus, seu Clavis Scripturæ, quæ quicquid ferè Orientalium, Hebræorum maximè & Arabum habent Monumenta de Religione ejusque variis Speciebus, Judaismo, Samaritanismo, Muhammedismo, Gentilismo, de Theologia & Theologis, Verbo Dei, &c. breviter & aphoristicè ita reseratur & aperitur, ut multiplex inde ad Philologiæ, Theologiæ studiosos Fructus redundare possit*," 1649, quarto, in the second edition of which, the Samaritan, Arabic, and Syriac, are all given in their proper characters; "*Historia Orientalis, quæ ex variis Orientalium Monumentis collecta agit: primo, de Muhammedismo, ejusque Causis, tum procreantibus tum conservantibus: secundo, de Saracenismo, seu Religione veterum Arabum: tertio, de Chaldaismo, seu Superstitione Nabatæorum, Chaldæorum, Charra-næorum: quarto, de Statu Christianorum & Judæorum Tempore orti & nati Muhammedanismi: quinto, de variis inter ipsos Muhammedanos circa Religionis Dogmata & Administrationem Sententiis, Schismatis, & Hæresibus excitatis*," &c. 1651, quarto; "*Promptuarium, sive Bibliotheca Orientalis, exhibens Catalogum sive Centurias aliquot tam Auctorum, quam Librorum Hebraicorum, Syriacorum, Arabicorum, Ægyptiacorum: addita Mantissa Bibliothecarum aliquot Europæarum*," 1658, quarto; and "*Etymologicon Orientale, sive Lexicon Harmonicum Heptaglotton; cum Præfatione de Gradibus Studii Philologici, & Apologetico brevi contra Abrahamum Ecchellensem Ma-*

ronitam," 1661, quarto. Bayle. *Gen. Dict.* —M.

HOTTINGER, JOHN-JAMES, son of the preceding, and eminent in his day as a minister and professor, was born at Zurich, in the year 1652. He was educated under his father's inspection till he was fifteen years of age, when he had the misfortune to lose him by the accident mentioned in our last article. From this time he attended the different professors in the university of Zurich, and when he had completed the usual academical course, exhibited evidence of his proficiency that was honourable to his talents and application, in the thesis which he composed and defended under the presidency of professor Heidegger. This thesis was published in 1672. As our young student was bent on engaging in the work of the ministry, by the advice of Heidegger and John-Jasper Wolfius, in 1672 he removed for further improvement to the university of Basil, where he studied for about two years, and then set out with the intention of visiting some of the German universities. Finding, however, that he should be exposed to danger from the war which then raged in Germany, he relinquished his design, and returned to Basil in 1674. In the following year he went to Geneva, where he availed himself of the instructions, and cultivated the friendship, of the famous Francis Turretin, and Benedict Pictet. In 1676 he was admitted to the ministry at Zurich, and from that time exercised its functions with much zeal and acceptability; but without being fixed with any particular church before the year 1680. In that year he married; after which he applied himself chiefly to his ministerial duties till the year 1685, when he began to distinguish himself as a writer and controversialist, by defending the catechism of Zurich, and his father's memory, both of which were attacked by a Catholic. From this time his pen proved astonishingly productive during the long period of half a century. In the year 1698, upon the death of Heidegger, he was appointed professor of theology in the university of Zurich; which post he filled, with great reputation and success, during the remainder of his life. He died in 1735, when he had nearly completed his eighty-third year. The titles of his numerous productions, which were confined to theology, scripture criticism, and controversy, would fill some pages. In the authority which we have followed the curious reader may find a list of fifty-two distinct articles, in Latin, taken from a fuller detail in the second volume of the "*Tempe Helvetica*;" besides which he

also published a multitude of pieces in the German language, of which a catalogue is given in the work above mentioned, and in the collection entitled, "*Bibliotheca Bremensis.*" *Moreri.*—M.

HOUBIGANT, CHARLES-FRANCIS, a learned and pious French priest, eminent for his skill in scripture criticism, was born at Paris, in the year 1686. He embraced the ecclesiastical life among the fathers of the congregation of the Oratory, and acquired universal esteem by the exemplariness of his behaviour, the benevolence of his disposition, and the politeness of his manners. Though his fortune was but small, he dedicated a part of his income to the foundation of a school near Chantilly. The greatest part of his time he spent in the most laborious study, with a view to the illustration of the sacred Scriptures; and as he had the misfortune, by the loss of his hearing, to be deprived of the chief pleasures of society, he applied with the greater earnestness to his books, in which he found constant consolation under his infirmity. In the year 1753, he gave to the world his most valuable and important work, an edition of the Hebrew Bible, entitled, "*Biblia Hebraica, cum Notis criticis, & Versione Latina ad Notas criticas facta: accedunt Libri Græci, qui Deutero-Canonici vocantur, Authore, &c.*" in four volumes folio. In this work the author has followed the rules of just and sound criticism, while correcting the errors of the Hebrew text; and he has accompanied each book of the Scriptures with a learned preface, and valuable notes. His Latin version is also given according to the corrected text. Some Catholic writers have accused him of too great boldness in his emendations, and of not paying sufficient respect to ancient, and what they have been pleased to call authentic, versions. Pope Benedict XIV., however, was so sensible of the difficulty and merit of the work, that he honoured the author with a brief of approbation, and a medal; and the clergy of France, soon after its appearance, without any solicitation on his part, settled a pension on the author. These marks of respect gave him fresh spirits in the pursuit of his literary labours, which the regularity of his life, the strength of his memory, and the purity of his judgment, enabled him to carry on to a very advanced age. In his latter days, his brain was in some degree affected, in consequence of an injury which he received by an accidental fall; but in his temporary unquiet paroxysms, the sight of a book, that well-known consoler of all his cares, would restore him to peace, and almost to rationality.

He died in 1783, at the great age of ninety-eight. Besides his grand work, he published, "*A Latin Translation of the Psalter, from the Hebrew,*" 1746, 12mo; "*A Latin Translation of the whole Old Testament,*" 1753, in eight volumes octavo; "*Hebrew Roots,*" 1732, octavo; "*An Examination of the Psalter of the Capuchins,*" 12mo; a French translation of an English book, by one Forbes, entitled, "*Thoughts on Natural Religion;*" and a French translation from the English, of the greater part of "*The Works of Charles Leslie,*" octavo, 1770. Father Houbigant also left behind him, in MS. "*A Treatise on Study;*" a translation of "*The Treatise of Origen against Celsus;*" "*A Life of Cardinal Berulle;*" and a complete French translation of "*The Old and New Testament,*" according to corrected texts of the originals. The publication of these has been promised; but we do not learn that any one of them has yet been sent to the press. *Nouv. Dict. Hist. Dict. Bibl. Hist. & Crit.*—M.

HOUDAR, see MOTTE, DE LA.

HOUDRY, VINCENT, a learned French Jesuit and voluminous compiler, who flourished in the latter part of the seventeenth and at the beginning of the eighteenth century, was born at Tours, or in the diocese of that city, in the year 1631. He entered among the Jesuits at Paris in the year 1644, and made such progress in his studies, that his superiors selected him to teach the classics for six years; after which he filled the rhetorical chair during one year, and that of philosophy during four years. Besides these employments, he officiated as preacher for thirty years, and then withdrew to studious retirement. He died in 1729, at the advanced age of ninety-nine, with his faculties unimpaired, and able to read without the aid of spectacles. He was the author of "*Sermons,*" in twenty volumes, which cannot be commended for excellence of style; an immense compilation in twenty-two volumes quarto, entitled, "*La Bibliothèque des Prédicateurs,*" containing much good matter, together with what is bad, or indifferent; a treatise "*On the Manner of imitating good Preachers;*" "*Ars Typographica, Carmen,*" &c. *Moreri.*—M.

HOVEDEN, ROGER DE, an ancient English historian, flourished in the reign of Henry II. He was born at York, and entering into the church was some time a professor of theology at Oxford. He was also a lawyer; and he is said to have served the king in the capacity of a chaplain, and also in other confidential offices. After Henry's death, he applied himself to the compilation of English history, and

wrote annals in Latin, commencing from 731, the period at which Bede finishes, and coming down to the third year of king John, A.D. 1201. His style is impure, but he is highly commended for his diligence and fidelity, and is reckoned by Leland to have surpassed all the writers of his class who preceded him. That author indeed charges him with having borrowed much matter, without acknowledgment, from Simeon of Durham. Such was his authority, that Edward I. caused strict search to be made in all the libraries for copies of Hoveden's Annals, in order to ascertain the homage due from the crown of Scotland. This work was published in sir Henry Saville's "Collection of ancient English Historians," 1596, 1601, folio. *Leland Script. Britan. Nicolson's Hist. Library*.—A.

HOUGH, JOHN, a worthy prelate of the church of England, who deserves to have his name recorded with honour, on account of the spirit and prudence with which he resisted king James II.'s arbitrary *mandamus* for the appointment of a president at Magdalen college, Oxford. He was born in the county of Middlesex, in the year 1650. He received his classical education at the school of Birmingham, in Warwickshire; whence he was sent to the university of Oxford, where he was elected a demy of Magdalen college, in 1669. He was admitted to the degree of B.A. in 1673; and two years afterwards became fellow of his college. In 1676, he proceeded M.A. and having entered into holy orders, officiated for some time at a place called North-Aston, in the diocese of Oxford. Upon the breaking out of the popish plot in 1679, Mr. Hough's chamber in the college was searched, by order of the vice-chancellor, upon suspicion of his holding a correspondence with a person of that religion, who had been once his intimate acquaintance; but nothing of the kind could be found. In 1681, he was appointed domestic chaplain to the duke of Ormond, chancellor of the university, and then lord lieutenant of Ireland; upon which he crossed the sea, and waited upon his grace at Dublin. In the following year, he returned with the duke to England, no preferment having become vacant in Ireland, most probably, which was worth his acceptance; and in 1685 he was collated to a prebend in the cathedral church of Worcester, which promotion was soon followed by his presentation to the rectory of Temsford, in Bedfordshire. He proceeded bachelor of divinity in 1687; immediately after which he made his memorable stand against king James II.'s arbitrary attempt

to impose a president upon his college. By his example the fellows were encouraged to reject his majesty's *mandamus* in favour of one Anthony Farmer, of that house; and as a statuteable majority concurred in electing him to that office, he had the spirit to accept of it, in defiance of the royal order. His election was regularly confirmed by the bishop of Winchester, visitor of the college, and in the same year he was admitted to the degree of doctor of divinity. This bold step of Dr. Hough may be considered as the commencement of that clerical resistance to the tyrannical proceedings of king James, which contributed to bring about the Revolution. The royal indignation, however, was not slow in marking him as an object of its vengeance. On the day after he had taken his degree of doctor, the king's ecclesiastical commissioners deprived him from the presidentship; installing Dr. Parker, bishop of Oxford, by proxy, in his room; and as the fellows refused to sign a submission to their new president, twenty-five of them were immediately expelled the college with Dr. Hough, and declared incapable of being admitted to any ecclesiastical dignity or benefice. But when, in the following year, the prince of Orange's Declaration had been received in England, and king James, with the hope of regaining the affections of the clergy, thought it prudent to recede from his illegal proceedings, an order was passed to restore Magdalen college to its rights, and Dr. Hough was replaced in his presidentship, by a commission for that purpose directed by the king to the visitor. In this affair, says the writer of "Some Account" of Dr. Hough's life, "It is disputable indeed whether he shewed greater courage and constancy, or prudence and temper, in the management of so important a contest with the misguided crown; and whether he displayed a greater love of the liberties of his country, in baffling the instruments of an illegal ecclesiastical commission, or integrity and conscience in adhering so firmly to the statutes of his college, and his own oath, in opposition to all the artifices as well as menaces of an arbitrary court; in his engaging, by his weighty influence, the members of that learned body to act unanimously, and in confirming, by his own example, their resolutions to sacrifice their interest to their duty on that great occasion."

After the Revolution, Dr. Hough was nominated by king William to the bishopric of Oxford, in 1690, with which he was permitted to hold his presidentship *in commendam*; and in 1699, he was translated from the see of Oxford

to that of Litchfield and Coventry. On the death of Dr. Tennison, archbishop of Canterbury, in 1715, the metropolitanical chair was offered to our prelate, which he is said to have declined out of modesty; but two years afterwards, on the death of bishop Lloyd, Dr. Hough succeeded him in the see of Worcester. Our prelate was a generous benefactor both to the college over which he presided as long as he retained the bishopric of Oxford, and the sees which he successively filled. For the particulars of the sums which he expended for their improvement, we refer to our authority. At the time of his translation to Worcester, he was sixty-seven years of age; yet he lived upwards of twenty-six years bishop of that see, residing constantly upon his diocese, and discharging all his episcopal functions with regularity and fidelity. Owing to the excellence of his natural constitution, and his even temper of mind, his life was protracted to the beginning of his ninety-third year, and almost to the completion of the fifty-third year of his episcopate. He possessed his faculties to the last, and died without any pain or sickness, but quite exhausted, in the year 1743, satisfied with a long life, equally full of days and honour. His lordship was distinguished, throughout the whole of his public character as a peer of parliament, by the same attachment to the constitution of his country, as he displayed in his resistance to king James's arbitrary mandate. The writer of "Some Account" of his life, after speaking of his public benefactions says, "As for his private acts of charity, there is good reason to believe, from several proper intimations, that they constantly ran very high, and were very extensive. With respect to his usual manner of living, it was very agreeable to his function; hospitable without profuseness, and adjusted suitably to his own circumstances, and to those with whom he had any business or correspondence. His conversation with all persons was full of humanity and candour, as well as it was prudent and instructive. And as he treated all sorts of persons, and of what party soever in secular affairs, with courteousness and affability; so he shewed a great equality of temper, and a largeness of soul, towards such as differed from him in religious matters." We do not find that Dr. Hough sent any of his compositions to the press. *Biog. Britan.*

—M.

HOULIERES, ANTONIETTE DU LIGER DE LA GARDE, DES, a distinguished French poetess, was born at Paris in 1638. Nature bestowed upon her in an equal share the beauties

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of person and of the understanding. Her talents for writing verse were first cultivated by the poet Hesnault, and were afterwards improved by her own exertions. She married early Lafon seigneur des Houlieres, who was attached to her with all the ardour of a lover. Upon some account, she was arrested at Brussels by order of the Spanish government, and carried as a prisoner of state to the castle of Wilvorden, and even her life was thought to be in danger. Her husband by an artifice obtained admission to the prison, and effected her deliverance. She came to Paris, where she had round her a little court of admirers and men of wit. Her choice among the latter, however, was not directed by the best taste. She patronised Pradon against Racine, and wrote a satirical sonnet on the Phedre of the latter, which became very famous. It was retaliated by the vindictive pens both of Racine and Boileau. Among her personal admirers was the great Condé, but she resisted his addresses, as well as those of all other lovers. Becoming a widow, she fell into indigent circumstances, and her want of protectors induced her to be lavish of poetical incense; all she obtained, however, was a moderate pension. She solaced herself with study, and acquired the knowledge of the Latin, Italian, and Spanish languages; the best authors in which she read with facility. Philosophy and religion were called in to support her under the long and painful disorders which, in 1694, brought her life to a termination. She was associated to the academies of Arles and of the Ricovrati. Mad. des Houlieres, says Voltaire, has been the most successful of all the French poetesses, for of no other have so many verses been retained in the memory. Her poems were collected in two volumes octavo, in 1724, and reprinted in 1747 in two volumes 12mo. They consist of Idylls, Eclogues, Odes, Epigrams, and the tragedy of Genseric. Of these the Idylls are the most esteemed, and are accounted the best compositions of the class in the French language. One of the most admired, however, entitled "Les Moutons," is said to be copied almost word for word from an old poet, with only the change of some antiquated expressions. On the whole, the modern critics assert that her poems might be reduced to fifty pages without loss, and even those would require some indulgence.

She had a daughter, ANTONIETTE-THERESE, who also wrote verses, but of inferior merit. *Moreri. Nouv. Dict. Hist.*—A.

HOUSTON, WILLIAM, a physician and botanist, went to the West Indies first in the

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capacity of a surgeon, and upon his return studied physic at Leyden under Boerhaave, and graduated in 1729. While he resided at that university he instituted a set of experiments upon brutes concerning the effects of perforation of the thorax upon respiration, which were published in the twenty-ninth volume of the Philosophical Transactions. He was made a fellow of the Royal Society, and returned to the West Indies, where his residence was probably at a settlement in the bay of Campeachy. A description of the plant affording the contrayerva root was sent by him to the Royal Society, and published in the thirty-seventh volume of the Transactions. He likewise transmitted to Mr. Miller, at Chelsea, the seeds of many rare and new plants, collected by him in Jamaica and Cuba, and upon the Spanish main. He fell a sacrifice to his labours in an unhealthy climate, and died in July, 1733. A manuscript catalogue of plants collected by him, together with engravings by his own hand, came into the possession of Miller, and afterwards into that of sir Joseph Banks, who published them under the title of "*Reliquæ Houstonianæ*," quarto, tab. xxvi. 1781. They contain the characters and descriptions of fifteen genera, and eleven species, the latter all natives of the country about Vera Cruz. The descriptions are according to the system of Tournefort. Dr. Houston's name has been perpetuated in the *Houstonia*, a genus of the tetrandrous class, found in Virginia. *Pulteney's Sketches of Botany in England*.—A.

HOUTEVILLE, CLAUDE-FRANCIS, a French ecclesiastic, chiefly known as the author of a celebrated treatise in defence of the truth of Christianity, was born at Paris, about the year 1688. When he was sixteen years of age he became a member of the congregation of the Oratory, and acquired the esteem and confidence of his superiors, by the diligence of his application to his studies, and the manner in which he executed different employments to which they appointed him. In particular, he acquired no little reputation by his *conferences* at Tours, on ecclesiastical history. Having quitted the congregation after belonging to it for eighteen years, he was made secretary to cardinal Dubois, who entertained a great regard for him, and most probably was the means of his promotion, in the year 1723, to the abbey of St. Vincent du Bourg-sur-mer, in the diocese of Bourdeaux. In the same year he was admitted a member of the French Academy. Upon the death of the abbé Dubois, in 1742, he was elected perpetual secretary of the Academy; but he did not fill that

post many months, being cut off by death in the same year, when about the age of fifty-four. His work to which we have already alluded was first published in 1722, under the title of "*La Vérité de la Religion Chrétienne, prouvée par les Faits*," quarto. This edition was drawn up in a very reprehensible style, debased by a profusion of false ornaments, and affected epigrammatic turns of expression, which justly exposed him to the severe criticisms of different authors mentioned in our authority, and particularly to those of the abbé des Fontaines. Of these criticisms he wisely profited, and having carefully new-cast his whole performance, published a second and considerably enlarged edition of it in 1741, in three volumes quarto; which is in a great measure exempt from the blemishes of the preceding, and ably answers the objections of unbelievers against Christianity. The abbé Houteville was also the author of "*A Philosophical Essay on Providence*," 1728, 12mo; "*An Historical Eulogium on M. Bossuet, Bishop of Meaux*," inserted among the funeral orations for that illustrious prelate published at Paris in 1731, 12mo; and several "*Discourses*" pronounced at the French Academy. *Moreri*.—M.

HOWARD, THOMAS, third duke of Norfolk, an eminent commander in the reign of Henry VIII., was born about 1473. He was brought up to arms by his valiant father, the earl of Surrey; and soon after the accession of Henry VIII. was decorated with the knighthood of the Garter. In 1511 he commanded one of the ships which engaged and took the vessels of sir Andrew Barton, a famous Scottish freebooter, who perished in the action. When his brother sir Edward, high-admiral of England, lost his life near Brest, in 1513, he was appointed to the office in his stead. When James IV. of Scotland in that year invaded the north of England with a powerful army, during the absence of Henry in France, the earl of Surrey collected a force to oppose him, which was joined by his son lord Thomas, with a body of veterans brought over by sea from the king's army. In the ensuing battle of Flodden-field, he had the command of the centre of the first line, and by his valour and conduct greatly contributed to the victory. As a reward, when his father was created duke of Norfolk, the title of earl of Surrey was conferred upon him. In 1521 he was sent to Ireland as lord-lieutenant, chiefly for the purpose, it is said, of having him out of the way during the proceedings against his father-in-law, the duke of Buckingham. A rebellion at that time existed in Ireland, headed

by O'Neal. The earl of Surrey, joining conciliatory means with active exertions, was successful in its suppression, and returned from his government in 1522, leaving the people well satisfied with his conduct. He took the command in that year of the united fleets of England and Flanders, with which he made an inroad upon the coast of Normandy and Brittany, and plundered Morlaix. He was created lord-treasurer in 1523, and soon after was sent at the head of an army against Scotland. He advanced without opposition into the country, and burned the town of Jedburgh; and continued for some time upon the frontiers to support the English interest at the Scottish court. By the death of his father in 1524, he succeeded to his title and estates as duke of Norfolk. He was afterwards a leading member of the king's council; and though considered as at the head of the party attached to the ancient religion, yet took care not to offend the king in his favourite points of supremacy, and the dissolution of the monasteries. In 1536, on occasion of the insurrection in the North, called *the pilgrimage of grace*, he was appointed general of the royal forces, and by his prudent and vigilant conduct entirely put an end to the disturbances in the following year. The king's marriage in 1540 to Catharine Howard, niece to the duke, strengthened his influence at court, together with the power of the popish party; but that advantage was lost on the discovery of her infidelity to his bed, which proved fatal to her. On the rupture with Scotland in 1542, Norfolk, whom the king called "the scourge of the Scots," was sent to the borders at the head of a powerful army. No considerable action, however, ensued; and the rout at Solway Moss, soon followed by the death of James V., put an end to the war. In 1544 he accompanied the king in an expedition to France, as captain-general of the rear of the royal army, and commanded at the siege of Montreuil. The king, however, found himself obliged to return before that town could be brought to surrender.

The great reputation, property, and influence, of the duke of Norfolk began to excite the jealousy of Henry VIII.; who was sensible of his own approaching end, and probably feared the authority of so potent a family, during a minority of the crown. As past services stood for nothing in the mind of this unfeeling tyrant, he resolved to sacrifice the duke and his eldest son the gallant earl of Surrey to his suspicions. Nothing could be more frivolous than the accusations brought against them. They had quartered the arms of Edward the Confessor upon their scut-

cheon, as their ancestors had done before them, without ever being questioned for it. The duke, who had the misfortune of living on bad terms with his wife, and who was also betrayed by his mistress, had used some expressions in private conversation concerning the king's bad state of health, and the probable disorders in the kingdom in case of his death. On such slight grounds they were both arrested, Dec. 1546, and confined in the Tower. The earl (see the following article) was attainted and executed. The duke, notwithstanding his submissive behaviour and pathetic remonstrances, was attainted in the house of lords without trial or evidence, and the bill of attainder was passed through both houses. The king, though expiring, seemed to have nothing so much at heart as that the duke should not escape him, and ordered him for execution on January 29, 1547; but dying himself the night before, the order was suspended. He was, however, excepted by the regency of Edward VI. from the general pardon issued at his accession, and was detained prisoner during the whole of that reign. One of the first acts of queen Mary, on assuming the government in 1553, was to liberate the duke of Norfolk, with other state prisoners of that party. He was restored to his title and possessions without any pardon, his attainder being regarded as null and invalid. He was immediately admitted to confidence, and sat as high-steward at the trial of the duke of Northumberland. Upon the rebellion of sir Thomas Wyatt, in 1554, the duke of Norfolk raised a body of horse and foot, and marched against him. After the suppression of that insurrection, he retired to his seat at Kenning-hall in Norfolk, where he died in August, 1554, having passed his eightieth year. *Hume's Hist. Engl. Collins's Peerage.*—A.

HOWARD, HENRY, earl of Surrey, son of the preceding, a nobleman of singular accomplishments, and one of the early English poets, was born probably between 1515 and 1520. In his youth he resided at Windsor, as companion to the young duke of Richmond, natural son to Henry VIII., whom he afterwards accompanied to Wolsey's new college at Oxford, where he cultivated polite literature with great success. He then made the tour of Europe, under the impression of a romantic passion for "the fair Geraldine," who appears to have been the daughter of Gerald Fitzgerald, earl of Kildare. In the true spirit of chivalry, he published at Florence, a general challenge at tilting, to all persons who should dispute the supremacy of her beauty. He was victorious in the tournament, and was presented with a shield by the

grand-duke of Tuscany. He returned a most accomplished gentleman, and greatly distinguished himself at a tournament held before the court at Westminster, in 1540, soon after which he was decorated with the order of the Garter. He did not, however, obtain the lady whom he had so highly celebrated by his pen and his lance; for it appears that she married the earl of Lincoln, and that he united himself to Frances daughter of the earl of Oxford. In 1542 he acted as lieutenant-general in the army with which his father invaded Scotland. He accompanied the king in his expedition to France in 1544, and was field-marshal of the army before Boulogne. After the capture of that place, he was left by Henry as his lieutenant and captain-general for its defence. Though his courage was unquestionable, he was either unfortunate or incautious in some encounters with the French, which, with the ill offices of his enemies at court, induced Henry to supersede him in his command by the earl of Hertford. Some expressions of resentment on this occasion were reported to the king, who now began to entertain those jealousies of the Howard family which have been noticed in the last article. He further imagined that the earl of Surrey aspired to an union with his daughter Mary, which he considered as a very dangerous proof of ambition. Soon after his return he was therefore committed to the Tower, together with his father; and charges were brought against him, of which the principal peculiar to himself were, that he entertained in his family some Italians suspected of being spies, and that a servant of his had visited cardinal Pole. Though he defended himself with skill and eloquence, the jury, as usual in that arbitrary reign, durst not oppose the king's pleasure, and brought him in guilty of high-treason. He was beheaded on Tower-hill, January 19, 1547, leaving two sons and three daughters. Thomas, his eldest son, was the duke of Norfolk who was so conspicuous in the reign of Elizabeth, for his negotiations with Mary queen of Scots, terminating in his ruin.

The earl of Surrey still lives in fame as an English poet, though it may be presumed his works are read only by professed students of our old literature. His "Songs and Sonnets" were first collected and printed at London, in 1557, quarto, and were several times reprinted in that century. Though an imitator of the Italian school, he is free from the metaphysical subtlety of thought pursued by those writers, and for the most part expresses himself with simplicity, and sometimes with true feeling. His versification is generally correct, and often me-

lodious; in these pieces it is always in alternate rhymes. He also translated the second and fourth books of Virgil's *Eneid*, published in 1557, which Mr. Warton asserts to be the oldest English composition extant in blank verse. His example for this kind of verse was derived from the Italian poets. A translation of the book of Ecclesiastes, and several other pieces which he left in manuscript, have never appeared in print. Warton sums up his poetical character in these words: "Surrey, for his justness of thought, correctness of style, and purity of expression, may justly be pronounced the first English classical poet. He unquestionably is the first polite writer of love verses in our language." *Warton's Hist. of Eng. Poetry*. *Hume's Collins's Peerage*.—A.

HOWARD, CHARLES, lord Effingham and earl of Nottingham, a distinguished naval commander, was son of lord William Howard of Effingham, and grandson to Thomas second duke of Norfolk. He was born in 1536, and in his youth served in several expeditions under his father, then lord-high-admiral. He was sent in 1559 as ambassador to France, in order to compliment Charles IX. on his accession; and after his return was elected knight of the shire for Surrey. He served as general of the horse in the army led by the earl of Warwick, for the suppression of the rebellion of the earls of Northumberland and Westmoreland in 1560. In the following year he commanded a squadron of men-of-war which attended through the Channel the fleet conducting Anne of Austria to the coast of Spain. On this occasion, as Hakluyt expresses it, "he environed their fleet in most strange and warlike sort, and enforced them to stoop gallant, and to vaile their bonnets for the queen of England," before he paid them the courtesy of a friendly escort. This assertion of the sovereignty of the narrow seas could not fail of rendering him popular in the navy, as his father and others of his family had been before him. In 1573 he succeeded his father in the title of lord Effingham, and in his post of lord-chamberlain of the household, and was created a knight of the Garter. His favour with the queen, and his general popularity, were considered as useful checks upon the authority of the earl of Leicester, who was at this time rising to the height of his greatness. In 1585 lord Effingham was raised to the post of high-admiral, an office rendered peculiarly important by the vast preparations the Spaniards were now making for the invasion of the kingdom. His conduct in the decisive year 1588 was such as entitles him to the grateful remembrance of

his countrymen. The Spanish armada, at its first setting sail, having met with damages in a storm, which obliged it to put back, an idea prevailed that the enterprise was for the present at an end; and the queen, in the excess of her frugality, sent orders to the admiral to lay up some of his largest ships, and discharge the crews. His sounder policy led him to disobey the order, and send a remonstrance against it to court, in which he offered, should his reasons be disregarded, to retain the ships at his own expence. This patriotic wisdom proved of the highest consequence, for the armada was soon refitted, and appeared in the Channel, while the English fleet lay at Plymouth. Lord Effingham got out to sea upon this information, and hovering round the unwieldy Spanish fleet, took every occasion to harass it, without coming to close action. In this manner he followed the enemy, making his attacks with increasing confidence, till they came to anchor off Calais. He then sent twelve fire-ships among them, which threw them into such confusion, that they cut their cables, and took to flight in the greatest disorder. They were again assailed by the English, who took or destroyed several of their ships: the remainder found no other means of escape than to sail northwards round the island, in which disastrous voyage they underwent numberless calamities, so that only fifty-three returned to their own ports, out of one hundred and thirty-four, of which this vast armada at first consisted. The admiral pursued them as far as Harwich, when he was obliged to return for want of ammunition. His conduct during the whole of this interesting period was a judicious mixture of caution and enterprise; and although greater daring might have increased the enemy's loss, yet to have completely defeated so formidable an attempt, with means so inferior, and with a very trifling loss on his part, was accomplishing a task of equal glory and utility. A pension for life was the reward of his services.

In 1606 he was the naval commander in chief of the expedition against Cadiz, at which the brave earl of Essex had the command of the land forces. It is said that his habitual caution caused him to object to the attack upon the port which Essex and others proposed, and which was so nobly executed. He afterwards rejected that commander's proposal, of keeping possession of the place, and brought back the greater part of the fleet. Though there might be jealousy in his conduct on this occasion, yet he seems on the whole to have acted for the public good; and he had shewn his patriotism

by expending large sums of his own upon the expedition. In the year after, he was advanced to the dignity of earl of Nottingham, and was also made chief justice in eyre of the forests south of Trent. When the appointment of the earl of Essex to the post of earl-marshal gave him the precedency over the earl of Nottingham, the latter resigned his white staff, and retired in disgust. He was, however, recalled to court in 1599, when the Spaniards were supposed to meditate an invasion, and when suspicions were entertained of the designs of Essex, then in Ireland: and the high trust of the command of both the fleet and army was committed to him, as lieutenant-general of all England. In the rash rebellion of Essex, the earl of Nottingham commanded the force which invested Essex-house and brought him to submission: and though his ill-will against that unfortunate nobleman cannot be questioned, yet he behaved to him with exterior civility. At the coronation of king James the earl officiated as lord-high-steward, and he was soon after appointed ambassador to the court of Spain. His retinue on this occasion was uncommonly numerous and splendid, and he supported the national dignity with great credit, at a considerable private expence beyond his allowance. His last service in the capacity of admiral was the convoying to Flushing of the princess Elizabeth, married in 1613 to the elector-palatine. He soon afterwards resigned his post, which he had held thirty-two years, to the new favourite Villiers, then earl of Buckingham, upon pecuniary terms, not, perhaps, highly honourable to the parties, though countenanced by the ordinary practice of courts. His magnificence, indeed, required large supplies for its support, for he kept up seven houses at a time, and exercised great hospitality in all. He died in December, 1624, at the age of eighty-seven, and was interred at Ryegate in Surrey. *Biog. Britan. Hume. Collins.—A.*

HOWARD, JOHN, one of that small class of men who have perpetuated their names by the good they have done to their fellow-creatures, was the only son of a carpet-warehouseman and upholsterer in London. He was born about 1727, either at Enfield or at Hackney, where his father lived after retiring from business with a handsome fortune. His education was among the Protestant dissenters, of which sect his father was a member; but more care appears to have been taken to secure his moral and religious principles, than to instruct him in literature, with the rudiments of which he ever remained imperfectly acquainted. Indeed,

any progress he might have been making in learning was suspended by a circumstance which took place after his father's death, which was the binding him apprentice to a wholesale grocer in the city of London. So irksome was this situation to him, that, as he approached manhood, he bought out his time, and indulged his curiosity in a tour to France and Italy. After his return he fell into a weakly state of health, which, with his attachment to reading and the study of nature, induced him to withdraw into country lodgings. It is a proof of some original singularity in his disposition, that he was induced from a motive of gratitude to marry the person with whom he lodged, and who had carefully attended him, at Stoke Newington, though she was sickly, and twice his age, and honestly remonstrated against the inequality of such an union. He passed three years with her in conjugal harmony; and upon her death, in 1756, sat out upon another tour to the continent. In this, his leading object was, to view the ruins of Lisbon, lately desolated by a dreadful earthquake. His intention was, however, prevented by the capture of the vessel in which he embarked, and his visit was paid to France in the capacity of a prisoner of war. The sufferings which he underwent, and was witness to, on this occasion, made an impression upon his mind that probably was a principal cause of the philanthropical exertions which afterwards employed so great a portion of his life. Their immediate effect was to induce him, upon his liberation, to lay the state of his fellow-sufferers before the commissioners of the sick and wounded seamen, who received his information with thanks. In 1758 he made a very suitable alliance with the eldest daughter of serjeant Leeds, of Croxton, Cambridgeshire. He was then settled at his estate at Cardington, near Bedford; but he soon after purchased a seat in the New Forest, Hampshire, where he resided three or four years. Returning to Cardington, he thenceforth made it the place of his fixed abode, and began to put in practice those schemes for the good of his poor neighbours and tenants, in which he ever took peculiar delight. He built upon his estate a number of very neat and comfortable cottages, to each of which he annexed a little ground for a garden. These he peopled with sober and industrious tenants, over whose welfare he watched with the vigilance of a parent. He established schools, where both sexes were gratuitously taught what would be most useful in their condition of life. He also distributed much in private charity to the indigent, and promoted various plans for public benefit,

beyond his own immediate vicinity. His own family was distinguished for order and regularity, and he was exemplary in attention to religious duties, without any of the bigotry of party. One of his principal amusements was horticulture, in which he excelled. He was also fond of philosophical experiments and observations, and communicated to the Royal Society, of which he was a member, some papers in this class. In 1765 his domestic happiness was irreparably injured by the death of his beloved wife soon after she had borne her only child. The education of his son, and his usual benevolent occupations, continued to employ him till the year 1773, in which he served the office of high-sheriff for the county of Bedford. That conscientious regard to his duty by which he was always actuated, would not permit him to pass over slightly any of the functions of this office, and the superintendence of the prisons seemed to him one of the most important. Finding many abuses to prevail, which he did not know how to remedy, he determined to obtain all possible information on the subject. With this view he began by visiting most of the county gaols in England. On a second journey he extended his researches into town gaols and houses of correction; and so diligently did he pursue his object, that he was enabled, in March, 1774, to lay before the house of commons a large mass of information, for which he received their public thanks. It was principally upon the credit of his testimony, that two bills were passed during this session, one, "For the relief of acquitted prisoners in matter of fees," the other, "For preserving the health of prisoners." These Mr. Howard procured to be printed in the common character, and sent to every keeper of a county gaol throughout England.

He was now entered upon a new field of philanthropical exertion, in which he discerned that much good was to be done; and with that steady ardour of temper which always led him to carry to the utmost perfection every scheme which he adopted, he resolved to devote his time and fortune to the improvement of this important part of civil polity. He accordingly, in 1775 and 1776, made two tours on the continent, and during their intervals travelled into Scotland and Ireland, and revisited all the counties of England, solely employed, in all these places, in collecting every particular relative to the management of prisons. The fruit of these elaborate researches was given to the public in 1777, in a quarto volume, entitled "The State of the Prisons in England and Wales; with Preliminary Observations, and an Account of

some foreign Prisons." It was dedicated to the house of commons, and enriched with a number of illustrative plates. This expensive publication was in a manner presented by him to his country; for, besides a very liberal donation of copies to individuals, he insisted upon fixing so low a price upon those for sale, that the purchaser received gratuitously at least the whole value of the plates. And this practice he followed in all his publications. As soon as it appeared, the world was astonished at the mass of valuable materials accumulated by a private unaided individual, through a course of prodigious labour, and at the constant hazard of life, in consequence of the infectious diseases prevalent in the scenes of his enquiries. The cool good sense and moderation of his narrative, contrasted with that enthusiastic ardour which must have impelled him to his undertaking, were not less admired; and he was immediately regarded as one of the extraordinary characters of the age, and the leader in all plans for meliorating the condition of that wretched part of the community for whom he interested himself. He had no object more at heart than the correction of their vices, which he thought might be effected by gentle but strict discipline, accompanied with that degree of personal comfort which was compatible with confinement; and to this end the greater part of his observations was directed. The house of commons having laudably seconded his zeal by bringing in a bill for the establishment of houses of correction, according to his ideas, he thought himself obliged to new exertions in order to give all possible perfection to this design. He therefore, in 1778, repeated his visit to the continent, in which he included Italy, as well as the nearer countries. After his return in 1779, he made another complete survey of the prisons of England and Wales, and those of Scotland and Ireland. In these tours he comprehended another object of importance to humanity, that of hospitals. He every-where observed, and carefully noted down, their structure and regulations, and procured plans and draughts where he thought they might suggest something useful for imitation. These researches furnished him with a large and interesting "Appendix" to his former work, printed in 1780, quarto. At the same time, he published an edition in large octavo, of his "State of the Prisons," containing the additional matter of his Appendix. At this period he accepted the office of one of the three supervisors appointed by the act for establishing penitentiary houses. He made it an indispensable condition of his acceptance, that his friend Dr.

Fothergill should be one of his associates, and he resolved to take no salary for his labours. The death of Dr. Fothergill, and difference in opinion with the other supervisor, concerning the situation of the first of these buildings, caused him in January, 1781, to resign his office, but it was only to resume his far greater exertions in the same cause. In the course of that year he pursued his usual enquiries in a tour through the northern parts of Europe, comprising Denmark, Sweden, Russia, and Poland; and he employed the next year in surveying the prisons of England, and revisiting Scotland and Ireland. The Protestant charter-schools in the latter kingdom were a new object of attention, and he freely exposed the abuses to which they had been subjected. The year 1783 completed his survey of all the civilised parts of Europe, with that of Spain and Portugal; and upon his return, he again travelled into the three British kingdoms. Materials had now accumulated upon his hands sufficient for another "Appendix," which he printed in 1784, together with a new edition of his first work, comprising all the additional matter.

Though Mr. Howard had now almost exhausted the objects which first engaged his researches, yet the habits he had acquired would not suffer him to resign himself to repose, while any thing remained in which he thought his further labours might serve the interests of humanity. The progress of contagion in prisons and hospitals had led him to consider of all the means used for checking it, and he expected to find these practised in their fullest extent, in the prevention of that most fatal contagious disease, the plague. He also knew that the regulations for quarantine in this country were frivolous, and usually evaded. He therefore thought an examination of all the principal lazarettos in Europe would produce much valuable information; and as personal hazard never, in his estimation, stood in competition with a matter of duty, he did not hesitate to expose himself to all the dangers which might attend on so near an approach to the most dreaded pestilence. He set out on this new expedition towards the end of 1785, unaccompanied by a servant, since he did not think it justifiable to expose to similar dangers any one not actuated by the same motives. He took his way by the south of France, through Italy, to Malta, Zante, Smyrna, and Constantinople. From the latter capital he returned to Smyrna, where he knew the plague then to prevail, for the purpose of going to Venice with a foul bill of health, that he might be subjected to all the rigour of a quarantine in the

lazaretto, and by consequence became acquainted with its rules. How the noisy deeds of military heroes shrink into nothing, compared with such cool and deliberate daring! On his return by Vienna, the emperor Joseph expressed a desire of seeing him; for Mr. Howard was now a known and respected character throughout Europe. The interview passed as between an enlightened sovereign desirous of information, and a plain independent gentleman, above the awe of rank, or the vanity of being noticed. During his absence on this journey, the admiration of his countrymen suggested a design of doing him honour which proved highly oppressive to his feelings. A subscription was entered into for the purpose of erecting a statue, and it was soon filled with names of the first distinction. As soon as he was informed of the scheme, he expressed such a decided aversion to what he termed being "dragged out in public," that it was reluctantly abandoned. He returned in 1787, and after a short rest went to Ireland, and came back by Scotland. He revisited Ireland in 1788, chiefly for the purpose of completing a survey of its charter-schools, to which he had excited the attention of the parliament of that kingdom. All the county gaols, most of the bridewells, the infirmaries and hospitals, and the prison-hulks, of England, were again examined by him, during the course of these two years. The year 1789 was chiefly devoted by him to the methodising and printing the copious and important matter which had accrued from his researches since the last publication. It appeared in that year in a quarto volume, entitled "An Account of the principal Lazarettos in Europe, with various Papers relative to the Plague; together with further Observations on some foreign Prisons and Hospitals; with additional Remarks on the present State of those in Great Britain and Ireland." It was accompanied with many plates, illustrative and ornamental, which, as before, were *given* to the readers. This work opened several new sources of information to the author's countrymen, and was received with avidity. It concluded with the "Draught of a Bill," for the better regulation of gaols, particularly with respect to the prevention of drunkenness in them—a vice which he regarded with particular detestation, as the origin of most others to which the lower classes of people are liable. At the close of this publication he declared his intention of again quitting his native country for the purpose of revisiting Russia and Turkey, and extending his travels in the East. What were the particular objects which he had in view in this pro-

traction of his almost unequalled labours, at a time when advancing years and declining strength seemed to urge him to repose, was not clear even to his intimate friends; and it is probable that he was chiefly impelled by the long habit of pursuing a certain course of enquiry, joined to the disquietude of mind he felt at home in consequence of the unfortunate state of insanity into which his son had fallen. He quitted England in the summer of 1789, and proceeded through Germany to Petersburg and Moscow. He found every-where the prisons and hospitals thrown open to him, as to the general censor of that part of the police, whose authority was recognised in every civilised country. Such is the force of pure and exalted virtue! He next proceeded to the new Russian settlements on the Black sea, and took his station at the town of Cherson. At this place a fever of a malignant kind prevailed, among whose victims was a young lady whom he had been requested to visit; for he had been so conversant with infectious diseases, that he was thought (and thought himself) to possess medical skill in those cases. From her he probably received a contagion which carried him off on January 20, 1790, about the age of sixty-three. He was buried in the neighbourhood of Cherson, and all honours were paid to his memory by prince Potemkin and other men in office.

The bare recital of what Mr. Howard *did* in the cause of humanity, is sufficient to place him among the greatest benefactors of mankind, as well as the most extraordinary private characters recorded in biography. He was, indeed, singularly calculated for the task he undertook. Accustomed to the most rigorous temperance, so as to discard from his diet animal food and fermented liquors, he found no difficulty to live in the poorest countries. In all other respects, his mind was equally master of his body, and he incurred hardships of every kind without repugnance. In temper he was calm and composed, but firm and resolute; proof against every allurements or intimidation that might divert him from his purpose. Economical in private expences, he knew no bounds in his expenditure on objects of public utility, and regarded money only as an instrument of beneficence. In honour, integrity, and attachment to principle, he was not surpassed by any human being. His talents were rather of the useful than the shining kind, but peculiarly adapted for that collection of facts and observations in which he employed himself. The testimony of public respect which he refused when living, has been conferred upon his memory,

and his monumental statue was one of the first of those by which the cathedral of St. Paul's has been made a receptacle of national worthies.—A.

HOWE, RICHARD earl, an eminent English naval commander, born in 1725, was the second son of lord viscount Howe, by the daughter of baron Kilmansegg. He left Eton school at the age of fourteen, to enter into the navy on board the *Severn*, commanded by the honourable captain Legge, which made a part of commodore Anson's squadron destined for the South-seas. This ship, on account of damages received, was obliged to return without completing her voyage. Mr. Howe next served in the *Burford*, in an expedition against the Caraccas. His captain, Lushington, being killed on the occasion, he was made acting-lieutenant by commodore Knowles, and brought the ship back to England. In 1745 he was raised to the rank of commander, in the Baltimore sloop of war, with which he joined a squadron cruising off the coast of Scotland. Here he displayed his courage and conduct by engaging, in company with another armed ship, two French frigates of thirty guns, which were conveying troops and ammunition to the Pretender. Notwithstanding a severe wound in the head, he continued a desperate action till both the enemy's ships were obliged to sheer off. The rank of post-captain was the immediate reward of this service. He was first appointed to a frigate, and was afterwards made captain of admiral Knowles's own ship of eighty guns in Jamaica, with which, at the peace in 1748, he returned to England. Having had commands on the Guinea station and up the Straits during the continuance of peace, he was appointed, on the renewal of war, to the *Dunkirk* of sixty guns, making part of admiral Boscawen's squadron in North America; and he captured, off Newfoundland, the Alcide French man-of-war of sixty-four guns. In 1758 he was entrusted with a small squadron fitted out for the annoyance of the French coasts, with which he destroyed a number of ships and magazines at St. Malo's. Prince Edward, afterwards duke of York, served on board his ship, the *Essex*; and in the same year he anchored in the bay of Cherbourg, and assisted in taking the town and destroying the bason. The unfortunate affair of St. Cas gave occasion to the display of his active and courageous humanity, in proceeding through the thickest fire in his own barge in order to save as many as possible of our retiring soldiers, a large number of whom were preserved solely by

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his exertions. In that year, 1758, by the death of his elder brother, who fell in his country's service in North America, commodore Howe succeeded to the title of an Irish viscount and the family estate. In 1759 he shared in the honour of sir Edward Hawke's victory over the French fleet commanded by Conflans. He continued to serve in the Channel, and was captain to admiral the duke of York on board the *Amelia*. On the return of peace, he was appointed a lord of the admiralty, and afterwards treasurer of the navy. In 1770 he was promoted to the rank of rear-admiral of the blue, and made commander-in-chief in the Mediterranean. In 1775 he rose successively to the ranks of rear-admiral of the white, and vice-admiral of the blue; on occasion of which promotions lord Hawke gave the following seaman-like testimony to his merit in the house of lords: "I advised his majesty to make the promotion. I have tried my lord Howe on important occasions: he never asked me how he was to execute any service, but always went and performed it."

When the disturbances in the North-American colonies had arisen to such a height that arms were called in to decide the contest, it was the policy of the ministry to employ in high commands officers whose public principles had led them to be the favourers of popular rights and the opposers of coercive measures. Among these, none stood higher than lord Howe and his brother the general, who also (the former especially) enjoyed great professional reputation. They were likewise particularly considered as the friends of America, which had paid high honour to the memory of their elder brother, slain in her cause. We shall not enquire by what arguments they were induced to take a leading part in the attempts for her subjugation; but they doubtless hoped that their influence might be successful in preventing those hostilities which they were prepared to inflict. Lord Howe arrived off the coast of Massachusetts in June, 1776, in the capacity of commander-in-chief of his majesty's fleet employed in North America, and one of the commissioners for restoring peace to the colonies; and immediately issued circular letters to all the governors of provinces, announcing his arrival, and the powers with which he and the other commissioners were invested. These only went to the granting of pardons to all insurgents, and the replacing within the king's peace all colonies or provinces which had taken up arms; and so little satisfactory were the conditions, that congress ordered lord Howe's circular letter to be printed in all the gazettes of the

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country, in order to shew the people what they had to depend upon.

The failure of his pacific attempts left him no other line of conduct than that of a naval commander, in which he seconded with great skill and judgment all the operations of the land-forces. Little glory was, however, to be obtained in such a war, till the junction of France with America produced an equal enemy to be contended with. Indeed, the first appearance of D'Estaing, July, 1778, off Sandy Hook, was with such a superiority of force, that the English fleet, then lying at anchor in that harbour, was reduced to a state of the greatest danger. It is universally allowed that greater skill and activity could not possibly be exhibited than in lord Howe's exertions to prepare for the menaced attack; and they were such, that the enemy at length sailed away without venturing to put their strength to a trial. After receiving a reinforcement under admiral Byron, lord Howe followed D'Estaing to Rhode-island, which was invested by the French and Americans; and by his manœuvres defeated the plans of the enemy, and closed a defensive campaign with honour. He then resigned the command, and returned to England. He remained some time unemployed; till, in 1782, upon the change of administration, he was advanced to the rank of admiral of the blue, created a viscount of Great Britain, and appointed to the command of the fleet fitted out for the relief of Gibraltar. The annals of Great Britain afford no greater example of magnanimous confidence in the superior bravery and skill of its navy, than this; in which a fleet, which might be termed its last stake, was sent out with the certainty of having to encounter on their own coasts the combined fleets of France and Spain more than a third superior in force. Lord Howe arrived off Gibraltar with thirty-four ships of the line in October, and was driven by the wind into the Mediterranean, whither he was followed by the combined fleet. He repassed the Straits, and by skilful manœuvres threw the requisite succours into the fortress, and then steered homewards. A partial action ensued, in which the pursuing fleets were checked; and battle was fairly offered by the English, which the enemy declined. Lord Howe then brought back his fleet, with the glory of having in the face of numerous difficulties performed the service he was sent to effect.

After the conclusion of the war he was appointed first-lord of the admiralty, which office he resigned on a change of ministry, but re-

sumed on another change. He was made admiral of the white in 1787, and advanced to an earldom of Great Britain in 1788. When the war with France was renewed in 1793, earl Howe, at the king's particular request, accepted the command of the Channel fleet. It was not till June 1, 1794, that he was able to strike a decisive blow; but on that day, with twenty-five ships of the line, he brought to action a fleet of twenty-six ships of the line which the French by vast exertions had been able to send to sea; and the result was a complete victory, in which seven of the enemy's ships were captured, one of which sunk before possession could be taken of her, and several were crippled. On the part of the English, not a ship was lost; and this great success was obtained with a comparative small loss of men, while the slaughter among the enemy's crews was very great. The gratitude of the nation to the brave commander and his associates was proportioned to the importance of their service, and the 1st of June is consigned to futurity among the most splendid days of the British naval calendar. Lord Howe, in the following year, was made general of marines; and in 1797 he resigned his naval command, to which age and infirmities now rendered him unequal. The order of the Garter decorated his final retreat. When, in the same year, the alarming mutiny of the fleet threatened the nation with new and urgent dangers, his influence and experience materially contributed to prevent the mischief, and bring back the defaulters to their duty. Having thus sealed his long and honourable services to his country and profession, he expired on August 5, 1799, at the age of seventy-three, leaving only female issue. As a naval officer, lord Howe was distinguished by cool and steady valour, sound judgment, and consummate seamanship.—A.

HOWE, JOHN, a learned English nonconformist divine in the seventeenth century, was born at Loughborough, in Leicestershire, of which place his father was minister, in the year 1630. The latter being afterwards ejected by archbishop Laud, on account of his connecting himself with the Puritans, removed with his son to Ireland, where they continued till the rebellion in that country obliged them to return to England, when they settled in Lancashire. In this county young Howe received his classical education, and was sent thence at an early age to Christ college, in the university of Cambridge. Here he became acquainted with Dr. Henry More, and Dr. Cudworth, both of whom he greatly admired; and it is probable that during his intimacy with them he

imbibed that Platonic tincture, which so remarkably appears in the writings which he published in his advanced years. He continued at Cambridge till he took his degree of B.A. and then removed to Oxford; where we find him appointed bible-clerk of Brazen-nose college, in 1648, and admitted to his degree of B.A. in the following year. In this situation he so distinguished himself by his assiduous application to his studies, his proficiency in learning, and his exemplary piety, that he was elected fellow of Magdalen college, after he had been made a demy by the parliamentary visitors. At the time when Mr. Howe was fellow, the famous Dr. Goodwin was president of the college, and he established what Dr. Calamy calls a *gathered church* among the scholars of that house. Disappointed that Mr. Howe, whose reputation for serious piety was high among them, did not offer to join that society, he took a private opportunity of remonstrating with him on the subject; when Mr. Howe told him, with great frankness, that the sole reason for his conduct was his having been given to understand, that they laid a considerable stress upon some distinguishing peculiarities, for which he had no fondness, though he could give others their liberty to take their own way without censuring them, or entertaining unkind sentiments respecting them: but adding, that if they would admit him into their society upon *catholic terms*, he would readily become one of them. Dr. Goodwin, embracing him, told him that he would do it with all his heart; upon which he became a member of that society. Mr. Howe was admitted to the degree of M.A. in 1652; at which time he had acquired a large fund of rational and theological learning, having not only gone through a course of philosophy, the heathen moralists, the accounts which we have remaining of pagan theology, the writings of the schoolmen, and the several systems of the Reformers, and the divines who succeeded them; but also thoroughly studied the sacred Scriptures, from which he had drawn up a body of divinity for his own use. Soon after this he became a preacher, and was ordained at the church of Winwick, in Lancashire, by Mr. Charles Herle, the minister of that extensive parish, assisted by the clergy of the several chapelries belonging to it.

Not long after his ordination, Mr. Howe became minister of Great Torrington, in Devonshire, where he discharged the functions of his office in the most exemplary, laborious, and satisfactory manner. While here, he entered into the matrimonial connection. Some time

afterwards, having had occasion to take a journey to London, and being detained there longer than he expected, his curiosity led him one Sunday to be a hearer at the chapel at Whitehall. Cromwell, who was present, observing him in the auditory, was struck with his looks and carriage, which were highly prepossessing; and, imagining from his dress that he was a country minister, sent a person to inform him that he wished to speak to him when divine service should be over. Upon his coming to him, Cromwell requested that he would preach before him on the following Sunday. Surprised at this application, he modestly desired to be excused, stating, that as he had dispatched the business which had occasioned his journey to town, he could not prolong his absence from home without much inconvenience, and that his people, who were very kind to him, would be uneasy, thinking that he slighted them. Cromwell, however, would take no denial, and undertook to write himself to his congregation a sufficient apology for the delay of his return, as well as to send a person to supply his place; upon which Mr. Howe staid and preached as he was desired. When he had given one sermon, Cromwell still pressed for a second, and then a third; and at last, after much free conversation with him in private, the Protector would not be satisfied unless he became his domestic chaplain. Mr. Howe did every thing that was in his power to decline that appointment; but he was at length prevailed upon reluctantly to comply with Cromwell's wishes, and removed with his family to Whitehall, where several of his children were born. About this time he is supposed to have become lecturer of St. Margaret's church in Westminster, where he was much admired and followed as a preacher, while he secured universal respect by his moderation and candour, and by his exemplary amiable manners. In this situation Mr. Howe embraced every occasion that offered of promoting the interests of religion and learning, and was always ready to do kind offices to men of merit among the royalists. He was, indeed, so generous in using his interest on behalf of all persons of worth who applied to him, that Cromwell once told him, that he had obtained many favours for others; but, said he, "I wonder when the time is to come that you will move for any thing for yourself, or your family." But notwithstanding the share which he enjoyed of Cromwell's favour, he once offended him, by preaching against an enthusiastical notion which prevailed much at the Protector's court. That was the opinion, that such as were in a special

manner favoured of God, when they offered up prayers and supplications to him for his mercies, on account of themselves or others, often had such impressions made upon their minds and spirits by a divine Hand, as signified to them, not only in general that their prayers would be heard, and answered, but that the particular mercies applied for would be certainly bestowed; nay, and sometimes also intimated to them in what way and manner they would be afforded, and pointed out to them future events. Mr. Howe, being fully convinced of the pernicious tendency of such a wild notion, calculated to inflate those who maintained it with spiritual pride and confidence, determined to oppose it in a sermon before Cromwell. Oliver heard him with great attention, but was observed sometimes to knit his brows, and to discover much uneasiness. When the service was over, a person of distinction observed to Mr. Howe, that he was persuaded that Cromwell was so incensed against him, that he would find it very difficult to make his peace with him, or to secure his favour for the future. Mr. Howe replied that he had only discharged his conscience, and could leave the event to God. He told Dr. Calamy, that thenceforwards Cromwell was more cool in his behaviour towards him than before, but that he never chose to speak to him on the subject.

Upon the death of Oliver, and his son Richard's succeeding him as protector, Mr. Howe was continued in the same situation of domestic chaplain at Whitehall, and met the congregational ministers at the Savoy, at the time of their drawing up their Confession of Faith &c. And though he meddled not with state affairs, either then or afterwards, yet he has been often heard to say, that he was in his judgment decidedly against Richard's dissolving his parliament, at the instigation of the council of officers, well knowing that it would prove his ruin. Upon the deposition of Richard, Mr. Howe returned to his people at Torrington, and continued his uninterrupted labours among them till the Restoration; but not long after that event he met with some disturbance in the discharge of his ministerial duties, and was at length ejected from his living in 1662, under the act of uniformity. Some time after this he fell accidentally into the company of the learned Dr. Wilkins, afterwards bishop of Chester, who entertained a great esteem for him; and who told him, that the act of uniformity had produced consequences at which he was a little surprised. Some, he said, whom he should have thought

too stiff and rigid ever to have fallen in with the establishment, had complied and conformed; while others, who he thought possessed a sufficient *latitude* to conform, had stood out, and continued nonconformists: and he intimated to Mr. Howe that he took him to be of the latter description. Among other observations in reply, Mr. Howe said that the *latitude* of his, of which the doctor had been pleased to take notice, was so far from inclining him to conformity, that it was the very thing which made and kept him a nonconformist. After he had been ejected and silenced, Mr. Howe continued for some time in Devonshire, preaching occasionally in the private houses of his friends and acquaintance. Upon his return home from a visit at a gentleman's house where he had spent some days, he was informed that an officer from the bishop's court had been to enquire after him, and had left word that there was a citation out both against him, and the gentleman at whose house he had preached. Upon this, the next morning he took horse, and rode to Exeter; and soon after his alighting, a dignified clergyman of his acquaintance coming by the door of the inn, expressed his surprise at seeing him there, telling him that a process was out against him, and that as he was so well known, he did not doubt but that he would be soon apprehended. He also asked him, whether he would not wait upon the bishop; which Mr. Howe thought it best not to do, unless his lordship, hearing of his being in the city, should invite him. Upon this the clergyman informed him, that he would go to the bishop, and soon return to him with an intimation of what would be acceptable to his lordship. He accordingly did so, and brought an invitation from the bishop to Mr. Howe, who sent word that he should be glad to see him. When he arrived at the palace, the bishop received him with great civility, as an old acquaintance, and after expostulating with him on the subject of his nonconformity, which Mr. Howe defended, the bishop urged Mr. Howe to enter the church, assuring him that he might have considerable preferments; and at length he dismissed him in a very friendly manner. As on this occasion the bishop took no notice to him of the process which had been issued against him, so neither did he speak of it to his lordship; but, taking his leave, he mounted his horse and rode home, and heard no more of that matter, with respect to the gentleman or himself.

In the year 1671, Mr. Howe removed to Ireland, to become chaplain to lord Massarene, who lived in the parish of Antrim, where he

was received and treated with the greatest respect. By his great learning, and Christian temper, he acquired the particular friendship of the bishop of that diocese, who, together with his metropolitan, gave our author leave to preach in the church of Antrim every Sunday in the afternoon, without submitting to the terms of conformity. In 1675, upon the death of Dr. Lazarus Seaman, he accepted of an invitation from a part of that gentleman's congregation, to quit Ireland, and to settle with them in London as their minister; and in that connection he preached to a considerable and judicious auditory, who entertained the highest respect and affection for him. In this situation he was much esteemed not only by his brethren in the ministry among the dissenters, but by several eminent divines of the church of England, as doctors Whichcote, Kidder, Fowler, Lucas, Tillotson, and others. Dr. Calamy has given a remarkable anecdote relative to the last-mentioned great man, which deserves to be recorded in this place, on account of the part which Mr. Howe sustains in it. In the year 1680, Dr. Tillotson, then dean of Canterbury, preached a sermon at court, in which the sentiment was advanced, that "no pretence of conscience warrants any man, that cannot work miracles, to draw men off from the established religion of a nation, nor openly to make proselytes to his own religion, in contempt of the magistrate and the law, though he is never so sure he is in the right." The king having, according to his custom, slept during the greatest part of the time while the sermon was delivering, when it was over a certain nobleman said to him, "'Tis pity your majesty slept; for we had the rarest piece of Hobbism that you ever heard in your life." "Ods fish, he shall print it then," says the king; and immediately called the lord chamberlain through whom he signified his command to the dean. When it came from the press, the dean sent a copy of it to Mr. Howe, who was struck with surprise and pain at meeting with a sentiment in it, utterly inconsistent with the principles of the Protestant Reformation. On this, he remonstrated freely with the dean, first in a long letter, and afterwards in a conversation which the dean desired on the subject. When the matter had been canvassed between them, Dr. Tillotson candidly acknowledged that what he had offered could not be maintained; and, weeping freely, said, "that this was the most unhappy thing that had of a long time befallen him." He said, that it was not his turn to preach on that day; but that he who should have been the preacher

being sick, the lord chamberlain sent to him to supply his place. He added, that as he had but little notice, he was obliged to prepare his discourse in haste, and that under the impression of the general fears which were entertained of Popery, he had been betrayed into the obnoxious sentiment.

In the year 1685, the Dissenters being cruelly persecuted in every corner of the kingdom, Mr. Howe accepted of an invitation from lord Wharton, to accompany him on his travels into foreign countries. During these travels he had the satisfaction of seeing most parts of Europe, and of conversing freely, not only with a number of learned Papists, but several eminent Protestant divines, both Lutherans and Calvinists. In 1686, not having any encouragement from the aspect of affairs to return to his native country, he settled at Utrecht, where he took his turn in preaching at the English church in that city, and assisted the English students in the university, by his instruction and advice in the prosecution of their studies, which some of them afterwards acknowledged to have been of the greatest advantage to them. While here also, he formed an intimate acquaintance with many eminent Englishmen in the United Provinces, who had withdrawn from political or religious persecution at home; and among others with Dr. Burnet, afterwards bishop of Salisbury, with whom he was accustomed to converse freely upon a variety of subjects. Discoursing once concerning nonconformity, Dr. Burnet told him, that in his opinion it could not last long; but that when Mr. Baxter, Dr. Bates, himself, and a few more, were laid in their graves, it would sink and come to nothing. In reply Mr. Howe observed, that he was led to entertain a different opinion, in consequence of its not depending upon *persons*, but *principles*, which, when adopted on grounds approved of after serious and sincere enquiry, could not be laid aside by men of conscience. He also said, that the best way of putting an end to nonconformity, would be by giving due liberty under the national establishment, and laying aside needless clogs, which would prove the occasion of endless debates. While he continued in Holland, Mr. Howe was admitted to frequent audiences by the prince of Orange, afterwards king William III., who conversed with him with the greatest freedom, and ever afterwards retained a particular respect for him. In 1687, after king James's declaration for liberty of conscience, Mr. Howe returned to London, where at a general meeting of the nonconformist ministers to consider of their behaviour in that

crisis, he delivered his opinion against the king's dispensing power, in conformity both with his own sense of its illegality and the advice given him by the prince of Orange, at the time of his taking leave. After the Revolution, he discharged the duties of his pastoral office with unwearied diligence, labouring zealously to promote the interests of real practical religion, and to diffuse a spirit of candour, charity, and mutual forbearance, among his dissenting brethren. At length he was attacked by a succession of disorders, to which he fell a sacrifice in 1705, when he had nearly completed the seventy-fifth year of his age.

Mr. Howe was a person of distinguished piety and virtue, of eminent intellectual endowments, and of extensive learning. Dr. Calamy says, that "he was one of great abstractedness of thought, a strong reasoner, and one that had a very penetrating judgment, which carried him as deep into a subject, as most men ever went that handled it. His ministerial qualifications were singular: he could preach off hand with as much exactness, as many others upon the closest study. He delivered his sermons without notes, though he did not impose that method upon others. He did not look upon religion as a system of opinions, or a set of forms, so much as a divine discipline to reform the heart and life. In lesser matters he could freely give others the liberty of their own sentiments; and was as unwilling to impose, as to be imposed upon. He seems to have been born into this world to support generous principles, a truly Catholic spirit, and an extensive charity. He was for carefully concealing or lessening the failings and imperfections of others." Mr. Granger says, "Mr. Howe was one of the most learned and polite writers among the Dissenters. His reading in divinity was very extensive; he was a good Orientalist, and understood several of the modern languages. He was an admired preacher, but was sometimes too profound for ordinary capacities. There is an uncommon depth of thought in several of his works." He was the author of "The Blessedness of the Righteous laid open, and further recommended from the Consideration of the Vanity of this mortal Life," 1673, octavo; "A Treatise of delighting in God, in two Parts," 1674, octavo; "The Living Temple: or, a designed Improvement of that Notion, that a Good Man is the Temple of God," 1674, octavo; "The Reconcilableness of God's Prescience of the Sins of Men, with the Wisdom and Sincerity of his Counsels and Exhortations, and whatsoever other Means he uses to pre-

vent them," 1677, octavo; "A View of Antiquity; presented in a short, but sufficient Account of some Fathers, &c." 1677, octavo; "Of Thoughtfulness for To-morrow; with an Appendix concerning the immoderate Desire of foreknowing Things to come, &c.;" "Annotations on the three Epistles of St. John," published in the second volume, or Continuation of Pool's Annotations; "A calm and sober Enquiry concerning the Possibility of a Trinity in the Godhead, &c." 1694, octavo; "The second Part of the Living Temple," containing animadversions on Spinoza, and a French writer pretending to refute him, &c. 1702, octavo; and numerous "Sermons," together with a few controversial treatises in support of his own piece on the Trinity, &c. The whole of them were printed together, in two volumes folio, 1724; with a Life of the author prefixed, drawn up by Dr. Calamy, from which the preceding particulars have been chiefly selected. *Gen. Dict. Brit. Biog. Neal's Hist. Purit. vol. V. chap. i. Toulmin's edit.*—M.

HOWELL, JAMES, a learned man and copious writer, son of a clergyman in Caermarthenshire, was born about 1596. He received his early education at the free-school of Hereford, whence he was removed to Jesus college, Oxford, of which his elder brother, Thomas, was a fellow. He applied diligently to his studies in the university, and in 1613 commenced bachelor of arts; but his circumstances obliging him to be contented with a compendious education, he left the college without taking any other degree, and went to London for employment. Through the interest of sir Robert Mansel, he was appointed steward to a patent-glass manufactory set up in Broadstreet by a company of courtiers and men of rank; and it being requisite to send an agent abroad to procure the best materials and workmen, Howell was chosen for that purpose. He left England in the spring of 1619, and visited many commercial towns in Holland, Flanders, France, Spain, and Italy. As he was a person of quick parts, and with a talent for observation, he laid in a large stock of knowledge of men and things in his peregrinations; and obtained an acquaintance with modern languages, unusual at that period. Nor did he neglect the interest of his employers: for he negotiated a supply of the best barilla at a cheap rate from Alicant, and engaged some able workmen at Venice and other places. He returned to London in the winter of 1621, and soon after was nominated to a fellowship of Jesus college. Finding no encouragement to continue his con-

nection with the glass-house, he sought for an opportunity to renew his travels; and after some disappointments, accepted the offer of attending Mr. Richard Altham, son of baron Altham, as his companion in the tour of France. After his return, he obtained the appointment of agent to the court of Spain for the recovery of a rich English ship which had been seized at Sardinia on a charge of contraband traffic. This had already been a subject of tedious negociation; and when Howell had nearly brought the business to a conclusion, his progress was impeded by prince Charles's arrival at Madrid; and the expected redress was at length totally frustrated by the breaking off of the match with the infanta. He came back to England in 1624, and was for some time a solicitor about court for an office. At length he obtained that of secretary to lord Scrope (afterwards earl of Sunderland) in his post of president of the North. This employment brought him to reside at York, and while he continued there, the corporation of Richmond, without any application on his part, chose him for one of their representatives in the parliament of 1627. In 1630 he accompanied Robert earl of Leicester, appointed ambassador-extraordinary to the court of Denmark, in quality of his secretary, and displayed his oratorical talents in Latin speeches before the king of Denmark and some German princes. The favour he enjoyed at Copenhagen rendered him able to procure the grant of some privileges to the Eastland company, which they had before solicited in vain. He was still, however, doomed to a life of precarious dependence, and for some subsequent years had no other employment than one commission into France upon some inconsiderable business. In 1639 he went to Dublin in order to gain a place in the council under the lord-deputy Wentworth (afterwards earl of Strafford). Of this post he obtained a reversion, and was in the mean time employed in some commissions; but the misfortunes in which that nobleman became involved, defeated his future expectations. Howell now aimed at literary reputation; and in 1639 published a poem entitled "Dodona's Grove, or the Vocal Forest," which was well received, and passed through several editions. It was followed by another loyal effusion, "The Vote," presented to the king on his birth-day; and his purpose in these efforts was answered by the appointment, in 1640, to the clerkship of the council, the best place he ever enjoyed. The supervening troubles, however, rendered it of no long duration; for in 1643, coming to

London on his own business, he was seized by order of a committee of parliament, and imprisoned in the Fleet. His papers, on examination, were found to contain nothing to criminate him; and, indeed, his imprisonment is ascribed by A. Wood to his debts. In this reduced condition, his pen was his chief support; and he obtained a comfortable subsistence by writing and translating a number of books, though he did not recover his liberty till after the king's death. By his writings he fell under suspicion with both the parliamentarians and royalists; and, indeed, it is probable that the variety of governments and administrations he had viewed, produced in him a degree of political indifference. Though he has had credit for great loyalty, his quaint remark on the king's death shews little sensibility to that catastrophe. He says, "I will attend with patience how England will thrive, now that she is let blood in the basilical vein, and cured, as they say, of the king's-evil." On the assumption of the supreme power by Cromwell, he addressed the usurper in a panegyric dedication, in which he artfully alludes to the *new race* of French kings introduced by Charles Martel. Yet this attachment to single rule seems to have pleaded in his favour in the forgiving reign of Charles II., by whom he was made the first historiographer-royal in England. He continued to make an industrious use of his pen, till his death in 1666. The inscription on his tomb in the Temple church, written apparently by himself, is as follows: "Jacobus Howell, Cambro-Britannus, Regias Historiographus (in Anglia primus); qui post varias peregrinationes tandem naturæ cursum peregit, satur annorum & famæ, domi forisque: huc usque erraticus, hic fixus."

Of the very numerous publications of Howell, none is now remembered except his "Familiar Letters," pedantically entitled "Epistolæ Ho-Eliaæ." They were first printed in 1645, and are said to be "partly historical, partly political, partly philosophical." Wood intimates that most of them were composed in prison, and, as letters, are fictitious. They are allowed, however, to afford a lively view of the transactions of the time, and are accounted the best specimen of familiar letters which had then appeared in the language. Though not without quaint expressions and witticisms, they are sprightly and entertaining, and contain many anecdotes not to be met with elsewhere. Others of his letters, certainly genuine, are found in the papers of lord Strafford, written to that nobleman. *Biog. Britan. Granger's Biog. Hist.*—A. HOZIER, PETER D', seigneur de la Garde

in Provence, a gentleman distinguished by his genealogical and historical researches, was born at Marseilles in 1592. He inherited from his father Stephen d'Hozier, an author in prose and verse, his taste for historical antiquities. After receiving an excellent education, he entered into the army, and served under the count de Crequi, the genealogy of whose family he drew up. His success in this attempt caused him to be employed by several other noble families in the same service. In order to favour his enquiries, he obtained in 1620 a place among the hundred gentlemen of the king's household. Gaston, duke of Orleans, made him a gentleman of his train; and in 1628, the king, Lewis XIII., conferred upon him the order of St. Michael. A royal pension of twelve hundred livres was given him the next year, for the express purpose of "affording him leisure for his curious researches concerning the illustrious families of the kingdom, of which, by his long labours, he had acquired a particular knowledge." A place of judge of arms having been created for the purpose of keeping a register of all the noblesse of France, d'Hozier, in 1641, was appointed to succeed St. Mauris, its first possessor. In 1642 he was made maitre-d'hotel to his majesty, and in 1654 was raised to the dignity of counsellor of state. He died at Paris in 1660. D'Hozier acquired extraordinary reputation as a herald and genealogist. Such was his memory, that he was able to answer upon the spot any question concerning arms, contracts, affinities, dates, &c. relative to all the families which had been the subjects of his enquiries, so that d'Ablancourt pleasantly said "he must have been present at all the marriages and baptisms in the universe." The great regard paid to these objects at the time in which he lived, procured him the applause of many considerable writers, and Boileau honoured him with some complimentary lines to be placed under his portrait. His private character is represented as highly estimable. He wrote a "History of Brittany," folio; and a number of genealogies, some printed, and many left in manuscript. *Moreri. Nouv. Dict. Hist.*—A.

HOZIER, CHARLES-RENE' D', son of the preceding, was born in 1640. He succeeded his father in the office of judge of arms, and was honoured by the duke of Savoy with the knighthood of the order of St. Maurice. He died at Paris in 1732. He distinguished himself by his heraldic knowledge, and composed several works in this branch by order of Lewis XIV. Among these is "Le Nobiliaire de

Champagne," folio, 1673, drawn up under the direction of Caumartin.

LEWIS PETER D'HOZIER, his nephew and successor in office, died in 1767. During the period of his ministration appeared "L'Armorial, ou Registres de la Noblesse de France," in ten volumes folio. *Moreri. Nouv. Dict. Hist.*—A.

HUBER, JOHN JAMES, a celebrated anatomist, was born at Basle in 1707. He laid the grounds of his education in his native city; studied at Berne in 1730, under the great Haller, and afterwards at Strasburgh; and in 1733 took the degree of doctor of medicine at Basle. In 1735 he made a tour to Paris, and the same year was appointed physician to the court of Baden Dourlach. Haller, who removed to Gottingen in 1736, having conceived the idea of publishing a description of all the plants of Swisserland, and not being able to examine the whole of that country himself, Huber explored for him the Graubund mountains, collected all the plants which grow in that district, and transmitted them to Haller for the completion of his work, which was published in 1742 in two volumes folio, under the title of "Enumeratio Plantarum Helveticarum." The author, in different parts of the preface, acknowledges the services rendered to him by Huber, whom he invited to Gottingen in 1738 to be dissector. Next year he was made extraordinary-professor of anatomy in that city; in 1742 professor in the Caroline college at Cassel, with the rank of court physician; and in 1748 counsellor of state and body-physician to the prince, in which office he died in 1778. In 1741 he was elected, without his knowledge, a member of the Imperial Academy of the Searchers into Nature, under the name of Aretæus II. The same honour was conferred on him by the Royal Society of London, in 1750; by the Medical Society of Basle, in 1754; and by the Academy of Sciences at Berlin, in 1760. The chief objects of his research were the nervous system, the spinal marrow and the nerves which proceed from it; the intercostal nerves, the eighth and ninth pairs, the recurrent nerves of Willis, the influence which the imagination of the mother has over the child, and the cause of miscarriages. His principal works are, "Commentatio de Medulla Spinali, speciatim de Nervis ab ea provenientibus," cum icon. *Goett.* 1741, quarto; "Commentatio de Vaginæ Uteri Structura rugosa, nec non de Hymene," *ibid.* 1742, quarto. A letter of his may be seen in the forty-sixth volume of the Philosophical Transactions, "De

Cadavere aperto in quo non existit Vesica fellea & de Sterno gibboso." *Hirsching's Manual of eminent Persons who died in the eighteenth Century. Adelung's Continuation of Föcher's Gelehrte-Lexicon.*—J.

HUBER, MARY, an ingenious philosophical and miscellaneous writer in the eighteenth century, was born at Geneva, and died at Lyons in 1753, when about fifty-six years of age. She was a Protestant by persuasion; and that she was liberal in her turn of thinking, we may conclude from what is stated in our Catholic authority, that her sentiments bordered on pure deism. She possessed knowledge and genius; but her writings are sometimes obscure, particularly her metaphysical pieces, owing to the want of sufficient precision and distinctness in the developement of her ideas. The following are the titles of some of her principal productions: "Le Monde fou, préféré au Monde sage," 1731-1744, 12mo; "Le Système des Theologiens anciens & modernes, sur l'Etat des Ames séparées des Corps," 1731-1739, 12mo; "Suite du même Ouvrage servant de Réponse à M. Ruchat," 1733-1739, 12mo; "Lettres sur la Religion essentielle à l'Homme," 1739 and 1754, in six volumes 12mo; and "Réduction du Spectateur Anglois," in six volumes 12mo: an abridgment of our excellent popular work which did not meet with success. *Nouv. Dict. Hist.*—M.

HUBER, SAMUEL, a Swiss Protestant divine in the sixteenth century, who was persecuted, successively, by the Calvinists and Lutherans, for maintaining the doctrine of universal redemption, was a native of Berne, and first settled as a minister in a village near that city. Having examined the acts of the conference at Montbeliard, between Beza and John Andreas, four articles in Beza's doctrine appeared to him to be inconsistent with the Scriptures: viz. that Jesus Christ did not die for all men; that most men are excluded from the promises of grace; that the only cause why the reprobate are damned is, merely from the will of God, who created them, purposely to shew in them the power of his anger; and that no one can tell whether baptism regenerates children. These articles he had the courage openly to dispute, as contrary to the sense of the Scriptures, and implying unworthy reflections on the justice and goodness of God. In requital for his boldness in vindicating, what he conceived to be the injured honour of the Divine Being, the Protestant persecutors of Berne succeeded in procuring his expulsion from his church. Upon this he retired into the territory of Wirtemberg,

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where he obtained a church, after having embraced the Augsburg confession. Having made himself known to the elector of Saxony, by some books which he published, he was invited to Wittemberg, to be professor of divinity in that university. While warmly opposing the Swiss Protestants on the article of predestination, he affirmed, and taught publicly, that all mankind were elected from eternity by the Supreme Being to everlasting salvation; and he accused his colleagues in particular, and the Lutheran divines in general, of a propensity to the doctrine of Calvin, on account of their asserting, that the divine election was confined to those, whose *faith, foreseen* by an omniscient God, rendered them the proper objects of his redeeming mercy. Dr. Mosheim observes, "that the opinion of Huber, as is now acknowledged by many learned men, differed more in *words* than in *reality*, from the doctrine of the Lutheran church; for he did no more than explain in a new method, and with a different turn of phrase, what that church had always taught concerning the unlimited extent of the love of God, as embracing the whole human race, and excluding none by an *absolute* decree from everlasting salvation." If, however, Bayle and Freherus are accurate in their accounts of his opinions; the former of whom says that he taught, "that God has elected *all* men to eternal life," and the latter, that God's election extends "*ad omnes in universum homines, etiam ad damnatos*;" it should seem that his doctrine differed in *reality*, as well as *words*, from the sentiment of the Lutheran church, and that it accorded with the notion of Origen, and of those who in the present day are advocates for the doctrine of universal restoration. Be this as it may, Huber was violently opposed by his colleagues, and, refusing to retract what he had taught, was deposed from his professorship, and banished the university. He went thence to Ratisbon, where he held a conference with some divines; and afterwards removed to Spire, where he published some books in defence of his opinions. We have met with no further information concerning him; and have not seen the title of any of his works, excepting that of "An Exposition of the IXth, Xth, and XIth Chapters of the Epistle to the Romans." Bayle, under the article *Hunnius*. *Freberi Theatrum Vir. Erud. Clar. Mosb. Hist. Eccl. Sæc. XVI. sect. ii. par. ii.* *Nouv. Dict. Hist.*—M.

HUBERT, MATTHEW, a celebrated French preacher in the seventeenth and former part of the eighteenth century, was descended from honest but humble parents, and born at Châtill-

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lon on the Maine, in the year 1640. He received his education at the college of the fathers of the Oratory at Mans, where he had for tutor the celebrated Mascaron, afterwards bishop of Agen. At the age of twenty-one he entered into the congregation, where for some time he filled the office of classical instructor with great applause. Being admitted into holy orders, his fame for pulpit eloquence soon spread abroad, and he met with numerous admirers as he preached successively in the provinces, at Paris, and before the court. That famous pulpit orator father Bourdaloue, the Jesuit, embraced every opportunity in his power of hearing him, and placed him in the number of the first preachers in his time. He was also equally distinguished for his piety and virtues, and particularly his profound humility, as he was for his pulpit talents. Meeting one day in a large company with a person of distinction, who observed to him that they had been fellow-students; he replied, "That is a circumstance which I can never forget, for you had the goodness not only to furnish me with books, but to bestow on me a part of your clothes." One Lent, when he was advanced in life, and father Massillon, who was then young and highly popular, was to preach in the church of St. John en Grève at Paris, some circumstance prevented the person who had been appointed to preach in a neighbouring church, from fulfilling his engagement. In this emergency father Hubert consented to supply his place, saying, that he "should be contented with preaching to the servants of those masters who would crowd to attend the sermons of his brother Massillon;" but on this occasion his audience was not less respectable than it had usually been. He died in 1717, at the age of seventy-seven. Six volumes of his "Sermons," were published by father Monteil, in 1725, in 12mo, which by persons of piety and taste were as much approved in the closet, as they had been formerly admired from the pulpit. They are distinguished by solidity of reasoning, without that dryness which frequently has the effect of destroying what the French call the *onction* of a discourse, and a pleasing eloquence and beauty of style, not enervated by excess of polish. *Moreri. Nouv. Dict. Hist.*—M.

HUDDE, JOHN, a burgomaster of Amsterdam, who died in the year 1704. He was eminent in his character of a magistrate, and possessed a genius for mathematical studies, from which high expectations might have been entertained, had he not been diverted from their pursuit by economical and state affairs.

He was the author of excellent little pieces "On the Reduction of Equations," and "De Maximis & Minimis," inserted by Francis Schooten in his "Commentary on the Geometry of Descartes." *Moreri.*—M.

HUDSON, HENRY. Of this distinguished naval discoverer nothing is known till, in the year 1607, he was fitted out by some London merchants in a small vessel for exploring a north-east passage to Japan and China. He sailed on May the 1st, with a crew of only ten men and a boy, besides himself, and proceeded beyond the eightieth degree of latitude in the North-sea; when, being stopt by the ice, they returned and arrived in England in September. In a second voyage, the next year, he landed in Nova Zembla, but was unable to advance further to the east, and returned in August. He was fitted out in 1609 for a third voyage by the Dutch East-India company, and had a crew of twenty men, English and Dutch. After another unsuccessful attempt to the eastward, he steered for the American coast, and went down as far as Chesapeak-bay. A mutinous crew prevented him from endeavouring to find a westerly passage through Davis's strait, and he returned in November.

The knowledge he had acquired in these three voyages increased his hopes of discovery, and he made new proposals to the Dutch East-India company. These were not accepted; and for his last voyage, in 1610, he was fitted out by sir Thomas Smith, sir Dudley Digges, and some of his friends. He sailed on April 17, in a bark named the Discovery, with a crew of twenty-three men, and came within sight of Greenland on June 4. Proceeding westward, he reached, in sixty degrees of latitude, the mouth of the strait bearing his name. Through this he advanced along the coast of Labrador, to which he gave the name of Nova Britannia, till it issued in the vast bay, which perpetuates the memory of our navigator. Here he congratulated himself that he had discovered the long-sought passage to the north-west. At length, however, he found he was only in a bay, and resolved to winter in the southern part of it. The crew drew up the ship in a small creek, and, as well as they were able, confronted the severity of that dismal climate. Seasonable supplies of fowl sustained them through the winter months, but at the approach of spring they were reduced to great necessity for provision. Hudson, however, fitted out his shallop for further discoveries; but not being able to establish any communication with the natives, or revictual his ship, with

tears in his eyes he distributed his little remaining bread among his people, and prepared to return. Distress had rendered the crew mutinous, and he had imprudently dropt threats of setting some of the men on shore. The mutineers anticipated him by entering his cabin in the night, tying his hands behind him, and putting him on shore at the west end of the straits, in his shallop, with eight of those most attached to him, who were in general sick and infirm. One of these was his son. As they were never more heard of, there is no doubt that they were either swallowed up by the waves, or perished through hardship. Such was the unhappy end of this adventurous mariner! *Biog. Britan.*—A.

HUDSON, JOHN, a learned philologist, was born in 1662, at Widehope near Cockermouth. After a school-education in his own neighbourhood, he was admitted, at the age of fourteen, into Queen's college, Oxford. He took the degree of M.A. in 1684, and soon after removed to University college, of which he was chosen a fellow in 1686. He was a very distinguished tutor; and such was his reputation, that in 1701 he was elected head keeper of the Bodleian library, against the competition of the learned Wallis, afterwards Arabic professor. In the same year he received the degree of D.D. In 1712 he was made principal of St. Mary-hall, chiefly through the interest of Dr. Radcliffe, over whom he possessed an influence which he exerted in directing and securing the great benefactions conferred by that physician upon the university of Oxford. Dr. Hudson meritoriously employed the advantages of his situation in editing several of the most valuable authors of antiquity. Of these the following list is given: "Velleius Paterculus," octavo, 1693; "Thucydides," folio, 1696; "Geographiæ Veteris Scriptores Græci Min." four volumes octavo, 1703-1712; "Dionysius Halicarnass." two volumes folio, 1704; "Longinus," quarto, 1710, octavo, 1718; "Mæris Atticista de Vocibus Atticis;" "Gregorius Martinus de Græc. Pronunt." octavo, 1712; "Fabularum Æsopicarum Collect." octavo, 1718; "Josephi Oper." two volumes folio, 1720, a posthumous work, published by his friend Antony Hall. The editions of Hudson are valued for their elegance and correctness. They are enriched with annotations, &c. but his own notes are short. He also assisted Hearne in several of his editions, and contributed his aid to other learned works at Oxford. Dr. Hudson never possessed any ecclesiastical preferment, and died at St. Mary-hall in No-

vember, 1719. He was in correspondence with many foreign scholars of eminence, and enjoyed a general reputation among the learned. *Biog. Britan.*—A.

HUDSON, WILLIAM, an eminent English botanist, was a native of Westmoreland, and was born about 1730. He served an apprenticeship to an apothecary in London, whose business he took, and to whose widow and daughters he proved a constant friend. He lived many years with one of the latter, married to a Mr. Hole, in Panton-street, Haymarket; and when the house was destroyed by fire in 1783, on which occasion he lost great part of his herbarium and cabinet of insects, he left off business. It appears from Dr. Pulteney that he had a residence in the British Museum, but in what capacity is not mentioned. He was a fellow of the Royal Society. He died of a paralytic disorder in May, 1793. Mr. Hudson had from his own observations acquired an extensive knowledge of English plants, and he had the advantage of access to many herbaria preserved in the British Museum. He was therefore induced to undertake an arrangement of English botany according to the Linnæan system; which task had, indeed, a short time before, been attempted by Dr. Hill, but with very imperfect execution. Hudson's "Flora Anglica" first appeared in 1762, in one volume octavo. The Latin preface was written by his friend, the ingenious Mr. Stillingfleet. The work was received with great applause, and principally contributed to the prevalence of the sexual system of botany in England. A second edition greatly enlarged, in two volumes octavo, was published in 1778. Although the study of the plants of this country has since been pursued with additional accuracy, yet one of its most successful votaries, Dr. J. E. Smith, has given the following honourable and candid testimony to Mr. Hudson's merits. "His memory requires no studied eulogium here, as every page of the present work is an index to his labours. May the writer of this leave no more errors behind him as an author, or as a man!" *English Botany*, p. 113, note. Mr. Hudson was well versed in the insects and shells of Great Britain, and always meditated a Fauna Britannica. He is represented as gentle in his temper, somewhat close, but kind to those who gained his esteem. *Pulteney's Sketches of Botany. Private Communication.*—A.

HUERGA, CYPRIAN DE LA, a learned Cistercian monk in the sixteenth century, was a native of Spain, who for a long time discharged the office of scripture-expositor in the university

of Alcalá. He was eminent for his knowledge of the ancient languages, and of theology, and died in the year 1560. He was the author of "Commentaries" on the Psalms, the book of Job, the Song of Songs, &c. *Moreri*—M.

HUET, PETER-DANIEL, a very learned French prelate, was born of a good family at Caen, in 1630. His father was a convert from Calvinism, and was zealous in the new religion he had adopted. He died while this son was an infant, and his wife did not long survive. Peter-Daniel was taken by an aunt to be brought up, and at an early age was placed in the Jesuits' college at Caen, where his assiduity in study and amiable disposition gained him the affection of his masters. As he grew up, his studies took a wide range, comprising not only polite literature, but mathematics, philosophy, jurisprudence, and the Hebrew language. The latter study induced him to cultivate the acquaintance of Bochart, then the Calvinist minister of Caen. In order to avoid suspicion, their conferences were first held in secret; and he has testified that during an intimacy of several years they never touched upon any topic of controversy between the two churches. When he became master of himself at the age of majority, he visited Paris, and began to indulge his passion for books by purchasing as many as he was able. He also cultivated the friendship of men eminent in literature, to whom he rendered himself acceptable by his own extraordinary acquisitions. In 1652 he accompanied Bochart in a journey to Sweden, whither that learned man had been invited by queen Christina, whose ambition it was to assemble at her court all the persons most distinguished for their erudition throughout Europe. Huet has left an entertaining narrative of this journey in his own memoirs in Latin prose, and an humorous sketch of it in Latin verse. He was tired of the country before the approach of winter; and leaving Bochart there, he returned through Holland, where he passed some time in visiting the universities and their professors. On revisiting his native city, he found that a literary academy had been instituted there during his absence, of which he was elected a member. A controversy which arose between Bochart and him, concerning Origen's commentary on St. Matthew, dissolved that friendship which, notwithstanding difference in religion, had hitherto prevailed between them. As Huet has confessed that this friendship had excited suspicions against him, it may be supposed that he was not averse to an occasion for breaking it. In 1661 he published his

first work "De Interpretatione," the purpose of which was to confine within due limits the licence of translators, especially those of the Scriptures. It was elegantly written, and exhibited much critical and philological knowledge. His regard to the pursuits of natural philosophy was displayed in 1662 by the institution of an academy of physics at Caen, the members of which assembled weekly at his house, where they read memoirs and conducted experimental enquiries. Through the means of Colbert, the royal munificence was extended to this useful institution, and Huet himself was put upon the list of learned men upon whom pensions were conferred. An edition of "Origen's Commentaries on the Scriptures," upon which he had been many years employed, appeared at Rouen in 1667. Both his life and his studies were at this time greatly varied: the former passed chiefly in agreeable intercourse with the learned and the polite, occasionally interrupted by retreat from the world for the purposes of religious recollection; the latter comprised not only the more important objects of pursuit, but many of the lighter parts of literature. He was much addicted to poetical exercises, and wrote Latin poems on various occasions, in which he happily imitated the style of antiquity. At the request of Segrais he drew up a treatise "On the Origin of Romances," in which he displayed a great deal of reading on that topic. This piece was prefixed to the "Zayde" of Mad. la Fayette.

In 1670, when Bossuet was made preceptor to the dauphin, Huet was called to the office of sub-preceptor. One of his employments in this post was to superintend that edition of the Latin classics called the Delphin, which was primarily the plan of the duke de Montausier. Huet fixed upon the persons to whom each author was committed, held frequent conferences with them concerning the execution of the task, and was the adviser of the formation of those verbal indexes which render these editions peculiarly valuable. Though he had received the clerical tonsure when a young man, yet he had never taken upon himself the ecclesiastical character, or even dress. His present situation however, his future expectations, and the composition of his "Evangelical Demonstration," on which, notwithstanding his other avocations, he was seriously engaged, admonished him of the propriety of assuming the clerical habit and profession. He proceeded, however, by slow and cautious steps; as he says, "decescente in dies cesarie, & reliquo vestimentorum apparatu ad modestiorem speciem

traducto ;" so that at length, when he had completely got rid of his sword and his court finery, the change was scarcely perceived. In 1674 he was made a member of the French Academy. His long-deferred priest's orders were at length conferred upon him in 1676, at the shrine of St. Genevieve, a female saint towards whom he had expressed a particular devotion in several anniversary poems, and to whose mediation he ascribes his recovery from a dangerous sickness. He was now qualified to receive as the reward of his services the presentation to the abbacy of Aunai in Normandy, a place the beauties of which he has celebrated in verse, and which became his favourite residence. In 1679 appeared the first edition of his "*Demonstratio Evangelica*," folio, a work acknowledged to contain a vast mass of erudition, but considered as weak in argument, and far from being a *demonstration* of that truth which it was intended to support. Indeed it was commonly said of it at the time, "that it demonstrated nothing but the great reading of the author." When released from his ten years' attendance at court, he betook himself to his abbacy, and there composed a number of works. One of these, named from the place "*Questiones Alnetanæ de concordia Rationis & Fidei*," quarto, 1690, went upon the hazardous ground of discrediting all historical testimony, in order to make way for the conviction of faith. It was therefore thought to have a sceptical tendency; and the parallel which he instituted between the mysterious doctrines of Christianity and those of other religions, in order to prove that there was nothing in the former more apparently contrary to reason than had been admitted by all nations in the latter, shocked many persons as a kind of impiety. His reverence for the sacred writings is, however, undoubted; they were the objects of his daily study, and he has recorded that he read over the Hebrew Bible four-and-twenty times. He was presented in 1685 to the bishopric of Soissons; but the court of France being at that time at variance with that of Rome, he never obtained his bulls or took possession of the see. In 1689 he made an exchange of his nomination with M. Brulart de Sillery, for that of Avranches, which was in his native province; he, however, was not consecrated to the latter see till 1692. Though it may be presumed that he did not neglect the duties of his function, yet his inordinate love of books rendered him sometimes inaccessible. Men of business were told that he was at his studies. "What!" said one, "has the king given us a bishop who has not yet finished his

studies?" Finding, at length, the burthen of his situation too great for his comfort, he obtained permission in 1699 to resign his bishopric, and was presented by the king, as a pecuniary compensation, with the abbacy of Fontenai near Caen. Here he was pestered with lawsuits and other inconveniences, which at length drove him to a retreat in the professed house of the Jesuits at Paris, to which he had bequeathed his library. There he remained, absorbed in his studies, and in intercourse with a few men of learning, till his decease in January, 1721, at the very advanced age of ninety-one.

Huet was of an amiable private character; sociable, humane, civil rather than polite, of an equal temper, agreeable and easy in conversation, yet somewhat impetuous in argument. His great talent was erudition, which was not accompanied with an equal proportion of judgment or taste. He wrote Latin with great purity both in prose and verse, and bears a respectable rank among modern Latin poets, though he had not much of a poetical genius. In the true test of vernacular poetry he failed, and his admiration of Chapelain's unfortunate "*Pucelle*," exposed him to the ridicule of the men of wit. He had once been attached to the Cartesian philosophy, but he became in the sequel one of its bitterest enemies, though at that time there was no other system which had a right to be preferred to it. But, in fact, Huet was not a man to measure the mind of Descartes. Of his works, besides those already enumerated, the principal are, "*Censura Philosophiæ Cartesianæ*;" "*Histoire du Commerce & de la Navigation des Anciens*;" "*De la Situation du Paradis terrestre*;" "*Carmina Latina & Græca*;" "*Origines de Caen*;" "*Diane de Castro*;" "*Commentarius de Rebus ad eum Pertinentibus*:" this last is a very entertaining account of his life down to his final retreat, interspersed with anecdotes of all the eminent scholars with whom he was connected. After his death appeared a "*Huetiana*," or collection of miscellaneous thoughts and observations, which contains some good things, and many frivolities. *Huetii Comment. de Rebus, &c. Moreri. Nouv. Dict. Hist. Eloges Acad. par d'Alembert.*—A.

HUGH, abbot of Flavigny about the commencement of the twelfth century, and an estimable ecclesiastical historian, was descended from an illustrious family, which reckoned emperors among its ancestors, and born in the year 1065. When young, he embraced the monastic life in the abbey of St. Vannes, at Verdun; and in the year 1085, when the partisans of

the anti-pope Guibert and the emperor dispersed the members of that community, together with other monks he took refuge at the monastery of Flavigny, in the diocese of Autun. Here he acquired so much esteem and respect, that upon the death of the abbot, in 1097, he was elected to that dignity, though he was no more than thirty-two years of age. Two years afterwards, in consequence of a dispute with his diocesan, he was excommunicated, and deprived of his abbacy; upon which he retired to an abbey at Dijon, where he continued despoiled of his dignity till the year 1111. In that year, upon the expulsion of the abbot Lawrence from the abbey of St. Vannes, he was appointed his successor, though under circumstances which lost him the regard of his old friends. We find him in this situation in the year 1115, but meet with no information concerning the subsequent events of his life, or the time of his death. He was the author of "*Chronicon Verdunense*," divided into two parts; the first of which contains an ecclesiastical history from the birth of Christ to the close of the tenth century; and the second a continuation of the same from the year 1002 to 1102. The first part is little interesting, and abounds in errors; but the second furnishes us with much valuable information concerning the ecclesiastical affairs of France in the eleventh century. It was drawn out of obscurity by father Labbé, who calls it an inestimable treasure, and printed it in the first volume of his "*Bibliotheca nova Manuscriptorum*," from a supposed autograph of the author, which he found in the Jesuits' college at Paris. *Cave's Hist. Lit. vol. II. sub Sæc. Wald. Dupin. Moreri.—M.*

HUGH of FLEURY, or, as he is sometimes called, of ST. MARY'S, from a village belonging to his father, was a learned French monk who flourished about the year 1120. He embraced the ecclesiastical life in the abbey of Fleury, or St. Benedict on the Loire, and rendered himself celebrated by his writings, which are held in much esteem. He was the author of "*Chronicon Libris VI, ad Ivonem Carnotensem*," commencing with the reign of Ninus, king of the Assyrians, and terminating with the death of the emperor Lewis, the Pious, in the year 840. It was first published, in part, by Bernard Rottendorp, at Munster, in 1638; and was inserted entire in the "*Bibliotheca Cæsarea*." Part of it, comprising the events from the year 923 to 1034, have been published by Andrew du Chesne, in the third and fourth volumes of his "*Scriptor. de Rebus Franc.*;" as has likewise another historical work of our

author, comprehending a short, but well-digested chronicle from the beginning of the world to the reign of Lewis the Pious. Hugh was also the author of "*Lib. II de regia Potestate, & sacerdotali Dignitate, ad Henricum Angliæ Regem*," which M. Baluze has inserted in the fourth volume of his "*Miscellanea*." This is considered by some Catholic critics to be the most important and valuable of our author's productions; and they speak of it as exhibiting an accurate representation of the doctrine of the church, before it was rendered obscure during the contests between the popes and the emperors after the pontificate of Gregory VII. *Cave's Hist. Lit. vol. II. sub Sæc. Wald. Dupin. Moreri.—M.*

HUGH of AMIENS, or of ROUEN, a learned French prelate in the twelfth century, was born at Amiens, educated at Laon, and became prior of Cluny. Afterwards he went to England, where he was made abbot of Reading; from which situation he was removed to his native country, in the year 1130, in order to fill the archiepiscopal see of Rouen. He was one of the greatest, most pious, and most learned prelates of his time, and presided over the church of Rouen with great reputation till his death, in 1164. He was the author of "*Three Books of Instruction*" to his clergy, against the heretics of his day, which, with two of his "*Letters*," were published by father d'Achery, at the end of "*The Works of Guibert de Nogent*." He was also the author of "*Seven Books*," or dialogues on theological questions, which fathers Martenne and Durand have inserted in the fifth volume of their "*Thesaurus Anecdotorum*;" and of "*An Explanation of the Apostle's Creed and the Lord's Prayer*," and other pieces, printed in the ninth volume of their "*Veterum Scriptorum amplissima Collectio*." *Moreri. Dupin.—M.*

HUGH of ST. VICTOR, a learned ecclesiastic and professor of divinity in the twelfth century, was born near Ypres, in Flanders, about the year 1097. When he was eighteen years of age, he entered into the congregation of the canons regular of St. Augustine, at the monastery of St. Victor, in Paris, where he spent the remainder of his life, and rose to the office of prior. In the year 1130 he was appointed to the theological chair, which he filled with such distinguished reputation, that he was commonly called a *second Augustine*, and sometimes, from his close adherence to the doctrine and imitation of the style of that father, *the tongue of Augustine*. He died in 1140, when only in the forty-fourth year of his age. He

was the author of a vast number of "Commentaries" on the different parts of Scripture, "Moral Homilies," "Dogmatical Treatises," philosophical and theological "Dissertations," "Sermons," "Dialogues," "Divine Offices," "Miscellaneous" pieces, &c. of which the reader may see a catalogue in the first of our subjoined authorities. They were collected together, and published in three volumes folio, at Paris, in 1526, and afterwards at Venice, in 1588, at Cologne, in 1617, and at Rouen, in 1648. *Cave's Hist. Lit. vol. II. sub Sæc. Wald. Dupin. Moreri.*—M.

HUGH of ST. CHARUS, or ST. THEODORIC, a learned French monk and cardinal in the thirteenth century, was born in the vicinity of Vienne, in Dauphine, where his parish church was dedicated to St. Charus. He pursued his studies at Paris, where, after being admitted to the degree of bachelor of divinity, he particularly directed his attention to the study of law, which for some time he publicly taught. In 1225 he entered into the Dominican order of preaching friars, of which, within two years, he was appointed provincial. Afterwards he was created doctor by the faculty of the Sorbonne, and was sent by pope Gregory IX. on a mission to Constantinople, to attempt bringing about an union between the eastern and the western churches. Upon his return home, he was elected, a second time, provincial of his order, in 1236. In the year 1245, pope Innocent IV. created him a cardinal of the Roman church, under the title of St. Sabina, and employed him in many important and difficult negotiations; as did likewise his successor, pope Alexander IV. He died at Orvieto, in the year 1263; whence, in the following year, his remains were transferred to Lyons. He wrote short commentaries and notes on the whole of the sacred Scriptures, entitled, "Postillæ, seu Commentariola juxta quadruplicem Sensem in totum Vetus ac Novum Testamentum," published in five, six, and eight volumes folio, at Basil, in 1487, 1498, and 1504, at Venice, in 1487 and in 1600, at Paris, in 1508, 1538, and 1548, and at Cologne, in 1621; a larger "Commentary on the Psalms," published at Venice in 1496, but under the borrowed name of Alexander de Hales; a "Commentary on the Epistles and Gospels read in the Church," printed at Paris in 1506, in three volumes quarto; a treatise entitled, "Speculum Sacerdotum & Ecclesiæ," published at Lyons in 1554; and "Sermons," published at Zwol, in 1479, quarto. His most useful work, however, and which will serve to eternize his memory, is the

concordance of the Bible, of which he was the inventor, and in drawing up which he employed many monks of his order. It was entitled, "Concordantia major Latinorum Bibliorum, pro omnibus vocibus declinabilibus in tota S. Scriptura repertis;" to which Conrad of Halberstadt added the indeclinable words, about the year 1290. This work was printed at Cologne, in 1684. It should also be mentioned, to the praise of our author's learning and industry, that he left behind him a copy of the whole Bible, with marginal notes, and a multitude of various readings from Hebrew, Greek, and ancient Latin MSS. A complete copy of these various readings was formerly lodged in the library of the Sorbonne, at Paris, and known by the title of "Correctorium Sorbonicum." *Cave's Hist. Lit. vol. II. sub Sæc. Schol. Dupin. Moreri.*—M.

HUGH CAPET, first king of France of the third dynasty, was son of Hugh surnamed the Great, count of Paris and duke of France and Burgundy, a very potent nobleman, who in fact reigned under the name of king Lothaire. He died in 956, leaving his son Hugh, at the age of fifteen or sixteen, under the protection of Richard duke of Normandy. At a proper age he went to the court of Lothaire, and distinguished himself in arms against the Germans. He afterwards took the part of the Lorrainers against the king; but he was again reconciled to Lothaire, who, on his death-bed, recommended to his care his son Lewis V. This weak prince died a short time after his father, leaving no issue. The right of succession was in Charles duke of Lorraine, the brother of king Lothaire, and the only surviving prince of the blood of Charlemagne. Hugh Capet, however, had a better interest among the nobles, in consequence of his great possessions, and the reputation he had established for valour, prudence, and regard to religion. By dexterous management he procured himself to be proclaimed king at Noyon in June, 987, and he was solemnly consecrated at Rheims in the following month. The duke of Guienne, who refused to acknowledge him, was vanquished in the field and obliged to submit; and Hugh strengthened his party by procuring the association of his son Robert. After this act, he never himself wore the royal ornaments, but administered public affairs without any appearance of state or magnificence. Charles of Lorraine, meantime, made an attempt for obtaining his hereditary kingdom, and became master of the city of Laon. It was, however, betrayed to Hugh by the bishop, and Charles with his

consort was taken prisoner and sent in confinement to Orleans. Hugh afterwards possessed his crown in security, ingratiating himself with his people by a mild administration, while he suffered the great lords to weaken themselves by mutual hostilities. He made Paris his chief residence, and the seat of the monarchy. He gained the good-will of the clergy by resigning the rich abbeys which his father had possessed, and by the exterior practices of devotion. After a reign of ten years, he died at Paris in October, 997, leaving his son Robert sole king. The line of Hugh Capet continued to sway the sceptre of France through a long succession of monarchs, of whom the last actually reigning was the unfortunate Lewis XVI. *Moreri. Millot Elemens. Mod. Univers. Hist.—A.*

HUGHES, JOHN, an English poet and polite writer, the son of a respectable citizen of London, was born in 1677 at Marlborough, in Wiltshire, of which county his mother was a native. He received his education in London, and was a student in the academy of Mr. Thomas Rowe, a dissenting minister, at the same time with Dr. Watts, Mr. Say, and others who arrived at eminence. His taste disposed him to the elegant arts and the agreeable walks of literature, and from his youth he was a practitioner in drawing, music, and poetry. He obtained a place in the office of ordnance, and was secretary to various commissions for purchasing lands for the use of the royal docks. His employments under government, and his political principles, induced him to exercise his poetic talent upon public topics; and he published, in 1697, a "Poem on the Treaty of Ryswick;" in 1699 his "Court of Neptune," a poem on the return of king William from Holland; and in 1702, at the death of that king, a pindaric ode entitled, "Of the House of Nassau." These pieces, written in flowing verse, and plentifully besprinkled with the ordinary flowers of poetic diction and mythological allusion, gave him reputation; while his sentiments rendered him acceptable to the whig party, and connected him with Addison, Steele, and other persons of distinction. He employed his pen likewise in various prose translations, and was one of the writers in the periodical papers of the *Tatler*, *Spectator*, and *Guardian*. His pure morality and literary taste made him worthy to take a part in these works, though he had not the humour and vivacity which are requisite for standing prominent among essayists. His taste for music introduced him to the acquaintance of several eminent composers, and led him to write many

pieces for musical accompaniment. Of these, were an ode performed at Stationers'-hall; six cantatas set by Dr. Pepusch; and an opera entitled "Calypso and Telemachus," set by Galiard, and intended to prove that the English language was as capable as the Italian of being allied to music. This last was much superior in the poetry to the Italian operas; but, for want of being supported by the first singers, it had little success on the stage. He also wrote a masque entitled "Apollo and Daphne," which was set by Dr. Pepusch, and performed at Drury-lane. These, and other pieces of the kind, seem to have placed him at the head of poetical writers for music in his time; but this class has not among us attained a high degree of reputation.

In 1715 Hughes published, by subscription, an edition of Spenser, by which he gained credit as an elegant critic, though he displayed no great compass of antiquarian knowledge. Soon after this period he obtained the patronage of lord chancellor Cowper, who raised him to an easy competence by the appointment, in 1717, to the place of secretary to the commissions of the peace. A decline in his health interrupted the enjoyment of his good fortune, but did not preclude his literary exertions. Under great bodily languor, but with unabated mental faculties, he composed his tragedy of "The Siege of Damascus," which was brought on the stage on February 17, 1719-20, on which very night the author expired, at the early age of forty-three.

Hughes was a man very generally beloved and respected. His temper was amiable, his morals were pure, and his integrity inviolate. All his correspondents (Pope among the rest) treat him with affectionate regard. His genius, however, cannot be estimated above mediocrity, nor has the force of panegyric been able to rescue one single poem of his from oblivion. He keeps a place, indeed, among the English poets, but he is never met with in quotation or recitation. The tragedy of the Siege of Damascus is what alone at present supports his name. It has a happy fable and many good lines, and still occasionally takes its turn upon the stage. His poems were collected soon after his death by his brother Jabez, also a poet and a scholar. In 1735 a complete collection of his poems and dramatic pieces, with an account of his life, was published in two volumes 12mo, by his brother-in-law William Duncombe, esq. "A Collection of Letters between several Persons of Eminence," in two volumes 12mo, was published in 1772, to which the celebrity of our poet's name gave the leading title, though

his letters are comprised within the first volume. A considerable proportion of them are written to earl Cowper. *Biog. Britan. Anderson's Lives of Poets.*—A.

HUGO, CHARLES-LEWIS, a learned French bishop in *partibus infidelium*, and various writer at the close of the seventeenth and in the former part of the eighteenth century, concerning the time and place of whose birth we have no information. From the first volume of his "Annales" we learn, that he became a canon-regular of the order of Prémontré, at the abbey of Jovilliers; that he was admitted to the degree of doctor of divinity; and that he was nominated coadjutor of the abbot of Etival, in the year 1710. Afterwards he was appointed by the pope abbot of Fontaine-André. In 1722 he quitted this abbey, and returned to that of Etival, to succeed the abbot Godin. As he maintained that his church was exempt from episcopal jurisdiction, and dependent only on the holy see, he became involved in contests with the bishop of Toul; and he gloried in the perseverance and spirit with which he defended himself, in Lorraine and at Rome, orally and by writing, and in having been repeatedly proscribed and exiled, from 1725 to 1728, without being shaken by the menaces of the great, or in the least degree sacrificing his privileges. In the year last mentioned the pope, by way of compensating him for his sufferings, honoured him with the episcopal character, by nominating him bishop of Ptolemais. He died at his abbey in the year 1739, in a very advanced age. For the titles of the pieces which he published in defence of the privileges of his church, we refer to our authority. Besides these, he published, "A Refutation of the System of the Abbé Faydit, relative to the Doctrine of the Trinity," 1699, octavo; "A Criticism on 'The History of the Canons-regular'," a work written by father Chaponel, 1699, 12mo; "The Life of St. Norbert, Founder of the Order of Prémontré," 1704, quarto; "An historical and critical Treatise on the House of Lorraine, &c." 1711, octavo, which, on account of the freedom with which crowned heads are treated in it, was published under the borrowed name of Baleicourt, and pretendedly printed at Berlin; some other pieces to which the preceding work, and the censure passed on it by the parliament in 1712 gave rise, which are enumerated by Moreri; "The History of Moses," 1698, octavo; "Sacrae Antiquitatis Monumenta historica, dogmatica, diplomatica, &c. Notis illustrata," 1725 and 1731, in two volumes folio; "Sacri & Canonici Ordinis Præmonstratensis

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Annales, in duas Partes divisi, Pars prima, Monasteriologiam, sive singulorum Ordinis Monasteriorum singularem historiam complectens," 1734 and 1736, in two volumes folio, &c. Moreri.—M.

HULDRICH, JOHN-JAMES, a learned Swiss Protestant divine who flourished at the beginning of the seventeenth century, was descended from a family of some consideration, and born at Zurich, in the year 1683. After receiving a liberal education in his native city, he went to Bremen, where he attended the lectures of M. Hase, the elder, and particularly applied himself to the study of Hebrew, and the rabbinical writings. From Bremen he went to Holland, and published there, in 1705, a work entitled, "Sepher Toledot Jesco," i.e. "The History of Jesus the Nazarene." It is a volume in quarto, written in Hebrew, accompanied with a Latin version and notes by the editor. The original is a life of Jesus Christ, drawn up by a Jew, and replete with the most atrocious calumnies. These the editor has abundantly refuted in his notes, and spared no terms of obloquy in order to hold out the author to detestation. Upon his return to Zurich, in 1706, he was made chaplain of the orphan-house; and four years afterwards appointed professor of moral Christianity in the lesser college. With this appointment was afterwards connected the professorship of natural law, which led the author to draw up "A Commentary on the Book of Puffendorf concerning the Duties of a Man, and a Citizen." M. Huldrich was invited to settle at Heidelberg, and at Groningen; but he preferred remaining in his native country, where he died in 1731, about the age of forty-eight. Besides the articles above mentioned, he was the author of "Miscellanea Tigurina," in three volumes octavo; and a number of "Sermons," in the German language. Moreri.—M.

HULSEMANN, JOHN, a learned Lutheran divine and theological professor, was born at Essen, in Friesland, in the year 1602. No pains appear to have been spared in giving him the advantages of a good education. After passing through different preparatory schools, he was sent to pursue his academical studies at Rostock, in 1621; and in the following year was removed to Wittemberg, where he closely attended the ablest professors till 1627. In that year he went to Leipsic, where he acquired no little applause by the learning and talents which he discovered in the theses which he maintained in that university. In the same year he visited the Low-countries, and France,

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and after spending the winter at Paris, returned in 1628 to Germany, where he was admitted a licentiate in divinity. In 1629 he was offered a church in East Friesland, which he refused, preferring still to a settlement the further prosecution of his studies in the principal German universities. The first public post in which we find him, is that of the theological chair in the university of Wittemberg, which he occupied for several years, with distinguished success and reputation. While he retained this appointment, recourse was frequently had to his advice and abilities in the management of ecclesiastical affairs, and the government of the university. In the year 1645, he was placed at the head of the Lutheran doctors who were sent to the celebrated conference at Thorn, called the *charitable conference*, as its object was to attempt a re-union between the Romish, Lutheran, and Reformed persuasions: but which ended, like many similar meetings, in widening the differences between the parties, instead of terminating them. On the death of Matthias Hoë, Hulsemann was nominated first preacher to the court, and ecclesiastical counsellor; but soon after he had received these honours he was induced to remove to Leipsic, where he was appointed pastor of St. Nicholas, professor of divinity, and assessor of the consistory. About the same time he was presented to a canonry of Zeitz. In 1651, he was nominated provost, and senior member of the chapter of Naumburg; in 1653 received into the decemvirate of the academy at Leipsic; and in 1657 made canon of Meissen. His last promotion was to the superintendency of the churches at Leipsic. He died in 1661, when about fifty-nine years of age. His principal works are, "Collegium publicum Anti-papisticum;" "Breviarium Theologicum;" "Manuale Confessionis Augustanæ;" "Calvinismus irreconciliabilis;" "Methodus Concionandi;" "De Auxiliis Gratiae;" "Extensio Breviarii Theologici;" and "A Relation of what took Place in the Conference at Thorn," in the German language. *Moreri.*—M.

HULSIUS, ANTHONY, a learned Protestant divine and professor of the Oriental languages, was born at a small village in the duchy of Berg, in the year 1615. He pursued his studies at Wesel, and afterwards at Deventer, where he distinguished himself by the extraordinary proficiency which he made in Oriental literature. For the purpose of further improvement, he visited England, and France, and made a considerable stay at Geneva. In 1640 he returned to Holland, and four years afterwards was chosen

minister of Breda, where he diligently discharged the duties of the pastoral office for twenty-five years. In 1669 he was nominated regent of the Flemish college at Leyden; which situation he retained in connection with the professorships of divinity and the Oriental tongues, to which he was appointed in 1676. In these several posts he acquitted himself with eminent ability and reputation for nearly ten years. He died in 1685, in the seventieth year of his age. He was the author of a learned work entitled, "Theologia Judaica," 1653, quarto; "Opus Catecheticum didactico-polemicum," 1676; "Non Ens Præ-adamiticum," 1656, &c. *Moreri. Nouv. Dict. Hist.*—M.

HULSIUS, HENRY, son of the preceding, and of the same profession, was born at Breda, in the year 1654. He commenced his academical studies at Duisburg, in 1667, and after six years removed to the university of Marburg. From Marburg he went to Leyden, and thence to Harderwick, where, in 1679, he was admitted to the degree of doctor of divinity. In 1681, he was appointed professor of divinity at Duisburg, and retained that situation till his death in 1723, when he was about the age of sixty-nine. He was the author of "Sulamith," 1683; "Summa Theologiæ," 1689; "De Principio Credendi," 1688; "Somnium," 1684; "De Vallibus Prophetarum Sacril," 1693; "Jura Wilhelmi III. M. Britan. Regis;" "Verba Ithiel, Vchal, & Lemuel," 1693; "Commentarius in Israelis prisci prærogativas ac Bona," 1713; "Causa Dei," 1717; "Melchisedecus," 1706; various "Dissertations," &c. *Moreri.*—M.

HULSIUS, LEVINUS, who flourished towards the close of the sixteenth and the commencement of the seventeenth century, and acquired considerable reputation by his skill in geography, the mathematics, and the knowledge of medals, was a native of Ghent, and by profession an imperial notary. We have no account of the time either of his birth or death, and only learn concerning him, that he resided during the greater part of his life at Nuremberg, and in other cities of Germany. Valerius Andreas has given the following list of his works: "Transilvaniæ, Moldaviæ, & Walachiæ Descriptio," 1595, quarto; "Chronologia Rerum Memorabilium in Hungaria, Transilvania, &c. Gestarum, usque ad Annum 1597," 1597; "Descriptio usus Viatoris & Horologii Solaris;" "De Usu Quadrati & Quadrantis Geometrici ac Chronologici;" "Instrumenta Mathematica," quarto; "Emblemata Aniversaria Academia Altdorfinæ," 1597, quarto; "Duodecim Cæsarium, at LXIV. ipsorum Uxorum ac Parentum

Effigies, ex antiquis numismatibus Æri incisæ," 1596, quarto; and "Series numismatum Imperatorum Romanorum, a Caio Julio Cæsare ad Rudolphum II," 1603, octavo. The two last-mentioned works are exceedingly scarce. *Moreri. Nouv. Dict. Hist.*—M.

HUMBERT, an eminent cardinal of the Roman church in the eleventh century, was a native of Lorrain, who embraced the monastic life at the abbey of Moyenmoutier, in the diocese of Toul, in the year 1015. Here he acquired such reputation for talents and learning, that Pope Leo IX. sent for him into Italy, where he promoted him to the bishopric of the White Forest. About the year 1049, the same pope raised him to the purple, and sent him his legate to Constantinople in 1054, to attempt to restore the ancient union between the eastern and western churches. In this object he was unsuccessful, and returned to Italy during the following year, after having afforded sufficient proof to the Greeks, that the wish of the Roman pontiff was not so much for the establishment of peace and concord, as for the subjugation of the eastern churches to his supreme authority and ghostly dominion. In the year 1059, by order of pope Nicholas II. he drew up the confession of faith for the famous Berenger to sign, in which he laid down the monstrous doctrine, that "the bread and wine, after consecration, were not only a sacrament, but also the real body and blood of Jesus Christ; and that this body and blood were handled by the priests, and consumed by the faithful, and not in a sacramental sense, but in reality and truth, as other sensible objects are." Cardinal Humbert died after the year 1064. He far surpassed all the Latins both in the vehemence and learning which appeared in his controversial writings against the Greeks. They consist of "*Liber adversus Calumnias Michaelis Cerularii, & Leonis Achridani de Azyzo, & Jejuniis Sabbatorum*;" "*Refutatio Tractatus editi contra Latinos a Niceta Pectorato*;" "*Commemoratio eorum, quæ contra Michaellem Cerularium gesserunt Apocrisarii Apostolicæ Sedis Anno 1054*;" and "*Epistola ad omnes Ecclesiæ Catholicæ Filios*." The above are inserted in the sixth volume of Canisius's "*Antiquæ Lectiones*;" and also in the eighteenth volume of the "*Bibl. Patr.*" *Cave's Hist. Lit. vol. II. sub sæc. Hild. Moreri. Dupin. Mosh. Hist. Eccl. Sæc. XI. par. II. cap. ii. and iii.*—M.

HUME, DAVID, an eminent historian and philosopher, was born at Edinburgh in 1711. He was the youngest son of a man of good family, but not opulent; and losing his father in

his infancy, was brought up under the care of his mother, a woman of singular merit. He early displayed a great love for literature, which became his predominant passion; but he could not confine himself to the pursuits of any particular profession, and spent his time in the studies of philosophy and general learning. As his slender patrimony did not permit him to follow his inclinations without some views of profit, he was induced in 1734 to go to Bristol with recommendations to some eminent merchants, apparently to gain some commercial employment. But in a few months he found (as he says) that scene totally unsuitable to him; and went to France with the intention of prosecuting his literary pursuits in a country retreat, resolving to supply by economy his pecuniary deficiencies. He resided first at Rheims, but chiefly at La Fleche in Anjou, and passed three years very agreeably in that kingdom. In 1737 he came to London, and in the end of the following year published his "*Treatise on Human Nature*," which he had composed during his residence in France. Immediately afterwards, he went to Scotland to his mother and elder brother, who was residing upon and improving his paternal estate.

Mr. Hume's ardent passion for literary fame, which he acknowledges to have been the great spring of his exertions, received a severe mortification from the neglect attending his first publication, which "fell dead-born from the press, without reaching such distinction as even to excite a murmur among the zealots." He was not, however, discouraged, but proceeded in his course of studies, and in 1742 printed at Edinburgh, "*Essays, moral, political, and literary*." The more popular and familiar form of this work, with the elegance of its style, caused it to be favourably received, and made him amends for his former disappointment. In 1745 he received an invitation from the young marquis of Annandale to come and live with him in England. The family of that nobleman were also desirous that he should be put under Mr. Hume's direction, and the connection lasted for a twelvemonth. At the end of that time he stood candidate for the professorship of moral philosophy in the university of Edinburgh, and was powerfully supported by the interest of some persons of rank. The presbytery, however, exercised the negative allowed them against one of three candidates named by the town-council, to the exclusion of one whose principles they thought inimical to the established religion.

General St. Clair, in 1746, nominated him

his secretary in an expedition designed for Canada, but which ended in an attack upon the French coast. In 1747 he attended the general in the same station, upon a military embassy to the courts of Vienna and Turin. These two years passed agreeably in good company, and increased his knowledge of the world, as well as his little stock of fortune: the latter, by his frugality, had now accumulated to the handsome sum, as it then appeared to him, of a thousand pounds. Without any taint of avarice, Hume was one of those who unite a prudential regard to worldly concerns with the love of letters; and he had early formed those habits of sobriety and regularity which are the surest preservatives against hurtful excesses. As he imputed the ill success of his *Treatise on Human Nature* to the dry and systematic manner in which it was composed, he now ventured to new-cast the first part of it, and send it into the world with the title of "*An Enquiry concerning Human Understanding*." This piece appeared while he was abroad; and on his return he was mortified to find that the attention of literary men was all pre-occupied by Dr. Middleton's *Free Inquiry* and the controversies to which it gave rise, and that his performance was entirely overlooked. He then went into Scotland, and lived two years with his brother in the country, occupied in preparing new matter for the press. Meantime he was gratified in learning that his writings (all but the first) were beginning to attract notice, and that answerers, the constant attendants upon new opinions when ably supported, were occasionally making their appearance. For his part, he adopted the inviolable resolution to make no defences or replies, but leave his works to be decided upon by the mature judgment of the public, according to their deserts. His temper was naturally cool, nor does he seem ever to have felt zeal for making converts to his opinions, though he was extremely sensible to the glory of literary reputation.

Finding a metropolis "the true scene for a man of letters," he removed in 1751 from his brother's house to Edinburgh; and there, in 1752, published his "*Political Discourses*," which were received with immediate approbation. In the same year his "*Enquiry concerning the Principles of Morals*" was published in London, a work which he has pronounced to be, in his own opinion, of all his writings of every kind "incomparably the best." It had, however, the fate of most ingenious speculations which do not point to practical utility; it met with little notice. In fact, his own

fundamental principle seems to justify the public in their indifference to such enquiries; for by assigning the denomination of *virtuous* "to every quality or action of the mind which is attended with the general approbation of mankind," and that of *vicious* to the opposite, he supposes the foundation of morals to be already laid in common consent. He obtained in 1752 the agreeable appointment of librarian to the faculty of advocates in Edinburgh—a place of little pecuniary emolument, but affording the command of a large and curious collection of books. It was this circumstance which seems first to have inspired him with the idea of becoming an historical writer, as it was probably his local situation which suggested as his first subject the "*History of England under the House of Stuart*." A quarto volume of this work, containing the reigns of James I. and Charles I. appeared in 1754; and, contrary, as he says, to his sanguine expectations, was assailed by all parties with "one cry of reproach, disapprobation, and even detestation." The reason that he assigns for this reception, that "he had presumed to shed a generous tear for the fate of Charles I. and the earl of Strafford," could not have operated upon all the classes of his censurers; but his undisguised contempt for all religions, of which he recognises but two species, superstition and enthusiasm, together with that impartiality which made him freely expose the faults of all parties, would naturally unite against him persons of the most opposite principles. The work was not only decried, but neglected; and so completely was he mortified, that had not war broken out at that period between England and France, he would certainly have retired to some provincial town of the latter kingdom, have changed his name, and for ever renounced his country. His constitutional tranquillity, however, returned, and he proceeded in his task. In the interval, he published his "*Natural History of Religion*," with some other pieces, which did not excite the attention he seems to have expected.

The second volume of his *History*, comprising the period from the death of Charles I. to the Revolution, appeared in 1756, and was better received than the first had been. He was now encouraged to take a wider range of English history, and in 1759 he published his "*History of the House of Tudor*." This, he says, excited a clamour against him almost equal to that attending the first volume. His reputation as an historian, however, continued to gain ground; so that he was induced to go back to the earlier periods, and write down to

the point at which his last work had commenced. These two additional volumes appeared in 1761, and his "History of England" thenceforth became a standard book, read by all, at home and abroad, who wished to take a compendious and interesting view of English affairs. On a performance so well known, few remarks are requisite. It is generally allowed, that his researches into the origin of the English constitution are not remarkable for depth or accuracy, and that he has too readily admitted the idea that the liberties of the country are of modern date, and were so many forced concessions from the sovereigns. In his account of the Tudors and Stuarts, there seems a manifest design of exaggerating the despotism of the former, in order to lighten by comparison the usurpations and high pretensions of the latter. But after allowance is made for this systematic bias, Hume will be found free from the partialities which so commonly influence national historians; enlarged and truly philosophical in his views of events and characters; acute and sagacious in his deductions of causes and effects; and judicious in the selection of those topics which render the study of history useful as well as entertaining. His style is clear, lively, sometimes eloquent, always agreeable, but careless and incorrect.

The copy-money obtained for these works, joined to a considerable pension granted him by the crown as a literary man, through the influence of lord Bute, had now secured him an independence, with which it was his intention to live retired in his native country; but in 1763 he received an unexpected invitation from the earl of Hertford, to attend him on his embassy to Paris, with the near prospect of the secretaryship to the embassy. This was an offer too flattering to be resisted. He accompanied that nobleman, and received the expected appointment at Paris. His character as a writer and a philosopher was well known in that capital, and procured him an excess of attention and civility, which might have turned the head of a younger and less sedate person. Not only the men of letters, but men of rank, and especially ladies of quality, vied with each other in the compliments paid him. This situation could not fail of being delightful to one who was fond of refined society, and somewhat vain of literary reputation. He remained as *chargé d'affaires* after the departure of lord Hertford in 1765, and did not return to England till the beginning of 1766. He brought over with him that singular and paradoxical character Jean Jacques Rousseau, who, having

excited persecutions against himself in every country near him, was induced to seek for an asylum in the only land of true liberty. Though it sufficiently appears that Hume's conduct towards him was not only kind and generous, but extremely delicate, the capricious philosopher, who imagined that all the world was leagued against him, betrayed such groundless and unworthy suspicions of him, as finally dissolved their friendship.

Mr. Hume had now acquired a relish for public life and its advantages, that caused him, in 1767, to accept the post of under-secretary of state, offered to him by general Conway, which he held till the resignation of that minister in 1769. He then made a final retreat to Edinburgh, expecting to enjoy a comfortable old age by means of the friends, reputation, and opulence, he possessed, which last had reached the measure of one thousand pounds annual income. In that literary metropolis he drew round himself a chosen circle of suitable associates, with whom he lived upon easy and familiar terms, generally admired and respected, even by those whose profession necessarily occasioned a reserve in their communication with him. In the spring of 1775 he was attacked with a disorder in his bowels, which at first caused no alarm, but which, by its continuance, at length declared itself incurable. This is the idea he himself gives of it in a sketch of his life, written April, 1776; and with such tranquillity did he survey his approaching end, that his habitual gaiety was not in the least impaired by the prospect. With little bodily pain, and no mental decline, he gradually sunk into a state of exhaustion, which carried him off on August 25, 1776, in his sixty-fifth year. "He died," says his physician, Dr. Black, "in such a happy composure of mind, that nothing could exceed it." His intimate friend, the celebrated Dr. Adam Smith, who has added a letter to the sketch above mentioned, thus sums up his character. He was one "concerning whose philosophical opinions men will, no doubt, judge variously, every one approving or condemning them, according as they happen to coincide or disagree with his own; but concerning whose character and conduct there can scarce be a difference of opinion. His temper, indeed, seemed to be more happily balanced, if I may be allowed such an expression, than that perhaps of any other man I have ever known. Even in the lowest state of his fortune, his great and necessary frugality never hindered him from exercising, upon proper occasions, acts both of charity and generosity. It was a frugality

founded, not upon avarice, but upon the love of independence. . . . His constant pleasantries were the genuine effusion of good-nature and good-humour, tempered with delicacy and modesty, and without even the slightest tincture of malignity. . . . That gaiety of temper, so agreeable in society, but which is so often accompanied with frivolous and superficial qualities, was in him certainly attended with the most severe application, the most extensive learning, the greatest depth of thought, and a capacity in every respect the most comprehensive. Upon the whole, I have always considered him, both in his lifetime and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man, as perhaps the nature of human frailty will permit." This is a portrait drawn by a friend, yet it does not appear to deviate materially from the truth. We may, however, reasonably demur to Dr. Smith's moral estimate in attributing the perfection of virtue to a man whose leading principle was, by his own confession, selfish (the acquisition of literary fame), and who never seems to have made any of those sacrifices of interest and inclination to public good, in which virtuous action chiefly consists. Further, whatever degree of freedom of discussion may be justifiable with the benefit of mankind in view, it may be doubted whether a mere fondness for speculation, or a love of philosophic applause, will morally excuse a writer for sporting with opinions which are commonly held of the highest importance to human welfare.

After his death, in 1779, were published his "Dialogues concerning Natural Religion," octavo; a performance at least equal in elegance, acuteness, and ingenuity, to any of his preceding works. Its general tendency is to favour scepticism, though an apparent preponderance is given to the arguments for pure theism. In 1783 appeared "Essays on Suicide" in his name, which their critic, in the *Monthly Review*, affirms from his own knowledge to be really his, and to have been intended to be published by him in his life-time, but set aside on account of threats of prosecution to the bookseller. They contain some of his most obnoxious principles in the grossest and most offensive form. *Hume's Account of his own Life, and Dr. Smith's Letter.*—A.

HUMMELIUS, JOHN, a celebrated German mathematician in the sixteenth century, was born at Memmingen, in the year 1518. He received his early education in his native place, and as he soon discovered a partiality for mathematical pursuits, some of his townsmen, who

were conversant in those sciences, encouraged him by their advice and assistance in following the bent of his mind. Afterwards he went to the university of Strasburg, where he distinguished himself so much by his application and proficiency, that the ablest masters in that seminary took delight in communicating to him their information. In 1540 the magistrates of Memmingen sent him to pursue his studies at Wittemberg, where he was admitted to the degree of M.A. and appointed to the office of mathematical tutor. Some time afterwards being ordered home by the senate, Melancthon, whose friendship he had obtained, wrote on his behalf to the magistrates, requesting that he might be permitted to prolong his stay at Wittemberg. In this application he succeeded; but about the year 1544 he received a fresh order to return to Memmingen, and was appointed minister of Blesse, a town in the neighbourhood of that city. Here he continued his favourite pursuits with all the ardour which a proper attention to his ministerial duties permitted. When the *Interim* was enforced by the emperor Charles V. Hummelius refused to subscribe to it, and was banished; but afterwards his skill in the mathematics recommended him to the favour of that prince, who bestowed on him high marks of his esteem. In the year 1553, the emperor raised Hummelius to the dignity of count palatine, at the time when he filled the chair of mathematical professor at Leipsic. Some time before, he had presented to that prince, at Brussels, a clock of his invention, constructed in a singular and ingenious manner. Hummelius also invented several useful mathematical instruments, and added valuable improvements to others, known before his time. He died in 1562, when only forty-four years of age, leaving behind him many mathematical works which have not been communicated to the public, and deeply regretted by the learned men of his time, who vied with each other in testifying their respect for his memory, both in prose and verse. *Moreri.*—M.

HUMPHREYS, LAURENCE, a learned English divine in the sixteenth century, was born at Newport-Pagnell, in Buckinghamshire, about the year 1527. He was educated in classical learning at Cambridge; but being afterwards removed to Oxford, in 1547 he was chosen a demy of Magdalen college in that university. In 1549, he was admitted to the degree of B.A. and was also elected a fellow of his college. Having proceeded M.A. in 1552, he was made Greek reader of his college, and, after applying himself closely to the study of divinity, entered

into holy orders. In the year 1555, the president, vice-president, dean, &c. of his college gave him permission, "who in the opinion of all was much commended for his life and conversation, as also for the excellency of his learning and wit," to travel abroad for improvement during one year, on the condition that he should avoid those places which were deemed heretical, as well as the company of those who were authors or favourers of heretical opinions. This licence furnished him with the means of withdrawing from the reach of queen Mary's jealous and savage instruments of persecution, and of pursuing his religious enquiries in company with men whose opinions were congenial with his own. Accordingly, he repaired to Zurich, where he associated with the English Protestant exiles. After the death of queen Mary he returned to England, and was restored to his fellowship in Magdalen college, from which he had been expelled on account of his not having returned within the time prescribed in his licence for absence, as well as the decided preference which he had shewn for the Protestant religion by the company which he had kept. In the year 1560, he was constituted the queen's professor of divinity at Oxford; and in the following year was elected president of his college. In the year 1562, he first took his degree of bachelor, and afterwards that of doctor of divinity. In the year 1564, he was cited, together with Mr. Thomas Sampson, dean of Christ-church, before archbishop Parker, for not conforming to the habits, and not communicating in a kneeling posture. Upon their alleging that their consciences would not permit them to comply, they were put under confinement; but the storm fell chiefly upon Sampson, Dr. Humphreys being in a short time set at liberty. However, he durst not return to Oxford immediately after his release, but retired to the house of a friend in Berkshire, whence he wrote an excellent letter to the queen, praying for her indulgence on points which did not affect the essentials of religion, but concerning which he entertained the most serious scruples. This worthy man had so many friends at court, that at length he obtained a toleration; but he had no preferment in the church till he submitted to wear the habits. For though the bishop of Winchester presented him to a small living within the diocese of Salisbury, bishop Jewel refused to admit him, and said that he was determined to persevere in his refusal till he had good assurance of his conformity.

In the year 1570, Dr. Humphreys appears to

have surmounted his scruples, and was created dean of Gloucester. In 1580, he was removed to the deanery of Winchester, which was the highest preferment which he obtained, on account of the puritanical principles to which he had discovered an attachment. The greatest part of his time he spent in a studious and retired manner, and died in 1589-90, aged sixty-three years. Anthony Wood says of him, that "he was a great and general scholar, an able linguist, a deep divine, and for his excellency of style, exactness of method, and substance of matters in his writings, he went beyond most of our theologians." His religious sentiments were strictly Calvinistical, and he was a bitter opponent of the Papists, particularly of the Jesuit Campian. Wood relates, that archbishop Tobias Matthew, who knew our author well, when speaking of the comparative merits of the two controversialists, declared that "Dr. Humphreys had read more Fathers than Campian the Jesuit ever saw; devoured more than he ever tasted; and taught more in the university of Oxford, than he had either learned or heard." He was the author of *Epistola de Græcis Literis, & Homeri Lectione & Imitatione*, prefixed to a book of Hadrian Junius, entitled, "*Copiae-Cornu*," printed at Basil in 1558, folio; "*De Religionis Conservatione & Reformatione, deque Primatu Regum*," printed at Basil in 1559, octavo; "*De Ratione Interpretandi Auctores*," printed at the same place in 1559, octavo; "*Obadiah Propheta, Hebraicè & Latinè, & Philo de Judice Græcè & Latinè*," printed with the preceding; "*Optimates, sive de Nobilitate, ejusque antiqua Origine, Natura, Officiis, Disciplina, &c. Libritres*," printed at Basil in 1560, octavo; "*Philo Judæus de Nobilitate, Interprete Laurentio Humphrede*," subjoined to the preceding; "*Johannis Juelli, Angli, Episcopi Sarisburiensis, Vita & Mors, ejusque veræ Doctrinæ Defensio*," 1563, octavo; "*De Fermento vitando: concio in Matt. 16. Marc. 8. Luc. 12. &c.*" 1582, octavo; "*Jesuitismi Pars prima; sive praxis Romanæ Curia contra Respublicas & Principes*," 1582, octavo; "*Jesuitismi Pars secunda; Puritano-Papismi seu Doctrinæ Jesuiticæ aliquot Rationibus ab Edmund Campiano comprehensæ, &c. Confutatio*," 1584, octavo; two "*Orations*" in Latin, delivered before queen Elizabeth; "*Seven Sermons against Treason*," 1588, octavo; "*Concio in Die Cinerum*;" and he also revised and corrected "*Joannis Shepreve Summa & Synopsis Novi Testamenti Distichis ducentis Sexaginta comprehensa*," first printed at Strasburg about the

year 1586, octavo; &c. *Gen. Dict. Wood's Athen. Oxon. & Fasti, vol. I. Neal's Hist. Purit. vol. I. chaps. iv. and vii.*—M.

HUNAULD, FRANCIS-JOSEPH, an eminent anatomist, born at Chateau-Briant in 1701, was the son of a physician at Saint Malo. He studied at Rennes and Angers, visited Paris at the age of eighteen, and took the degree of M.D. at Rheims in 1722. Fixing himself at Paris, he studied anatomy with great assiduity under Winslow and Du Verney, and was admitted into the Academy of Sciences in 1724. He accompanied the duke of Richelieu in his embassy to Vienna, as his physician, and ever after retained his confidence, and possessed apartments in his house. On the death of Du Verney, in 1730, Hunauld was appointed anatomical professor in the royal garden in his stead, and soon obtained a very numerous audience. He lectured with fluency, and dissected with great nicety: his anatomical preparations were numerous and delicate, and particularly rich in the branch of osteology. Having become a member of the faculty of Paris, he practised as a physician with success and reputation. A journey to Holland procured him the acquaintance and esteem of the illustrious Boerhaave. In 1735 he visited London; and read before the Royal Society (of which he was made a member) "Reflexions on the Operation for the Fistula Lacrymalis," printed in the Transactions. As he was advancing rapidly to professional fame, he was carried off by a putrid fever in December, 1742, in the forty-second year of his age. Several papers of this anatomist are contained in the Memoirs of the Academy of Sciences from 1729 to 1742. Some of the most curious of his observations relate to the formation of the bones of the skull, and to the lymphatics of the lungs. He published anonymously in 1726 a critique, in form of letters, on Petit's book on the diseases of the bones. One of his last works was a "Disputation on Anchylosis," 1742. *Halleri. Bibl. Anatom. Elog. Dict. Hist. de la Méd.*—A.

HUNIADES, JOHN CORVIN, one of the greatest captains of his age, was Hungarian waivode of Transylvania when the crown of Hungary was contended for, in 1441, between Uladislaus king of Poland, and the partisans of the infant Ladislaus son of Albert king of Hungary. Corvin took part with the former, and assisted him in a civil war which terminated in an agreement that placed Uladislaus on the throne during the minority of Ladislaus. Both parties then turned their arms against the

Turks, who, under sultan Amurath II., were invading the country with a formidable army. Huniades was made general, and defeated the Turks in 1442, before Belgrade and in Transylvania. In 1443, Amurath and Uladislaus opposed each other in person; and Huniades having a separate command of cavalry, made a nocturnal attack on the Turkish camp, which he plundered and burnt, with great slaughter of the enemy. When the peace which succeeded was violated by the Hungarians, at the persuasion of cardinal Julian, Huniades accompanied Uladislaus to the fatal battle of Varna, in 1444; in which the Christian army was entirely defeated, with the death of the king. Huniades drew off the remainder of the forces, and by his vigour soon put himself in a condition to act offensively with success against the Turks. He was declared governor of Hungary for the minor king Ladislaus, then educating at the court of the emperor Frederic, who refused to give him up to the ambassadors of the nation. Huniades therefore made a hostile incursion into his dominions, but could not bring the emperor to compliance. He then prepared for a war against the Turks, and crossed the Danube into Servia, with a view of engaging the despot of that country to join him. Upon his refusal, Huniades treated him as an enemy, and passed on into Bulgaria, expecting assistance from Scanderbeg prince of Albania. During the delay of its arrival, the Turks invested him in such a manner, that he was compelled to fight them. A most obstinate battle of three days ensued, October, 1448, in which, after prodigious exertions, the Hungarians were finally routed; and Huniades, escaping from the field with great difficulty, fell into the hands of the despot of Servia. By him he was detained till he had given his son as a hostage. After his liberation he renewed hostilities with the Turks, and defeated them when invading Servia. The young Ladislaus was restored to his subjects in 1452, and Huniades was continued in the government of Hungary, notwithstanding the attempts of a rival, the count of Cilley, to render him suspected to the king. In 1456, the Turkish emperor, Mahomet II. flushed with the conquest of Constantinople, marched with a mighty army to besiege the bulwark of the Hungarian dominions, Belgrade. Ladislaus in alarm fled to Vienna, and the hostile torrent would have been irresistible, had not Huniades, after defeating a Turkish fleet on the Danube, thrown himself into Belgrade. The monk Capistran, by his success in preaching a crusade, was

instrumental in bringing him large reinforcements; by the aid of which, Mahomet was repulsed with great slaughter in an attack on the town, and obliged to break up the siege. Not long after this glorious success, Huniades was seized with a fever, of which he died at Zemlin, in September, 1456, regarded as the hero of Christendom, and not less esteemed by his enemies than regretted by his friends. He left two sons, the younger of whom, Matthias, was afterwards king of Hungary. *Mod. Univers. Hist. Moreri.—A.*

HUNNIUS, GILES, a celebrated German Lutheran divine in the sixteenth century, was born at Winenda in the duchy of Wirtemberg, in the year 1550. After being instructed in grammar learning at Maulbrun, he was sent to the university of Tubingen, where he applied with commendable assiduity to his studies, and took his degree of M.A. with great applause, when he was not quite seventeen years of age. From this time he devoted himself chiefly to the study of divinity, during eight years, and acquired such a reputation for an extensive and profound acquaintance with it, that at twenty-six years of age he was recommended to the landgrave of Hesse, as a proper person to fill the vacant theological chair at Marpurg. After he had delivered some lectures at that place, and also preached some sermons, as specimens of his abilities, he entered formally on his office of professor, having previously been admitted to the degree of doctor of divinity at Tubingen, and also taken to himself a wife. No sooner had he commenced his new career, than he indulged freely to his disposition for theological controversy, by bitter attacks on the Calvinists in his academical disputations. After displaying his zeal against them in the schools, during six years, in 1584 he began to attack them through the medium of the press; and afterwards he declared war against the followers of Flacius, who maintained the monstrous notion that original sin was the very substance of human nature. By these writings Hunnius rendered himself so famous among the Lutherans, that in 1592 he was invited into Saxony, to reform that electorate. Having accepted the invitation, he was appointed principal professor of divinity at Wittemberg, first minister of the church at the castle, and a member of the ecclesiastical consistory. In these situations his zeal for Lutheranism led him to act in a manner that brands his memory with lasting infamy. For he established a sort of inquisition, which deprived many persons of their employments, and drove them from their

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country. If they refused to sign a formulary proposed by Hunnius and his colleagues, immediately they were looked upon as Calvinists, and found no mercy. The account which Hospinian gives of the cruelties which were then exercised on persons suspected of being Calvinists, cannot be read without indignation and horror. When he had cleared Saxony of such as would not subscribe to his test of Lutheranism, Hunnius was sent for by the duke of Lignitz and Brieg in Silesia, to act the same part in his territories; on which occasion he ejected Leonard Krentzhemius, at that time superintendant of Lignitz, who was charged with the crime of Calvinism. In 1595, he was made superintendant of the church of Wittemberg; and in the same year was engaged in a celebrated controversy with Samuel Huber, on the subject of election and predestination. In this instance the same persecuting spirit was displayed as had appeared in Hunnius's reforms. For not being able to silence Huber, nor to persuade him to renounce his opinions, the magistrates of Wittemberg were instigated to deprive him of his professorship in that university, and to send him into banishment. Hunnius was one of the chief opponents of Gretser and Tanner the Jesuits, in the conference between the Lutherans and Roman-catholics at Ratisbon, in 1602; and he died in the following year, not long after he had completed the fifty-second year of his age. He was a man of considerable learning and abilities; but bigoted and intolerant as a Dominic. His controversial writings are disgraced by the virulence and acrimony which mark them, and particularly one of his most celebrated pieces, entitled, "Calvinus, Judaizans, &c." in which Calvin was accused of so many heretical crimes, that, as Bayle justly observes, "he might have been afraid of being treated like Servetus, had he lain at Hunnius's mercy." His works consist of "Commentaries" on Matthew, John, and almost all the canonical epistles, in Latin; short German notes on the gospels and epistles; "Homilies" on six of the Prophets, &c. "Orations," "Theses," "A Catechism," polemical tracts, &c. An edition of the whole has been published, in five volumes folio. *Melchior. Adam. Vit. Germ. Theol. Bayle.—M.*

HUNNIUS, NICHOLAS, son of the preceding, and like him a Lutheran divine and professor of some celebrity, was born at Marpurg, in the year 1585. He went through his courses of philosophy and theology at the university of Wittemberg, with much applause, and was appointed to the professorship of the former

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faculty, with permission at the same time to deliver lectures on theology. Afterwards he was appointed superintendant of Eilenburg; was admitted to the degree of doctor of divinity; and nominated one of the theological professors at Wittenberg. In 1623 we find him filling the same post at Lubec, where, in the following year, he was created superintendant of the churches. He died in his fifty-eighth year. He was the author of numerous publications; among which were, "Harmonia Evangeliorum Dominicalium cum Historiis Vet. Test;" "Epitome Credendorum;" "Examen Errorum Photinianorum;" and a variety of treatises in controversy with the Catholics and Calvinists. *Moreri. Bayle.—M.*

HUNNOLD, FRANCIS, a German Jesuit, and celebrated preacher in the former part of the eighteenth century, was a native of the principality of Nassau. His sermons are represented to be some of the best that appeared in Germany at the period when he flourished, and fill six folio volumes, which were first published at Cologne and Augsburg. Afterwards editions of them were multiplied in the different provinces of Germany. It has been objected against them, that the author too frequently wanders from the subject which he has undertaken to discuss, and that he sometimes shews a want of judgment in the examples which he selects for the purpose of illustrating what he has advanced. *Nouv. Dict. Hist.—M.*

HUNT, JEREMIAH, a learned and respectable English nonconformist divine in the eighteenth century, was born at London, in the year 1678. After being instructed in grammar learning, he commenced his academical studies under the reverend Mr. Thomas Rowe, in London. From his seminary he removed to Edinburgh, and from thence went to the university of Leyden. While he was there, Dr. Lardner informs us that he studied ecclesiastical history and sacred geography under the very celebrated Frederic Spanheim; and attended the lectures of the other professors of philosophy, civil law, and divinity; particularly the very useful lecture of Perizonius upon universal history, which held ten months, and was always well attended. He preached occasionally while he was in Holland, to a small English congregation at Amsterdam. Upon his return to England, he officiated for three years as assistant preacher to a congregation at Tunstead, near Norwich, where he was greatly esteemed. He afterwards removed to London; where, in 1707, he was chosen pastor of the congregation of Protestant Dissenters at Pinner's-hall;

and he discharged the duties of that office, with great fidelity and reputation, for more than seven-and-thirty years. In the year 1729, the university of Edinburgh, out of a regard to his distinguished merit, complimented him with the diploma of doctor of divinity. He died in 1744, when in the sixty-seventh year of his age. Dr. Lardner speaks of him as "a man of great capacity, and various learning;" yet, he says, "sincere piety, uncommon meekness of temper, and mildness of speech and behaviour, most amiable and unaffected modesty, and remarkable inoffensiveness and peaceableness, were as distinguishing parts of his character, as learning and knowledge. The benevolence of his temper, his sincerity, disinterestedness, and communicativeness, rendered him a most desirable and valuable friend. He had a good knowledge of the civil law. In early life, he was celebrated for skill in the Hebrew language and rabbinical learning. He was well acquainted with ecclesiastical history, and had read the ancient writers. But the Bible was his principal study; and the knowledge in which he most excelled, was the knowledge of the Scriptures. Few men, I believe, can be named, in any age, who have equalled him therein." Dr. Kippis says of Dr. Hunt, that "among his other qualities, he had an uncommon talent at communicating instruction by conversation, which he carried on in so perspicuous and pleasing a manner, that it mightily engaged the attention, and won the hearts of young people. I have seldom known more enlightened and judicious Christians than those who enjoyed, in early life, the friendship of Dr. Hunt." His preaching was scriptural, critical, paraphrastical, and consequently instructive. It was also very practical, and sometimes pathetically so at the conclusion of his discourses. Excepting several single sermons, the only publication which he committed to the press was a valuable "Essay towards explaining the History and Revelations of Scripture in their several Periods. To which is annexed a Dissertation on the Fall of Man," octavo. After his death, four volumes of his "Sermons," with some tracts, in octavo, were published in 1748, to which was prefixed Dr. Lardner's funeral sermon for him, from which the preceding particulars are chiefly taken. *Tower's Collect. for the Biog. Britan.—M.*

HUNTER, HENRY, a popular divine of the church of Scotland, and various writer, was born at Culross, in Perthshire, in the year 1741. As he afforded early proofs of quickness of apprehension and an inclination for learning, his

parents determined to give him the best education which their circumstances would permit. Accordingly, after he had spent some time at a school in his native place, when he was thirteen years of age he was sent to the university of Edinburgh. In that seminary he so far recommended himself to notice by his talents and proficiency, that at the age of seventeen he was appointed tutor to Mr. Boswell, of Balmuto, at present one of the lords of session. His stay in this situation, however, was but short, owing to a violent illness which attacked his father, whose sick bed he attended with filial duty and affection, for four months preceding his death. After that event our young student accepted of the place of tutor to lord Dundonald's sons, at Culross abbey; but it is uncertain how long he continued in that nobleman's family. In the year 1764, he was licensed to preach by the Presbytery of Dumfries, having passed the several trials before them with great applause. Soon after this he began to preach in public, and acquired considerable celebrity by the popularity of his pulpit talents, while he was courted by persons of all ranks, as a sociable and entertaining companion. After having refused other offers of settlement, he accepted of an unanimous invitation to become minister of South Leith, and was ordained in the year 1766. When he had resided in this situation about three years, during which he married, his curiosity prompted him to visit London. Here he preached in different Scotch meeting-houses with great acceptance, and met with much attention and friendly hospitality. Soon after his return to Leith, he received an invitation to become pastor of the Scotch church in Swallow-street, London; which he declined. In the year 1771, however, he was induced to remove to London, by an unanimous invitation to the pastoral office in the Scotch church at London-Wall. About this time, if we are not mistaken, he was admitted to the degree of doctor of divinity by the university of Edinburgh. For some time after Dr. Hunter's settlement in London, he was sufficiently occupied by the duties of his ministry; but having afterwards determined to educate his own children, he also received into his house a few pupils, whom he could himself superintend. In the year 1783, Dr. Hunter sent into the world the first volume of his "Sacred Biography," which was afterwards extended to the number of seven volumes, and is the most important of his performances. It consists of a series of discourses on the lives of the most eminent characters of the Old and

New Testament, which met with a favourable reception from the public, both on account of the novelty of their plan, the animated sentiments and reflections which occur in them, and the popular and spirited style in which they are written. Soon after the publication of the first two or three volumes of this work, Dr. Hunter accidentally met with a French edition of "Lavater's Essays on Physiognomy," and soon became an enthusiastical admirer of the theories of that author, which are a curious compound of ingenuity, benevolence, and extravagance. After defending them as a system when attacked, and endeavouring in all companies to make converts to them as a science, he determined to translate the work into English; and having communicated his ideas and enthusiasm to Mr. Thomas Holloway, an eminent engraver, that gentleman undertook to furnish the necessary plates. In order to render his English translation as complete as possible, Dr. Hunter paid a visit to Switzerland, in the year 1787, for the sole purpose of procuring information from Lavater. In this visit he was not received with that cordiality which he expected. Lavater considered that the English translation would be likely to prove injurious to the sale of a French edition in which he was concerned. It is said, however, that Dr. Hunter procured at length some information, which greatly conduced to the improvement of his English version. In the year 1789 the first number of this work was published; and the whole, in point of typography, and more particularly the illustrative engravings, is entitled to a distinguished rank among those expensive undertakings which reflect honour on the artists and public spirit of this country. Dr. Hunter's version is said to be faithful, and frequently to render the ideas of the author more definite than they are in the original; but, though sometimes deserving the praise of elegance, it is not exempt from marks of negligence, and inequalities of style.

Much of Dr. Hunter's subsequent time was employed in translating different works from the French language, which are mentioned at the end of this article. In the year 1790, he was elected secretary to the corresponding board of the society for propagating Christian knowledge in the Highlands and islands of Scotland. Previously to this, he had for some time officiated as chaplain to the Scotch corporation; and both of those excellent institutions were greatly benefited by his zealous exertions on their behalf. In the year 1795, he published, "Sermons, preached at different Places, and on various Occasions; collected and re-

published in their respective Order : to which are subjoined Memoirs, Anecdotes, and Illustrations, relating to the Persons, Institutions, and Events, connected with the several Subjects," in two volumes octavo. In the year 1798, he published eight "Lectures on the Evidences of Christianity," accompanying four lectures by the reverend John Fell, and intended to complete the plan of that gentleman; which contain a popular and useful elucidation of the proofs in favour of the Christian religion, arising from its internal evidence, its beneficial influence, and the superior value of the information which it conveys with respect to futurity. During the latter years of his life Dr. Hunter's constitution suffered severe shocks from the loss of three of his children, which contributed, among other causes, to render him unable to withstand the attack of disease. Having being seized with an inflammation on the lungs in the autumn of the year 1802, it terminated in a rapid decline, to which he fell a sacrifice at Bristol Hot-wells, on the 27th of October, in the sixty-second year of his age. Dr. Hunter possessed a respectable share of learning, and his writings display much eloquence and imagination, as well as an extensive acquaintance with human nature. As a pulpit orator, his manner was unaffected, solemn, and impressive, and he retained to the last much of the popularity with which his early labours were attended. His heart was benevolent and friendly; and as his feelings were quick and powerful, he obeyed their impulse, in the exercise of hospitality and charity, and in indulging to the pleasures of social intercourse, often beyond the limits which a proper regard to economy and prudence would have prescribed. The translations of foreign works which Dr. Hunter published, besides his version of Lavater, were "Letters of Euler to a German Princess, on different Subjects in Physics and Philosophy," 1795, in two volumes octavo; "The Studies of Nature, by James Henry Bernardin de Saint Pierre," &c. 1795, in five volumes octavo; a volume of "Sermons," from the French of Saurin, in continuation of the plan of Mr. Robinson, 1796, octavo; Sonnini's "Travels in Upper and Lower Egypt," &c. 1799, in three volumes octavo; and "Castera's Memoirs of Catharine II. Empress of Russia," &c. in two volumes octavo. During the present year, two volumes of "Sermons, and other miscellaneous Pieces," have been published from his MSS. with a biographical sketch of the author's life, &c. prefixed, from which we have chiefly taken the preceding particulars.—M.

HUNTER, WILLIAM, an eminent anatomical teacher and medical practitioner, was born in 1718 at Kilbride, in the county of Lanerk. His father, John Hunter, descended from a younger branch of the family of Hunter of Hunterstown, lived upon a small estate which he had purchased with others in that parish, and which, after the education of a large family, was the only possession remaining to him at his death. William, the seventh child, was from his youth of a diligent and careful disposition, with a great turn for observation, and indefatigable application to make himself master of all he wished to learn. His quiet and steady temper seemed to fit him for retired and unambitious life, and he was sent at the age of fourteen to the university of Glasgow as a student of divinity. His sedulous enquiries into theology and ecclesiastical history, together with some impressions in favour of the Arian doctrines which he had received in conversation with an uncle, rendered the idea of subscription to the articles of the Scotch church so repugnant to his feelings, that he willingly listened to a proposal from Mr. Cullen, afterwards the celebrated medical professor, to become a domestic pupil of medicine with him at Hamilton, where he was just settled. This took place in 1737; and Mr. Hunter passed nearly three years, which he often declared to be the happiest in his life, in the house of his friend and preceptor. It has been mentioned, in the life of Dr. Cullen, that the partnership which afterwards took place between them contained the very liberal article, that each of them should alternately pursue further improvement in some medical school. Hunter, in consequence, repaired to Edinburgh in November, 1740, where he attended the winter course of lectures, among which were those of Dr. Alexander Monro, senior, in anatomy. In the summer of 1741, he arrived in London, with a recommendation to Dr. James Douglas, then an eminent teacher of anatomy in the metropolis, and a practitioner in midwifery. The favourable opinion of his talents and character with which he inspired this physician, produced an invitation from him to reside in his family as an assistant in his dissections, and a private tutor to his only son. This offer was too flattering to be rejected. Dr. Cullen readily gave his assent to a change of plan which opened a path to his friend's advancement, and Mr. Hunter's venerable father, then near his end, but faintly resisted. Dr. Douglas liberally promoted the young man's improvement by enabling him to enter as a surgeon's pupil at St. George's hospital, and as a

dissecting pupil under the able anatomist Dr. Frank Nichols. He attended to the anatomical art with so much assiduity, that Dr. Douglas was at the expence of having several of his preparations engraved. This generous patron was, however, taken from him by death, in April, 1742; and Hunter, though continuing to reside in the house of the widow, found that he was henceforth to depend upon his own exertions for professional success. He soon proved that he had a right to place a confidence in his own abilities; for a paper "On the Structure and Diseases of articulating Cartilages," which he communicated to the Royal Society in 1743, and which was printed in the *Philosophical Transactions*, vol. 42, was admired for the novelty and ingenuity of its observations. It was now his determination to establish himself as an anatomical teacher in London; but it was some time before he saw the way clear before him. His commencement was in consequence of the desire of a society of navy-surgeons, laudably bent upon professional improvement, who had engaged Mr. Samuel Sharpe to deliver to them a course of lectures on the operations of surgery at a private apartment which they hired. On Mr. Sharpe's declining the office, Mr. Hunter was solicited to continue it; and he gave so much satisfaction, that he was requested to add to it a course of anatomical lectures, which began at their room in 1746. It was some time before he overcame a diffidence which rendered speaking in public an anxious task; but at length he acquired that facility for which he was peculiarly distinguished, and which made the delivery of lectures a source of real pleasure to him. Of the first pecuniary emoluments derived from his labours he was so liberal to necessitous friends, that he was reduced to some temporary embarrassment; which produced a resolution to be for the future as cautious in lending money, as he was averse to borrowing it. His own habits were strictly economical, and laid the foundation of that ample fortune which he so freely expended upon objects of public utility.

In 1748 he made a tour to the continent with his pupil young Douglas, of which the most remarkable circumstance was his introduction to Albinus at Leyden, whose admirable anatomical preparations augmented his zeal to excel in the art of injection, so essential to the progress of physiological science. He had been received into the corporation of surgeons; but he found the practice of surgery so unpleasant to his feelings that he soon relinquished it, and confined his professional exertions to the two

characters of an anatomical teacher and a practitioner of midwifery. His progress in the latter capacity was accelerated by his being elected surgeon-accoucheur, first to the Middlesex hospital, and afterwards to the British Lying-in hospital. The delicacy of his person and manner, and the perfect propriety of his behaviour, did not a little contribute to his success. In 1750 he obtained the degree of M.D. from Glasgow; and as his reputation increased, was much consulted as a physician, both in cases connected with his practical branch, and in those which required peculiar anatomical skill in their investigation. He now quitted the family of Mrs. Douglas, and took a house in Jermyn-street.

The life of a man rising gradually to eminence in the medical profession usually affords little interesting matter to the biographer. It is chiefly spent in the repetition of similar occurrences, and the professional character generally at length predominates over all distinctions. Dr. Hunter's services to science are almost alone worthy of particular record. As a member of the newly-instituted Medical Society, he published in the first volume of their "Observations and Inquiries," 1757, the history of an aneurysm of the aorta, with some remarks upon aneurysms in general, which are very valuable in a practical view. In the course of these remarks, he was the first who noticed a peculiar species of this disease, proceeding from the wounding of an artery through a vein, with which vessel, after healing externally, the artery continues to maintain a communication. This singular affection has since been named an aneurysmal varix. Of his other papers in the subsequent volumes of the same collection we shall not attempt to give an analysis, but shall just notice some of the most important. A case of emphysema, followed by remarks on the cellular membrane, contains useful directions concerning the treatment of collections of wind and water under the skin, and supports the new opinion, that the vesicles in which the fat is deposited are different from the cells which contain water in anasarca. In his own particular branch of practice, he was the first who accurately described the nature of the retroversion of the uterus sometimes taking place in pregnancy, and liable to produce a fatal event if not remedied in time. He also gave some curious observations concerning the symphysis of the pubis, and the partial separation to which it is occasionally subject. All his communications to these memoirs are worthy of attention, and his services to the Medical Society were such,

that at the death of Dr. Fothergill he was very deservedly elected to supply his place as president.

A publication entitled "Medical Commentaries," quarto, 1762, to which a "Supplement" was afterwards added, exhibits Dr. Hunter chiefly as a controversialist, and a claimant of anatomical discoveries. The work is written with elegance, and with a degree of asperity which has attended anatomical not less notoriously than theological controversies. His principal antagonist was professor Monro, junior, of Edinburgh, and the points in dispute were injections of the testicle, the ducts of the lachrymal gland, the origin and use of the lymphatic vessels, and absorption by veins. There is nothing more difficult to ascertain, than the exact share in the improvements of a progressional science due to the individuals who are simultaneously pursuing it with equal ardour and advantages; nor is the determination of any consequence to the science itself. The great doctrine of the absorbent action of the lymphatic system, which is now fully received, at least by the anatomists of Great Britain, was taught and illustrated at the same time in the schools of London and Edinburgh, and exercised the ingenuity of Hunter, Monro, Hewson, and other anatomists. Dr. Simmons has, however, shewn that, so long ago as 1726, M. Noguez, a French anatomist, published the fundamental ideas of this system. Who may first have succeeded in a lucky injection seems a matter scarcely worthy of contest, but Dr. Hunter was extremely tenacious of any claims of this kind, and would not suffer the interference even of his own brother. The "Commentaries" further contained observations on the insensibility of the tendons, ligaments, and membranes, as taught by Haller; and an accurate account of the state of the testis in the fœtus, and of the hernia congenita, by Mr. John Hunter.

So rapidly had Dr. Hunter risen to professional eminence, that in 1762 he was consulted in the pregnancy of the queen, and in 1764 was appointed physician-extraordinary to her majesty. For these distinctions he was indebted to his merit alone. He was elected into the Royal Society in 1767, and in the next year communicated to that body a curious memoir relative to the bones found near the Ohio in America, which, principally from the structure of the teeth, he proved to have belonged to some large quadruped distinct from the elephant, to which they had been commonly ascribed. This was printed in the fifty-eighth volume of the Transactions; and he enriched the sixtieth and sixty-first volume of the same collection with remarks on fossil

bones found at Gibraltar, and a description of the nyl-ghau, an Indian species of antelope. The Society of Antiquaries also admitted him as a member; and in 1768, on the institution of the Royal Academy of Arts, Dr. Hunter was appointed to the professorship of anatomy. This appointment induced him to apply his knowledge to those parts of the science which particularly relate to external form, as studies for the painter and sculptor; and the novelty and ingenuity of his observations in these points displayed the versatility of his talents. To conclude the list of his literary honours, it is to be mentioned, that he was elected a foreign associate of the Royal Medical Society, and of the Royal Academy of Sciences, at Paris.

A professional undertaking which had engaged his attention for a number of years, and had cost much labour and expence, was brought to a conclusion in 1775. This was his "Anatomy of the Gravid Uterus," illustrated in thirty-four large plates made from capital drawings of subjects and preparations, and engraved by the first masters. This great work, equally estimable for its accuracy and admirable for its splendour, exhibited, in a manner greatly superior to any former attempts, the principal changes occurring during the nine months of pregnancy. Some of its delineations were entirely new, and presented discoveries of the author's own. He drew up a detailed anatomical description of the figures, which he did not live to finish. It was completed and published by his nephew, Dr. Matthew Baillie, in a thin quarto volume, in 1794, under the title of "Anatomical Description of the Gravid Uterus and its Contents." In 1778 he thought it advisable to give to the public his "Reflections on the Section of the Symphysis Pubis," a new operation introduced in France, and received with the favour usually attending a bold novelty in that country, but absolutely rejected from practice by the cooler judgment of this. The list of his publications is completed by "Two introductory Lectures to his Anatomical Course," which he had prepared for the press, and appeared after his death, in quarto, 1785.

The benefits Dr. Hunter conferred upon his profession as a writer and lecturer having been stated, it remains to consider him as the founder of a museum destined for public use. When success placed him in the road to fortune, his first object was to accumulate such a sum as might secure to him ease and independence. His industry and frugality soon accomplished this purpose; and his next view was to employ his superfluous wealth in some scheme of pub-

lic utility which might perpetuate his name with honour. The foundation of an anatomical school in the metropolis naturally suggested itself to him as a design of this kind; and about 1765 he presented a memorial to the minister, requesting a grant of ground in the King's Mews, on which he offered to construct an edifice of great expence, and to endow a professorship in perpetuity, both at his own charges. The offer was coldly received, and Dr. Hunter at length purchased a spot of ground in Great Windmill-street, on which he built a house, anatomical theatre, and museum; and he removed thither in 1770. A very extensive and valuable collection of anatomical preparations, in which no labour or cost was spared, was first deposited in his museum. But when collecting becomes a passion, it is incapable of limitation; and Dr. Hunter began to take in objects little connected with his former tastes and pursuits, and from which he might rather expect fame than any other gratification. Besides fossils and other subjects of natural history, he accumulated a vast treasure of Greek and Latin books in the rarest editions; to which he added a cabinet of ancient medals, progressively formed at an expence exceeding £20,000. That a single man, the architect of his own fortune, had a right to indulge himself in the pleasure of possessing rarities, will not be questioned; and if they were of a kind not exactly suited to his acquirements, they were creditable to a member of a literary profession in a learned metropolis. An easy access was always given to persons who wished to view and consult his museum, and its reputation among foreigners reflected honour upon the capital containing it. The great interest he took in it was the cause of his continuing his professional labours to the last, notwithstanding an impaired state of health had given him warnings to retire. A design he had entertained of purchasing an estate for his own residence in Scotland was given up, and he found sufficient employment for his fortune in the increasing demands of his museum. Considering the habits he had acquired, there is little doubt that he consulted his happiness in adhering to his plan of life. He had the satisfaction of seeing part of his numismatical treasures made known to the learned world in a publication by his friend Mr. (now Dr.) Combe, which was entitled "*Nummorum Veterum Populorum & Urbium qui in Museo Gulielmi Hunter asservantur Descriptio Figuris illustrata. Opera & Studio Caroli Combe, S.R. & S.A. Soc.*" quarto, 1783.

His assiduity as a teacher and practitioner

continued unabated till March, 1783, when an attack of a wandering gout to which he was subject, obliged him to keep the house for some days. An apparent recovery induced him, contrary to the advice of his friends, to deliver a lecture; but the effort so much exhausted him, that he fainted away, and a paralytic seizure shortly followed. His intellects remained clear, and he surveyed the approach of death with so much tranquillity, that in his last moments he said to Mr. Combe, "If I had strength to hold a pen, I would write how easy and pleasant a thing it is to die." He expired on March 30th, 1783.

Dr. Hunter was a man of a mild and sedate character, easy in conversation, engaging in his address, steady in the pursuit of his objects, simple and regular in his mode of life. His social feelings appear to have been cool; yet a very respectable surviving sister testifies "that he was to her a firm friend and an affectionate brother, and to her children a steady and liberal benefactor." She adds, "that to her certain knowledge, though putting a considerable value upon money, and having always before him some object for which he wished to save it, he not unfrequently assisted his friends with considerable sums." As a practitioner, he was cautious perhaps to the verge of timidity, but singularly qualified to inspire confidence in his patients. In consultations with his brethren, he delivered his opinion with candour and diffidence. As a lecturer, he peculiarly excelled in the clearness of his demonstrations. No man has so much contributed to the propagation of anatomical knowledge in this kingdom, and to the reputation of London as a school for that science. His pupils were extremely numerous, and many of them became eminent teachers. By his will he bequeathed his museum to his nephew, Matthew Baillie, M.D. for a term of thirty years, with a sum for its augmentation, and trustees for the care of it while in London. After that period it is to go entire to the university of Glasgow. *Life of William Hunter, M.D. by Dr. Simmons. Private Communications.* —A.

HUNTER, JOHN, a very eminent anatomist and surgeon, brother of the preceding, was born in July, 1728. As he was the youngest child of the family, and his mother's favourite, and his father, through age and indisposition, was unable to pay much attention to him, he was brought up in a course of indulgence, which proved injurious both to his temper and his progress in learning. It was late and with great difficulty that he was taught to read, and he ac-

quitted himself so ill at the Latin school, that he was soon removed from it. After his father's death he remained upon his mother's hands, an uneducated and ill-governed boy, in whom, however, were discerned the seeds of an acute understanding, and of a bold disposition. As he appeared to have a mechanical turn, and possessed manual dexterity, it was thought best, in the reduced circumstances of the family, to send him to a brother-in-law, who was settled in Glasgow, as a carpenter and cabinet-maker. This person's ill success in business threw the youth again into an unemployed condition; when, hearing of his brother William's success in London, he requested to be allowed to visit him, and try whether he could not make himself useful as an anatomical assistant. William accordingly embraced the proposal, and John arrived in London in September, 1748. He soon shewed himself dexterous at dissection, and was put into a course of instruction and practice, which could not fail of making him an expert anatomist. He was far enough advanced in the winter of 1749 to undertake the instruction of the dissecting pupils.

In the mean time he was initiating in the practice of surgery, first at Chelsea hospital, and afterwards at St. Bartholomew's. It does not appear with what intention he was entered as a gentleman-commoner at St. Mary's-hall, Oxford, in 1753; literary distinction seems never to have been his ambition, nor, indeed, within his reach. This he probably soon discovered, for we find no intermission of his professional pursuits in London. He was admitted by his brother to a partnership in his lectures in 1755, and was house-surgeon at St. George's hospital in 1756. His labours in dissection and anatomical preparation were assiduous almost beyond example, and were of great service to his brother's collection. When he had made himself complete master of human anatomy, he began to prosecute enquiries into that of other animals, particularly for the purpose of elucidating the vital functions by analogical observations. With the ardour of an enthusiast, he profited of every opportunity to examine rare animals, and procured from the Tower, and from the keepers of wild beasts for shew, the bodies of all those which died in their custody. His excessive application injured his health, for which reason, in 1760, he went abroad as a surgeon on the staff, and served in that capacity at the expedition against Belisle, and in Portugal, till 1763. After his return he settled in London as a surgeon, and added to his income by giving winter courses of practical anatomy, and the operations

of surgery. He still with unabated ardour pursued the study of comparative anatomy; and, for the convenience of carrying on experiments, purchased a piece of ground at Earl's-court, Brompton, where he built a house. At this place he kept several foreign and uncommon animals, of whose manners and habits he was a sedulous observer. He was very deservedly elected into the Royal Society, in 1767; and in order to promote scientific improvement more effectually than could be done by formal meetings, he was the means of associating some of the most active members in a conversation party at a coffee-house, after the public business of the society was ended.

When his brother, Dr. Hunter, in 1768, removed to Windmill-street, he succeeded him in his house in Jermyn-street. In the same year he became a member of the corporation of surgeons, and in the following year, through his brother's interest, he was elected one of the surgeons to St. George's hospital. His first publication, "On the Natural History of the Teeth," quarto, appeared in 1771. It was illustrated with excellent plates, and displayed great accuracy of research. His business increasing with his reputation, he concluded in 1771 a marriage with a lady to whom he had been long engaged, the eldest daughter of Mr. Home, a military surgeon. She was a person of elegant accomplishments, and has lately obliged the public with a volume of poems. His house was now frequented by medical students, who came to finish their education in London, and who were desirous of a residence in a situation so favourable to their improvement. In the winter of 1773 he began a course of lectures on the theory and principles of surgery, in which he brought forwards many opinions peculiar to himself, which were the subject of much discussion, and introduced a peculiar language and reasoning into the London schools. He never attained his brother's facility in lecturing, nor did he ever acquire that methodical way of arranging his ideas, and clearness in expressing them, which are seldom found apart from a regular literary education. Little conversant with books, and following the train of his own thoughts, he adopted notions often highly ingenious, but liable to objections, which he had not considered. He was, however, a real improver in his profession, both in a theoretical and practical view; and some of his experimental attempts have established new and approved modes of treatment in various cases. His perfect knowledge of anatomy rendered him a bold and dexterous operator, and enabled him to un-

dertake some cures which others had pronounced impracticable. His new method of operating for the popliteal aneurysm, by taking up the femoral artery on the anterior part of the thigh, is perhaps the most important of his surgical improvements.

But the fame of John Hunter will principally result from his discoveries in comparative anatomy. This never ceased to be his favourite object of pursuit, and he expended upon it more time and money than cool prudence would have permitted. He enriched the *Philosophical Transactions* with many papers in this branch of science, which we shall not here particularise, as they may be readily found in that collection. Three of these, communicated in one year, procured for him the honorary prize of Copley's annual gold medal. The great number of objects which offered for his investigation, caused him to engage an ingenious young man to live ten years in his house with the sole employ of making drawings and anatomical preparations. An object which may be regarded as the main business of his life, was the formation of an anatomical museum upon a plan absolutely unique, and which he brought to a perfection that rendered it the admiration of all who were capable of judging of its value. It embraced the grand design of exposing to view the gradations of nature, from the most simple state in which life is found to exist, to the most perfect and complete piece of animal mechanism, that of the human species. The preparations elucidating this system were arranged into four classes, according to the functions meant to be explained, and comprised an amazing number of objects taken from the different orders of nature: there was likewise a large series of whole animals preserved in spirits, many of them the rarest ever brought into this country. It may well be imagined, that a long course of years and great expences were requisite for completing such a collection, which, indeed, received continual additions as long as he lived.

To return to biographical occurrences.—Mr. Hunter in 1776 was appointed surgeon-extraordinary to the army. In 1778 he published the second or practical part of his "*Treatise on the Teeth*," in which their diseases were considered. In 1783 he purchased the lease of a house in Leicester-square, to which he removed, and to which he annexed a spacious building for his museum, at a cost much beyond the dictates of prudence. Had his age and state of health, indeed, justified the expectation of a long continuance of the emoluments which were beginning to flow in upon him, no ex-

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penditure connected with his fame could have been thought censurable. About this period his faculties of body and mind seem to have been exerted to the utmost, and every moment had its full employ. The post of deputy surgeon-general to the army was conferred upon him in 1786; and in that year his great and long-expected work "*On the Venereal Disease*," quarto, made its appearance. Few medical performances have been more read; but it underwent some severe criticisms, both practical and theoretical. He also published in this year "*Observations on various Parts of the Animal Economy*," composed of papers already inserted in the *Philosophical Transactions*, with the addition of some new ones. An illness with which he was seized about this time left his constitution impaired, and especially subjected him to an affection of the heart, which came on upon every violent agitation of mind or sudden exertion of body. The office of inspector-general of hospitals and surgeon-general to the army, to which he was appointed in 1790, gave him much additional occupation, and, with his private practice, took up almost his whole time. He resigned his course of lectures to his brother-in-law Mr. Home, and employed all his little leisure in scientific pursuits.

A long series of spasmodic and other uneasy symptoms, all together constituting what is named angina pectoris, had now for some years been occasionally harassing him, and gradually diminishing his capacity for action and enjoyment. They increased in violence from autumn, 1790, and to himself and others portended a suddenly fatal termination. This took place on October 16th, 1793, when he was at St. George's hospital. Something occurring which irritated him, but of the circumstances of which he was not perfectly master, he withdrew into another room, when, in the act of turning round to one of the physicians, he gave a deep groan and dropt down dead.

Mr. Hunter was a man of a warm and impatient temper, but open and undisguised. He was naturally cheerful and social, and his countenance bore the stamp of frankness and animation, though in his latter years it was deeply impressed with thoughtfulness. The admirable print of him from a portrait of sir J. Reynolds strongly confirms the judgment made of it by Lavater—"This man thinks for himself." In originality of genius and powers of investigation he seems to have surpassed his brother; industry and perseverance equally belonged to both. Besides the works already

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mentioned, and his papers in the Philosophical Transactions, he was the author of three papers in the Transactions of a Society for the Improvement of Medical Knowledge, of which he was a principal promoter. At the time of his death considerable progress had been made in the printing of "A Treatise on the Blood, Inflammation, and Gun-shot Wounds," which was published in 1794, quarto, under the inspection of Mr. Home, and contains his fundamental doctrines in pathology and surgery. By his will Mr. Hunter directed that his museum should be offered to the purchase of government; and after some negociations, it was bought for the public use for the sum of fifteen thousand pounds. Possession of it has been given to the college of surgeons, on the condition of exposing it to public view on certain days in the week, and giving a set of annual lectures explanatory of its contents. *Life of John Hunter, by Everard Home. Private Communication.—A.*

HUNTINGTON, ROBERT, a learned English divine in the seventeenth century, who was raised to the episcopal dignity a little before his death, was born at Deorhyrst in Gloucestershire, of which place his father was minister, in the year 1636. His grammar learning he acquired at the free-school in Bristol; whence he was sent, at the age of sixteen, to Merton college, in the university of Oxford. In this seminary he took the degree of B.A. in 1657-8; and he so strongly recommended himself to the members of that society, by his ingenuity, learning, and good behaviour, that they chose him fellow, as soon as he was qualified by their statutes. In 1662-3, he was admitted to the degree of M.A. and, having gone through the usual course of arts and sciences, he now applied himself with the greatest diligence to the study of divinity, and of the Oriental languages. The knowledge which he acquired of the latter, particularly of the Arabic, proved afterwards of infinite service to him: for in the year 1670 he was appointed chaplain to the English factory at Aleppo, and in the month of September sailed from London for Scanderoon. Having landed there towards the close of the year, he proceeded to the place of his destination, where his countrymen gave him a friendly reception. This appointment he retained for eleven years, during which time he particularly applied himself to the discovery and collection of ancient MSS. In this undertaking he was employed by bishop Narcissus Marsh, bishop Fell, and other public-spirited persons in England. To succeed in it, he kept up a correspondence with the learned and eminent of every profession and

degree, which his previous acquaintance with the eastern languages enabled him to do; and he also travelled, not only through the districts adjoining to Aleppo, but to several distant places. After carefully visiting almost all Galilee and Samaria, and examining the opinions, customs, religious ceremonies, and religious books, particularly the copy of the Pentateuch, belonging to the remains of the ancient Samaritans at Naplosa, he took a journey to Jerusalem. In 1677, he made a voyage to Cyprus, for the purpose of examining the library of Hilarion Cigala, archbishop of Justiniana Nova, and primate of that island; but he was not able to obtain an interview with that prelate, who was then obliged to abscond, on account of designs formed by the Turks against his life or liberty. During the following year he undertook a difficult and dangerous journey of one hundred and fifty miles, for the sake of viewing the ruins of the once noble and glorious city of Palmyra. He was prevented, however, from examining those beautiful remains of ancient art, and was in great danger, together with his company, of being destroyed by two Arab chiefs who had taken possession of that district. In a journey which he took to Egypt in 1680, he met with better success, and had the opportunity of collecting several curiosities and valuable MSS. as well as the pleasure of conversing with John Lascaris, archbishop of Mount Sinai. In the following year he paid a second visit to Egypt, and continued, during the whole time of his residence in the east, to improve himself and benefit his country, by rescuing from oblivion curious copies of the Gospels, particular fathers, councils, and other books relating to polite literature and natural history.

At length, Mr. Huntington became impatient to return to his native country, and upon the arrival of his successor in 1682, embarked, and landed in Italy. After visiting Rome, Naples, and the other most considerable places in that country, and taking Paris in his way, where he staid a few weeks, he arrived safe in England, and immediately retired to his fellowship in Merton college. In 1683, he accumulated the degrees of bachelor and doctor of divinity; and about the same time, through the recommendation of bishop Fell, was appointed master of Trinity college, in Dublin. This promotion, though very honourable and advantageous, he at first earnestly refused, and regarded it as a kind of banishment; but he was persuaded to be reconciled to it, and discharged the duties of his station in a manner

highly beneficial to the institution, as well as to the interests of literature. At the same time he greatly promoted the Irish translation of the Bible, which was conducted at the sole expence of the honourable Robert Boyle. Upon the descent of king James in Ireland after the Revolution, Dr. Huntington judged it necessary to retire for safety to England; and though he returned to his college on the reduction of Ireland, yet in 1691 he resigned his mastership, with the determination not to fix his residence out of his native country. In the mean time he sold for seven hundred pounds his fine collection of MSS. about six hundred in number, to the curators of the Bodleian library, having before made a present to that library of several valuable ones. In 1692 he was presented to the rectory of Great Hallingbury, in Essex; soon after which he married. About that time he was offered the bishopric of Kilmore and Ardagh in Ireland, which he refused. However, in 1701, he accepted of the bishopric of Raphoe, in that kingdom; but he survived his consecration only twelve days, dying in the sixty-sixth year of his age. He communicated nothing himself to the public, excepting "An Account of the Porphyry Pillars in Egypt," inserted in the 161st number of the "Philosophical Transactions." Some of his "Observations" are printed in "A Collection of curious Travels and Voyages," in two volumes octavo, published by the ingenious Mr. J. Ray; and thirty-nine of his "Letters," chiefly written by him while abroad, were published by Dr. T. Smith, at the end of his life. *Biog. Britan.*—M.

HURÉ, CHARLES, a learned and eminent French divine, who flourished in the seventeenth and in the former part of the eighteenth century, was the son of a labourer at Champigny-sur-Yonne, in the diocese of Sens, where he was born in the year 1639. As he early discovered a strong inclination for learning, his father, who though in humble, was yet in easy circumstances, was persuaded to let him follow the bent of his mind, and to be educated a scholar. For this purpose he obtained from the archbishop of Sens an exhibition in the college des Grassins at Paris, where our young student distinguished himself by his extraordinary proficiency in the different branches of literature, and acquired universal respect and esteem, by his commendable behaviour, and amiable manners. As soon as he had completed his academical studies, he was admitted into holy orders, and appointed one of the preachers of his college. Not long afterwards he was made professor of belles-lettres; of

which office he discharged the duties with great applause, for five-and-twenty years. At the expiration of that period M. Huré joined the learned solitaires of Port-Royal, with the design of devoting himself wholly to the study of the sacred Scriptures, and of tradition. His family concerns, however, obliging him to return to Paris, he chose apartments in a quiet situation, where some time afterwards he was obliged to engage in educating, and directing the studies of some young persons. Between this employment and the study of the Scriptures M. Huré divided his attention, till he was made principal of the college of Boncourt, where he died in 1717, in the seventy-eighth year of his age. He was a man who, to great candour, an unaffected simplicity of manners, and sincere and ardent piety, united a very happy memory, a solid judgment, great delicacy of taste, an intimate acquaintance with all the Greek and Latin writers, as well as with the Hebrew tongue, and a wonderful facility at expressing himself with purity and ease, in prose and verse. He published an edition of "The New Testament," in Latin, with short notes, which are much esteemed, 1692, in two volumes 12mo; "Novum Testamentum regulis illustratum, seu Canones sacrae Scripturae certâ Methodo digesti," 1696, 12mo, which he afterwards abridged, threw into a new form, and published in French, under the title of "Grammaire sacrée, ou Regles pour entendre le Sens littéral de l'Ecriture Sainte," 1707, 12mo; a French translation of "The New Testament," and of the author's former Latin notes on it, with considerable additions, 1702, in four volumes 12mo; "A Dictionary of the Bible," 1715, in two volumes folio, which is less perfect and comprehensive than that of Calmet; and some short pieces in Latin verse. He was also the author, in part, of the explication accompanying M. de Saci's "Translation of the New Testament;" and of "A Commentary on the Catholic Epistles, and the Apocalypse," in seven volumes 18mo. Mr. Huré was considered to be a moderate Jansenist. *Mereri. Nouv. Dict. Hist.*—M.

HURTADO, THOMAS, a celebrated Spanish divine and professor in the seventeenth century, was a native of Toledo, who entered among the friars minors, and became a regular clerk of that order. He officiated as professor of philosophy and theology, at Rome, at Alcala, and at Salamanca, with great reputation, and died in the year 1659. He was the author of "Systems" of philosophy and theology, according to the doctrine of Thomas Aquinas; "Resoluti-

onum Orthodoxo-moralium, Lib. VI," 1653, folio; "De congrua sustentatione Ecclesiasticorum;" "Resolutionum moralium de Residentia sacra, Lib. XII;" and "Resolutiones de unico Martyrio," written in opposition to the Jesuit Theophilus Raynaud's treatise "De Martyrio per pestem." *Moreri. Nouv. Dict. Hist.—M.*

HUSS, JOHN, a very eminent Bohemian divine and martyr, was born in a country town called Hussenitz, in the year 1373. He received his education at the university of Prague, where he was admitted to the degree of B.A. in 1393, and to that of M.A. in 1395. In the year 1400 we find him pastor of the church called Bethlehem, in that city; and some time afterwards he was appointed professor of divinity in the university. Huss lived at Prague in the highest reputation, both on account of the sanctity of his manners, and the purity of his doctrine. He was also distinguished for his uncommon erudition and eloquence. A Bohemian Jesuit, who was far from being favourable to him, but who had the best opportunity of being acquainted with his real character, says, that "he was more subtile than eloquent; but the gravity and austerity of his manners, his frugal and exemplary life, his pale and meagre countenance, his sweetness of temper, and his uncommon affability towards persons of all ranks and conditions, from the highest to the lowest, were much more persuasive than any eloquence could be." At this time the writings of Wickliff had been introduced into Bohemia, and much read at Prague, where Huss adopted several of his opinions, and in particular those relating to the papal hierarchy, the despotism of the court of Rome, and the corruption of the clergy. In the year 1407, he began to declaim openly with great zeal and vehemence, against the vices by which all the different ranks of clergy were corrupted, as well as the errors in doctrine and discipline then reigning in the church of Rome. From the year 1408, he also used his most earnest and assiduous endeavours to withdraw the university of Prague from the jurisdiction of pope Gregory XII. whom the kingdom of Bohemia had hitherto acknowledged as the true and lawful head of the church. The archbishop of Prague, and the clergy in general, who were warmly attached to the interests of Gregory, were greatly exasperated at these proceedings. Hence arose a violent quarrel between the incensed prelate and the zealous reformer, which the latter inflamed and augmented from day to day, by his pathetic exclamations against the court of Rome, and the

corruptions that prevailed among the sacerdotal order.

There were other circumstances which contributed to increase the resentment of the clergy against John Huss. He adopted the philosophical opinions of the *Realists*, and shewed his attachment to their cause, in the manner that was usual in that barbarous age, by persecuting to the utmost of his power their adversaries the *Nominalists*, whose number was great, and whose influence was considerable in the university of Prague. He also multiplied his enemies at this time, by procuring, through his great credit, a sentence in favour of the Bohemians, who disputed with the Germans concerning the number of suffrages that their respective nations were entitled to in all matters that were carried by election in the university of Prague. The issue of this contest was so offensive to the Germans, that a prodigious number of them, with John Hoffman the rector of the university at their head, retired from Prague, and repaired to Leipsic, where a new university was founded for them by Frederic, surnamed *the Wise*, elector of Saxony, in the year 1409. This event contributed to render Huss odious to many, and particularly to increase against him the resentment of the *Nominalists*, who were peculiarly favoured by the Germans. No sooner had the separatists quitted Prague, than Huss, who in the same year was elected rector of the university, began to inveigh with greater freedom than ever against the vices and corruptions of the clergy, and was even so bold as to recommend, in an open and public manner, the writings and opinions of Wickliff. In this practice he was seconded by his intimate friend Jerome of Prague; and their united labours produced an astonishing effect upon the Bohemians. They attended their preaching in immense crowds; acknowledged the truth and justice of the charges which they preferred against the clerical orders; and began to refrain from purchasing Romish indulgences. Upon this the papal party became fully sensible, that their honours and advantages, their credit and authority were in the greatest danger of being reduced to nothing, if measures were not taken to oppose the efforts of these reformers. With the view of preventing this danger, Subinco, archbishop of Prague, about the year 1409 issued two mandates; one, addressed to all the members of the university of Prague, enjoining them to bring to him all Wickliff's writings which were in their possession, that those in which any errors or heresies should be found might be burnt; and the other addressed to all

the parish-priests and preachers, commanding them to teach the people, that, after the consecration of the elements in the sacrament, there remained nothing but the real body and blood of Jesus Christ, under the appearance of bread and wine. These mandates Huss was determined to resist, and found no difficulty in convincing many members of the university, that the first was an attack upon their liberties and privileges, since they had an undoubted right to possess, and to read all sorts of books; and that the second inculcated an intolerable error. Upon these grounds they came to a resolution to appeal against the archbishop's mandates to pope Gregory XII. who received their appeal, and cited Subinco to Rome. When that prelate appeared before the pope, and had informed him of the progress which the doctrines of Wickliff were making in Bohemia, he received from his holiness a bull, by which he was empowered to suppress all such opinions in his province.

Upon his return to Prague, Subinco, invested with this authority, condemned by a definitive sentence the writings of Wickliff, and proceeded against four doctors who had not complied with his mandate by bringing in their copies, forbidding them to preach in any church or chapel, whatever privileges they might enjoy. Huss, and some other members of the university, who were involved in this sentence, entered their protests against this proceeding of the archbishop, and appealed from him a second time to Rome, in the year 1410. John XXIII. was at this time pope; and upon the business being brought before him, he ordered that Huss, who was accused of preaching many errors and heresies, should appear in person at Rome, and gave a commission to cardinal Colonna to cite him. Huss, however, who was assured of the protection of Wenceslaus, king of Bohemia, would not place himself in the power of the pope; but he sent three deputies to excuse his absence, and to answer to any charges that might be alleged against him. Wenceslaus also sent ambassadors to entreat that the pope would dispense with Huss's personal presence. Colonna paid no regard to the deputies, but declared Huss guilty of contumacy towards the holy see, and excommunicated him for his crime. Upon this, his deputies having appealed to the pope, the pontiff commissioned four other cardinals to examine into the whole process. These commissioners not only confirmed the judgment given by Colonna, but they extended the excommunication to the followers, and to the friends of Huss, declaring

him a ringleader of heresy, and pronouncing an interdict against him. This excommunication Huss treated with the utmost contempt, and, both in his conversation, and in his writings, freely laid open the disorders that preyed upon the vitals of the church, and the vices that dishonoured the conduct of its ministers; and the fortitude and zeal which he discovered in this matter were almost universally applauded. Notwithstanding the interdict, he continued to preach against the tyranny of the pope, and the debauchery of ecclesiastics, and the warmth of his temper sometimes made him break out into too great violence of invective. His followers also, who caught his spirit, did not always act with prudence, any more than their adversaries; so that in the year 1413, tumults and seditions frequently took place between the parties in Prague. With the hope of putting an end to them, Wenceslaus ordered Huss to retire to his native place; but the disorders still continued. Upon this Subinco had recourse to the emperor Sigismund, who promised to come into Bohemia, and assist in settling the affairs of the church; but before the emperor could perform this journey, the archbishop died in Hungary. About this time pope John XXIII. ordered bulls to be published at Prague against Ladislaus, king of Naples; by which a crusade was proclaimed against that prince, and indulgences promised to all who would take a part in the war. This circumstance afforded a favourable occasion to Huss, who had returned to Prague after the death of Subinco, of preaching against indulgences and crusades, and of confuting the pope's bulls. So strongly were the people affected by his discourses, that they openly declared pope John to be Antichrist. Upon this the magistrates caused some of the most active among them to be seized and imprisoned; which so enraged the populace that they took up arms to rescue them, and would not be pacified, until they had received a promise from the magistrates that the prisoners should not be hurt. These treacherous men, however, basely forfeited their honour, by giving directions that the prisoners should be privately executed in their place of confinement; which the people discovering, again took up arms, and carrying off by force the bodies of their friends, interred them honourably, as martyrs, in the church of Bethlehem.

In the year 1414, when the council of Constance had assembled, it was agreed between the pope and the emperor that Huss should appear before it, and give an account of his conduct and doctrine. He was, accordingly, sum-

moned to appear before the council; and that he might not be deterred from obeying the citation by any apprehensions respecting his personal security, the emperor granted him a formal safe-conduct, both for his journey to Constance, his residence in that place, and his return to his own country. Cave says, that similar safe-conducts were transmitted to him from the pope, and the council. These solemn pledges determined him to obey the summons; and after fixing placards upon the gates of the churches in Prague, in which he declared that he was going to the council, to answer to any accusations that might be brought against him, and invited all who had any thing to except against his life and conversation, to be there present, he proceeded towards Constance. He made the same declarations in all the towns through which he passed, and arrived at the place of his destination in November 1414. Here his accusers drew up a formal memorial of his pretended errors, which was presented to the pope and council; and on the twenty-sixth day after his arrival he was summoned to appear, when he declared himself ready to be examined, and to submit to their correction, if he should be convinced that he had taught any erroneous doctrine. The cardinals soon afterwards withdrew, to deliberate on the most proper mode of proceeding against him; and the result of their deliberations was, that he should be committed to prison. This was accordingly done, in most scandalous violation of the public faith, and of every obligation dear to men of honour; and for six months he was harassed from prison to prison, in which he was cruelly and inhumanly treated; and he was condemned as guilty of heresy by the council, in his absence, and without a hearing, for maintaining that the eucharist ought to be administered to the people in both kinds. On this occasion the emperor affected to be dissatisfied with the proceedings against Huss, and insisted that his honour would not permit that he should be condemned unheard. It was therefore decreed that Huss should be permitted to enter into a defence of himself before the council. On the first day which was appointed for this farce, Huss fixed his eyes steadily upon the emperor, who had the grace to blush, under a consciousness of the indelible infamy which by the breach of his solemn engagement he had stamped upon his own character; but he had not the magnanimity to command that the forms of justice should be observed, with respect to the victim of his base treachery. During the two days in which Huss appeared before the council, what he had to

offer in his defence was incessantly interrupted by noise and tumult, and he was at length given to understand, that they were not disposed to listen to any thing which he might deliver, unless it were a recantation of his errors. This Huss manfully refused, as he could not make a sacrifice to them of his conscience; and he was ordered back to prison. About a month afterwards he was again brought before the council, where he was condemned as a heretic, and adjudged to be burnt. On the same day he was first stripped of his sacerdotal garments by bishops who were appointed for that purpose, who afterwards degraded him, and having placed upon his head a paper crown, on which were painted devils and the words "A ring-leader of heresy" inscribed in large letters, delivered him to the secular power. Immediately he was hurried to the stake, and after his books had been burnt at the door of the church, he was himself burnt alive; which dreadful punishment he endured with unparalleled magnanimity and resignation, expressing in his last moments the noblest feelings of love to God, and the most triumphant hope of the accomplishment of those transporting promises with which the Gospel arms the true Christian at the approach of eternity. A little before his death, alluding to his own name, which signifies a *goose*, he said, "The goose is a tame domestic bird, which goes not far from home, and does not take a high flight: but other birds will come, who shall soar aloft, and escape the snares of the enemy." On these words was probably founded the tradition, that Huss had foretold the reformation accomplished by Luther, and said to his judges, "To-day you roast a goose: an hundred years hence will come a white swan, which you shall not be able to destroy." The works of Huss were numerous and learned, and are distinctly specified in the first two of our subjoined authorities. They were collected together, and printed, together with some historical documents, letters, pontifical bulls, &c. at Nuremberg, 1558, in two volumes folio. *Cave's Hist. Lit. vol. II. sub Sæc. Synod. Freberi Theatrum Vir. Erud. Clar. Dupin. Mosh. Hist. Eccl. Sæc. XV. par. ii. Fortin's Rem. on Eccl. Hist. vol. IV.—M.*

HUTCHESON, FRANCIS, an Irish Protestant dissenting divine, and ingenious philosophical writer who flourished in the eighteenth century, was the son of a dissenting minister in the north of Ireland, and born in the year 1694. After receiving a proper education at a grammar-school, where he discovered a superior capacity, and an ardent thirst for know-

ledge, he was sent to an academy, to begin his philosophical course. In the year 1710, he entered a student at the university of Glasgow, in Scotland, where he renewed his application to the study of the Latin and Greek languages, and made such a proficiency in the other branches of literature, as might be expected from uncommon talents, cultivated with the greatest care and assiduity. When he had completed his philosophical course, he for some years devoted himself to the study of divinity, which he chose for his particular profession. After spending six years in the university of Glasgow, he returned to his native country, where he was licensed to preach among the Dissenters, and had it in contemplation to settle with a small congregation in the north of Ireland. At this juncture, some gentlemen in the neighbourhood of Dublin, who were acquainted with his character, invited him to set up a private academy in that city. With this invitation he complied, and met with much success in his new undertaking. He had not been long settled in Dublin, before his singular merits and accomplishments made him generally known; persons of all ranks, who had any taste for literature, or esteem for learned men, courting his acquaintance and friendship. Among others, lord Molesworth took great pleasure in his conversation, and assisted him with his criticisms and observations upon his "Enquiry into the Ideas of Beauty and Virtue," before it was sent to the press; as did likewise Dr. Synge, bishop of Elphin. The first edition of this work was published without his name, in the year 1725, octavo; but the great merit of it would not suffer the author to remain long concealed. The reputation in which it was held, raised so high the ideas of the literary world concerning the writer, that lord Granville, then lord lieutenant of Ireland, sent his private secretary to the bookseller to enquire who he was; and when he could not learn his name, he left a letter to be conveyed to him. In consequence of this, Mr. Hutcheson soon became known to his excellency, who, during the whole time in which he retained his government, treated him with distinguishing marks of familiarity and esteem.

From this time, our author's acquaintance was still more courted by persons eminent either for rank or literature. In particular, he was held in high esteem by archbishop King, whose friendship was of singular use in protecting him from two attempts which were made to prosecute him, in the archiepiscopal court, for presuming to undertake the education of youth,

without having qualified himself, according to the laws then existing, by subscribing to the ecclesiastical canons, and obtaining a licence from the bishop. Both these attempts were effectually discouraged by his grace, with expressions of hearty displeasure against the persons who so officiously engaged in them. Mr. Hutcheson also possessed a large share in the esteem of the primate Boulter; and he made use of his interest with that eminent and worthy prelate, to procure from him a donation of a yearly fund for an exhibitioner, to be educated to any of the learned professions at Glasgow. In the year 1728, our author published "A Treatise of the Passions, &c." octavo, which, as well as his former work, has been often reprinted, and always admired for the sentiments and language, even by those who have not assented to the author's philosophy, nor allowed it to have any foundation in nature. In the same year, some letters appearing in "The London Journal," subscribed Philaretus, containing objections to some parts of the doctrine in the "Enquiry, &c." Mr. Hutcheson sent answers to them, to the same papers; and both letters and answers were afterwards published, in a separate pamphlet. Having conducted his private academy in Dublin, for seven or eight years, with great reputation and success, our author was invited into Scotland, in 1729, to fill the chair of professor of philosophy in the university of Glasgow. His established fame was the only consideration which induced the university to elect him; and the event abundantly evinced the wisdom of their choice. Several young gentlemen went with him from his academy; and his acknowledged eminence soon attracted numerous pupils to attend his lectures, both from England and Ireland. About this time, most probably, he was admitted to the degree of doctor of laws. "If any one should ask, as it is natural to do," says Dr. Leechman, "how it came to pass, that a man of Dr. Hutcheson's accomplishments and virtues, and who could count such lists of honourable persons, and many of them of great authority and influence, in the number of his friends, should continue to teach a private academy for seven or eight years in the heart of a country where there were so many places proper to be bestowed on men of genius and merit? Or, if any should ask, how it came to pass, that he was permitted to leave his country, break off all connections with his relations and friends, and in the midst of life remove to another kingdom, to accept a place in an university, far from being lucrative, and very laborious? It is suf-

ficient to answer to these questions, that it was not the want either of inclination or power in his friends to serve him, that was the stop to his preferment. He had private reasons which determined him neither to seek promotion, nor to encourage the most probable schemes proposed to him for obtaining it. It is but justice to his character to say, that he was useful and contented in that station in which it had pleased Divine Providence to fix him; and that neither the love of riches, nor of the elegance and grandeur of human life, prevailed so far in his breast as to make him offer the least violence to his inward sentiments."

After his settlement at Glasgow, the province assigned to Dr. Hutcheson was the profession of moral philosophy, which called his chief attention to his favourite study, that of human nature: and his abilities, disposition, and stores of knowledge, accompanied with a happy talent of speaking with ease, rendered him a most masterly and engaging teacher. Regarding the culture of the heart as a principal end of all moral instruction, he kept this constantly in view; and his uncommon vivacity of thought, and sensibility of temper, rendering him quickly susceptible of the warmest emotions upon the great subjects of morality and religion, the strain of his discourses commanded the attention of the students, and at the same time left strong impressions on their minds. Having occasion every year to explain the origin of government, and to compare the different forms of it, he took particular care, while he was on that subject, to inculcate the importance of civil and religious liberty to the happiness of mankind: a point on which he always dwelt with pleasure, treating it at great length, with equal force of argument and earnestness of persuasion. His attention, however, was not confined to the pupils under his own immediate care. He endeavoured to be useful to the students in all the different faculties; and was particularly solicitous to be serviceable to the students in divinity. He was also a valuable member of the university in all other respects, as well as that of professor; his great abilities qualifying him, and his zeal prompting him, on all occasions, to promote its civil as well as literary interests. A firm constitution, and a pretty uniform state of good health, excepting some slight attacks of the gout, seemed to promise the world a long enjoyment of his valuable life; but he did not survive the fifty-third year of his age, as he died in 1747.

Dr. Hutcheson was a man of considerable and various learning. In the earlier part of his

life he entered deeply into the spirit of the ancients. He read the historians, poets, and orators of antiquity, with a kind of enthusiasm, and, at the same time, with a critical exactness. He was not only acquainted with those subjects which were connected with his profession, but he understood natural philosophy as it is now improved by the assistance of mathematical science and experiment; and he applied this knowledge to the noble purposes of establishing the grand truths of the existence, the perfections, and government of God. He was well acquainted with the history of the arts and sciences, as well as the civil and ecclesiastical history of ancient and modern times. And these abilities and talents were united with the most amiable dispositions, and most useful virtues. The purity of his manners was unspotted from his youth. His integrity was strict and inviolable, and he abhorred the least appearance of deceit either in word or action. His heart was finely turned for friendship, and it overflowed with good-will to all around him, and prompted him to embrace every opportunity of doing kind and obliging things. A remarkable degree of rational enthusiasm for the interests of learning, liberty, religion, virtue, and human happiness, which animated him at all times, was a distinguishing part of his character. These accomplishments and endowments rendered his conversation, especially among his friends, so entertaining and instructive, that it was a school of virtue to those who had the happiness to enjoy it. A remarkable vivacity of thought and expression, a perpetual flow of cheerfulness and good-will, and a visible air of inward happiness, made him the life and genius of society, and spread an enlivening influence every-where around him. Dr. Hutcheson was of that class of philosophers, who deduce all our moral ideas from what they call a *moral sense*, implanted in our natures, or an instinct, like that of self-preservation, which, independently on any arguments taken from the reasonableness and advantage of any action, leads us to perform it ourselves, or to approve it when performed by others. This *moral sense* they maintain to be the very foundation of virtue. Our author's sentiment on this point is of leading importance in his pieces already mentioned; and also in his "System of Moral Philosophy," which was published from his MSS. by his son Dr. Francis Hutcheson, a physician, 1775, in two volumes quarto. This work is divided into three parts. In the first, the author endeavours to unfold the several principles of the human mind, as united in a moral constitution,

and from thence to point out the origin of our ideas of moral good and evil, and of our sense of duty, or moral obligation. This leads him to enquire, what must be the supreme happiness of a species constituted as mankind are; after which he goes on, in the second and third books, to deduce the particular laws of nature, or rules necessary to be observed for promoting the general good in our common intercourse with one another, as members of society. Some philosophical papers, written by Dr. Hutcheson, in which he attempts to account for laughter in a way more honourable to human nature than that of Hobbes, together with some remarks on "The Fable of the Bees," were inserted in the collection entitled "*Hibernicus's Letters*," 1734, octavo. *Dr. Leechman's Account of the Life, Writings, &c. of the Author, prefixed to his Moral Philosophy. Suppl. Biog. Britan. Brit. Biog.*—M.

HUTCHINS, JOHN, a topographical writer, was born in 1698 at Bradford-Peverell in Dorsetshire, of which place his father was curate. He was educated at Baliol college, Oxford, and taking orders, was presented successively to different livings, the last of which was the rectory of the church of the Holy Trinity at Wareham. He died in that town in June, 1773. He began in 1737 to collect materials for a history of his native county, and spent many years in the diligent collection of the usual materials of such a work, drawn from records public and private, inquisitions, charters, &c. He lived to see his task completed and put to the press; but it did not appear till the year after his death, when, through the liberal patronage of the gentlemen of the county, and the kind aid of Dr. Cuming and Mr. Gough, it was published for the benefit of the author's widow and children. It is entitled "*The History and Antiquities of the County of Dorset*," two volumes folio, and is adorned with many plates contributed by the patrons of the work, and enriched with articles of natural history, communicated by Dr. Pulteney and others. *Nichols's Anecd. of Bowyer.*—A.

HUTCHINSON, JOHN, an English philosophical and theological writer, whose peculiar notions have made some noise in the learned world, was born at Spennythorn, in Yorkshire, in the year 1674. His father, who was possessed of a small estate of forty pounds a-year, designing to qualify him for the appointment of steward to some gentleman or nobleman, gave him such school learning as the place afforded, intending to have his education afterwards finished under some other masters. Accidentally, a favourable opportunity offered for his further

improvement at home, by the assistance of a gentleman who came to board at his father's house. Having become acquainted with his intentions concerning his son, he agreed to instruct him in every branch of learning necessary to qualify him for his intended employment, upon the condition that no demand should be made upon him for his own board during his stay in those parts; which he promised not to leave till he had completed the boy's education. The condition was readily accepted, and the stranger faithfully executed his engagement. We are told, that he not only instructed him in such parts of the mathematics as were more immediately connected with his destined employment, but in every branch of that science; and at the same time furnished him with a competent knowledge of the celebrated writings of antiquity. Who this gentleman was, is not known; as he industriously concealed every circumstance relating to himself, so effectually, that no discovery was made. Having been thus educated, at the age of nineteen young Hutchinson became steward to Mr. Bathurst, of Skutterskelf in Yorkshire; and afterwards he filled the same post under the earl of Scarborough, who was desirous of retaining him in his service. Mr. Hutchinson's ambition, however, was to serve the duke of Somerset; and having soon afterwards received an appointment from his grace, he entered on his new situation, in which he distinguished himself in such a manner as to obtain the principal stewardship, and the particular favour of that nobleman. About the year 1700, Mr. Hutchinson's office called him to London, to conduct a law-suit of great importance between the duke and lord Wharton; and during this attendance in town he appears to have contracted an acquaintance with Dr. Woodward, who was the duke's physician. From this time, his business carrying him into several parts of England and Wales, he began to make observations during his journeys, some of which he published in a small tract, entitled, "*Observations made by J. H. mostly in the Year 1706.*"

In the course of his travels also, Mr. Hutchinson employed himself in collecting fossils, which he put into the hands of Dr. Woodward, who encouraged him in this pursuit, and kept up a correspondence with him for some years. It seems that the doctor had promised to arrange these fossils in a systematic order, and to digest into a regular method the author's scattered observations. They were designed as materials for a work to prove the truth of the Mosaic account of the first formation of the earth at the

Creation, and the re-formation of it after the Deluge, to ocular demonstration; which work Dr. Woodward had engaged to draw up, and publish with some additional observations of his own. But the doctor delaying to perform this promise notwithstanding our author's frequent solicitations, Mr. Hutchinson began to suspect that he did not really intend to fulfil his engagement; and several circumstances occurring, which contributed to confirm his suspicions, he resolved to wait no longer, but to trust to his own pen for the completion of his intended work. Having taken this resolution, he immediately began to prepare for the undertaking; and that he might be at leisure to prosecute his studies without interruption, he begged leave of the duke of Somerset to quit his service. This request, at first, piqued the pride of that nobleman; but when Mr. Hutchinson had assured him that he did not intend to serve any other master, and had explained to him the motives of his request, he not only complied with it, but appointed him his riding purveyor: his grace being at that time master of the horse to king George I. As this place is a kind of sine-cure, with a fixed salary of two hundred pounds a-year, and a good house in the mews, belonging to it, Mr. Hutchinson's situation and circumstances were rendered quite agreeable to his wishes; and from this time he devoted himself to a studious and sedentary life.

In the year 1724, he presented to the world the first fruits of his studies, in a work entitled "Moses's Principia, Part I.," octavo; in which he not only ridiculed Dr. Woodward's "Natural History of the Earth," and his account of the settlement of the several strata, shells, and nodules, which, he tells him, every dirty collier could contradict and disprove by ocular demonstration; but daringly attempted to refute and explode the principle of gravitation established by sir Isaac Newton. In this work, likewise, he threw out some hints concerning what had passed between Dr. Woodward and himself, insinuating, that the doctor intended to deprive him of his collection of fossils in a dishonourable manner, and to keep them in his own possession. Dr. Woodward, however, took no notice of his work; nor did he comply with the demand which Mr. Hutchinson afterwards made of the fossils which at different times he had sent to the doctor. Upon this our author was determined to establish his claim to them in a court of equity, and a bill in chancery was accordingly drawn. But, in the mean time Dr. Woodward having left by will his collection of English fossils, which included those in question, to the

university of Cambridge, of which the duke of Somerset was chancellor; this circumstance, most probably, would have prevented Mr. Hutchinson from carrying matters to extremities. Be that as it may, Dr. Woodward's death, in the year 1728, put an end to the proceedings in court; but not to our author's complaint, that he was bereft of collections and observations which were lost for want of being reduced into proper order and applied; owing to which also, the papers which still remained in his hands relating to those subjects, were rendered useless.

In the year 1727, Mr. Hutchinson published the second part of "Moses's Principia;" which contains "the sum and substance, or the principles, of the scripture philosophy." As sir Isaac Newton made a vacuum and air the principles of his philosophy, our author on the contrary asserts, that a plenum and the air are the principles of the scripture philosophy. The air he supposes to exist in three conditions; fire, light, and spirit. The light and spirit are the finer and grosser parts of the air in motion: from the earth to the sun, the air is finer and finer, till it becomes pure light near the confines of the sun, and fire in the orb of the sun, or solar focus. From the earth towards the circumference of this system, in which he includes the fixed stars, the air becomes grosser and grosser, until it becomes torpid and stagnate, in which condition it is at the utmost verge of this system; from whence the idea or expression of "outer darkness and blackness of darkness," used in the New Testament, seems to be taken. The sun, which he places in the centre, is the active vivifying agent, which by melting the spirit or grosser part of the air into atoms, or finer parts, or æther, and issuing them out in light, sets the machine forward, and keeps it going: for the light is pressed out by the influx of the spirit, and the spirit is pressed in by the efflux of light; and so the whole matter of the heavens or air is perpetually changing conditions, and circulating. In the introduction to this second part, Mr. Hutchinson hinted, that the idea of the Trinity was to be taken from the three grand agents above mentioned, fire, light, and spirit; these three conditions of one and the same substance answering wonderfully in a typical or symbolical manner, to the three persons of one and the same essence. It is said, that when the celebrated Dr. Samuel Clarke read this performance, he sent to the author, and desired a conference with him on that proposition in particular; which, however, Mr. Hutchinson, after repeated solicitations,

thought fit to refuse. From this time the author continued publishing a volume every year, or every other year, till his death; which was probably hastened by too intense an application to his studies. He had been accustomed to make an excursion into the country every summer, for the benefit of his health; but neglecting to do so in the year 1737, in order that he might complete for the press a work which he had in hand, he brought on himself a bad habit of body, which rendered him unable to resist the attack of a bilious fever, to which he fell a sacrifice in the sixty-third year of his age. In the beginning of his illness, his apothecary advised him to send for Dr. Mead; but that physician being then gone into the country, his son-in-law, sir Edward Wilmot, attended him immediately, and prescribed bleeding. This, however, Mr. Hutchinson obstinately resolved to defer, till he should see Dr. Mead. Accordingly within a day or two, he received a visit from the doctor, who blamed him for not being bled, but at the same time told him, that he would soon send him to Moses, meaning to his studies; to which Mr. Hutchinson, taking his words in another sense, answered in a muttering tone, "I believe, doctor, you will." From this and some other circumstances, he conceived such a disgust against Dr. Mead, that he dismissed him, and called in another physician.

Mr. Hutchinson was a person of a very singular cast of mind, as his writings sufficiently shew. He certainly was neither deficient in abilities, nor learning; yet we think that it may well be questioned whether he did not want judgment to apply them properly. His leading notion was, that all knowledge, natural as well as theological, is contained in the Hebrew Scriptures. In order to support this he has had recourse to the most fanciful etymologies, contrary to the genius and usage of the Hebrew tongue, as well as to the most extravagant and whimsical propositions. He taught, that every Hebrew root has some important meaning, or represents some obvious idea of action or condition, raised by the sensible object which it expresses, and further designed to signify spiritual and mental things. He maintained, that the covenant of grace is clearly typified by the cherubim in the prophet Ezekiel's vision, under the old covenant of works. One of his first proselytes was Mr. Catcut, a clergyman of Bristol, who, in a sermon "of the Elohim," explains that vision in words which comprise

some of our author's leading propositions. "This then," says he, "was the appearance; the head of a bull, a man, and lion together, and of an eagle; so they had three heads and four visages; the bodies were all joined in one, by this signifying the unity of the essence, and the distinction of the persons, and man taken into the essence by his personal union with the second person, whose constant emblem was the lion, expressed by cherubim, a word compounded of *che*, *quasi*, a word of likeness, and *rubim*, the great ones, great in every respect, and in the highest degree; the animals seen in this appearance, were RUBIMS, great ones among the creatures, the chief of the tame, the wild, and the winged kinds, so it was named, *the similitude of the great ones*." This explanation of the scholar was approved and defended by the master, who says, it is certain that the hieroglyphical emblems were never pretended to be explained before, and it is certain they are explained now. We are further told, that besides the certainty of this exposition, the admission of it is a capital article of religion; that this of the cherubim exhibits the maker and performer of the covenant and oath, and that all religion was performed before these emblematical faces. For the better conception of the form of the cherubim, so very material to be known, Mr. Hutchinson caused a print of it to be engraved, representing the two cherubim on the cover of the ark in the Holy of Holies, and above them the Shekinah, or Divine Glory, and below them the high priest sprinkling blood toward the ark. This he inserted in his "Glory and Gravity," and says, that both the Old and New Testament were written to explain, and are but references to, what was exhibited in the figure, and that all the heathen books do but aim at describing the shadows of what was exhibited in it. Mr. Hutchinson's enquiries, however, were not confined to philosophy and theology, but extended to mechanics, for which he appears to have had some genius. In the year 1712 he completed a machine of the watch kind, for discovering the longitude at sea, which, upon its being referred for examination to sir Isaac Newton, and some others, obtained their testimonials, under their hands, to its excellence and utility. But as the author, when application was to be made to parliament, did not receive that support which he had been led to expect, exasperated at his disappointment, he seems to have laid aside this, and several other things of the same sort, and to have destroyed all his

papers relating to them. But whatever ingenuity or learning he might possess, he was not qualified by temper, any more than judgment, for the calm dispassionate investigation of truth. For a dogmatical, violent, vindictive spirit is displayed in most of his productions, where it breaks out into much ill language, and betrays a strong propensity to persecution. Extravagant, however, as his notions were, he has had followers even among the learned, as we have already seen under the article HORNE, and shall again have occasion to notice. His works were published in 1748, in twelve volumes, octavo, by the rev. Mr Julius Bate, a strenuous advocate for his doctrines; on whom our author bestowed the living of Sutton, in Sussex, the right of presentation to which had been given to Mr. Hutchinson by the duke of Somerset. *Suppl. Biog. Britan. Brit. Biog.*—M.

HUTTEN, ULRIC DE, a man of letters, and one of the early reformers, was the son of a Franconian gentleman, and was born at the castle of Staedelberg in 1488. He studied first at the monastery of Fulda, then at Cologne, and finally at the university of Frankfort on the Oder, where he took the degree of M.A. at the age of eighteen. Being destitute of patrimony, he entered into the army of the emperor in Italy, and was at the siege of Parma. On his return to Germany, he was attacked with a fever, which reduced him to beg for a subsistence. He afterwards maintained himself for a time at Rostock by teaching; and made himself known by some publications, among which were poetical panegyrics upon the emperor Maximilian and prince Albert of Brandenburg. In obedience to his father's commands, he studied jurisprudence at Pavia; but he soon enlisted again, and served in Italy. He distinguished his courage on many occasions, both in the field and in private quarrels, to which last he seems to have been much inclined. Being once deserted by his comrades in a fray with the suite of a French ambassador at Viterbo, he defended himself against five Frenchmen with so much vigour, that, though wounded, he put them to flight. In 1515, learning that his cousin, John Hutten, marshal to the court of the duke of Wirtemberg, had been killed by that prince, who, it is said, was enamoured of his wife, he drew his pen in his kinsman's cause, and published some very severe harangues against the duke, which have been compared for eloquence and bitterness to Cicero's Catilinarian orations. He was at Rome in 1516, where he defended the cause of Reuchlin against the Dominicans. He was also concerned in writing the satirical

"*Epistolæ Obscurorum Virorum*," which aggravated the enmity of the monks towards him. His services, and the recommendation of Conrad Peutinger, procured for him the poetical laurel from Maximilian in 1517, and thenceforth he indulged his vanity in causing himself to be painted in armour with a garland on his head. He was, indeed, a man "*tam Marti quam Mercurio*;" and after attacking the duke of Wirtemberg with his pen, he employed his arms against him in a war which drove him from his dominions. Having imbibed the opinions of Luther, he published the bull of pope Leo X. against that reformer; with interlineary and marginal remarks, in which he treated the pontiff with so little respect, that orders were transmitted from Rome to the elector of Mentz to send Hutten thither in fetters. He had already manifested his hostility against the papal court by publications exposing its continual attacks upon the emperors, and impositions upon the German nation. He was obliged to retire from Mentz; but such was his spirit, that he is said to have written to the elector, "If you burn my books, I will burn your towns." He threatened the life of the nuncio Aleander; and learning that the monks of a Carthusian convent had applied his engraved portrait to a dishonourable purpose, he laid upon them a mulct of two thousand pistoles. From his retreat at the castle of Ebernberg, he issued his remonstrances against the court of Rome, addressed to the emperor Charles V., the electors and states of the empire. He afterwards wandered from place to place, and was at Basil in 1523, where the senate made him a considerable present. He received, however, the mortification of having his visit refused by Erasmus, then residing in that city. Erasmus, probably, did not choose to give public countenance to a man who had rendered himself so obnoxious to the papal court, and whose violences were disapproved even by the declared reformers, Luther and Melancthon. In a letter to a friend he also alleges as a reason for his conduct, the fear lest this needy and vain-glorious soldier, *cum sua scabie*, should have taken up his quarters in his house. The Latin words are supposed to refer to the venereal disease, of which Hutten had openly declared himself cured by the use of guaiacum, in a publication "*De Guaiaci Medicina, & Morbo Gallico*," *Bonon.* 1521, which obtained some reputation as a medical work. It is, however, to be remarked, that the notions concerning the mode of communication of that disease were different at that time from those which now prevail. Hutten was extremely in-

dignant at this treatment, and wrote a work against Erasmus, which that learned man answered. Some further quarrels drove him from Basil, and he finally took refuge in the Isle of Uffnau, in the Lake of Zurich, where he died of the relics of the disease above mentioned, in 1523, in his thirty-sixth year. Ulric was a little man, of a weak bodily frame, but fiery and extremely courageous. He was considered as a man of learning; and published various Latin works in prose and verse, which displayed more animation than correctness. He also edited two new books of Livy, and discovered new MSS. of Pliny, Quintilian, and Marcellinus. *Melchior Adam. Moreri. Bayle. Halleri Bibl. Botan.*—A.

HUTTER, ELIAS, a German protestant divine, chiefly remarkable on account of the number of ancient and modern languages with which he was conversant, was born at Ulm, about the year 1554, and died at Nuremberg, about the year 1603. He published an edition of the Hebrew Bible, entitled, "Via Sancta, sive Biblia sacra Hebræa Veteris Testamenti, &c." in folio, with the following peculiarities: the radical letters are all printed in black, the servile in hollow types, and the quiescent in smaller characters above the line. At the end, the hundred and seventeenth Psalm is given in thirty different languages. He also published two polyglots of the Bible: one at Hamburg, in 1596, in Hebrew, Greek, Latin, and German, in three volumes folio; and the other at Nuremberg, in 1599, with the addition of the Italian, French, Slavonic, and Saxon versions, also in folio. In 1600 he published a polyglot of the New Testament, in twelve languages, viz. the Syriac, Hebrew, Greek, Latin, German, Bohemian, Italian, Spanish, French, English, Danish, and Polish; which, in an edition printed in 1603, were reduced to the Hebrew, Greek, Latin, and German. Bayle makes mention of a collection of "Letters," in which different learned men have delivered their opinions concerning the merits of this work. *Nouv. Dict. Hist. Bayle; in a note under the next article.*—M.

HUTTER, LEONARD, a learned German Lutheran divine and professor, was born in 1563 at Ulm, where his father was minister. His earlier education he received in his native city, and when of a proper age was sent to the university of Strasburg. Here he pursued his studies with commendable diligence and credit to his proficiency, and in the year 1583 was admitted to the degree of M.A. From this time he devoted himself entirely to the study of theology, which he pursued at Strasburg till the year 1591, when he removed to the university

of Leipsic. After remaining two years in this seminary, he went to Jena, where, in 1594, he received the degree of doctor of divinity. In 1596 he had acquired so high a reputation for extensive theological knowledge, that he was appointed to a professorship of divinity in the university of Wittemberg. The duties of this post he discharged with unwearied industry, and the character of a very able tutor. In his principles he was a most rigid Lutheran; and in his zeal for defending them, against the Calvinists as well as Catholics, he frequently exposed himself to severe and just reprehension, for his bitterness and intolerance. He died in 1616, when he was rector of the university for the fourth time. He was the author of "Compendium Theologiæ, cum Notis D. Gotofredi Cundisii;" "Loci Communes Theologici," folio; "Lectiones Evangeliorum & Epistolarum aniversarias, Ebraicè, Græcè, Latinè, Germanicè, harmonicè, & symmetricè," quarto; "Explicationem Epistolæ D. Pauli ad Galatas," 12mo; "Formulas Concionandi," 8vo; "Explicatio Libri Concordiæ Christianæ," 8vo; "Meditationem Crucis Christi, sive Homilias in Historiam Pass. & Mort. Christi," 8vo; "Epitomen Biblicam," 8vo; and a multitude of "Disputations," "Orations," and controversial treatises, in the Latin and German languages, which are enumerated in *Freheri Theatrum Vir. Erud. Clar. Bayle.*—M.

HUYGENS, CHRISTIAN, a very eminent Dutch mathematician and astronomer in the seventeenth century, was born at the Hague, in the year 1629. The early part of his education was undertaken by his father, Constantine Huygens, lord of Zuylichem, who had served three successive princes of the house of Orange in the capacity of secretary. Under his instructions young Christian made a rapid progress, not only in classical learning, geography, and music, but also in the mathematics, towards which he soon discovered a predominant bias. At thirteen years of age he was introduced to the study of mechanics, having discovered a peculiar genius for this branch of science by his great curiosity in examining different kinds of machines and pieces of mechanism. Two years afterwards he had the assistance of a master in his mathematical studies, under whom he made an astonishing proficiency in a very short time. In 1645 he was sent to the university of Leyden, to study law; but this pursuit did not so entirely occupy his attention as to prevent him from continuing his mathematical studies under professor Schooten. At the end of one year he removed from Leyden to Breda, where an university had

recently been founded, and placed under the direction of his father. In this seminary he continued between two and three years; and after his return to the Hague in 1649, he went in the suite of Henry, count of Nassau, to Holstein and Denmark. While in this latter country, he was extremely desirous of making an excursion to Sweden, in order to see Des Cartes, who was then in that kingdom, employed in drawing up the statutes of an academy, of which he was appointed director; but the short stay of the count in Denmark would not permit him. In 1651 he gave to the world the first specimen of his genius for mathematics, in a treatise, entitled, "*Theoremata de Quadratura Hyperboles, Ellipsis, & Circuli, ex dato Portionum Gravitatis Centro, &c.*" quarto; which led the public to entertain high expectations of the benefit to science which might be derived from his future labours. In 1654 he published, "*De Circuli Magnitudine inventa: accedunt Problematum quorundam illustrium Constructiones,*" quarto. During the following year he travelled into France, and was admitted to the degree of doctor of laws at Angers. We shall not attempt to enumerate all the pieces which Huygens afterwards produced; but content ourselves with noticing some of the principal, referring our readers for the titles of the rest to the first of our subjoined authorities.

In 1657 appeared a short piece by our author, "*De Ratiociniis in Ludo Alæ,*" annexed to professor Schooten's book, entitled, "*Exercitationum Mathematicarum Libri quinque,*" quarto. This was written by the author in Low Dutch, and was translated into Latin by Schooten, in order to shew the usefulness of algebra. Huygens is the first who treated of this subject, which has since been handled by MM. Sauveur, Bernouilli, and Montmort, in a more exact manner. In 1657, also, our author printed, in Low Dutch, what is given in his "*Opera Varia*" in Latin, under the title of "*Brevis Institutio de Usu Horologiorum ad inveniendas Longitudines.*" In this work he exhibited a model of a new invented pendulum; but as some persons, envious of his reputation, were desirous to deprive him of the honour of the invention, he published, in the following year, a treatise, entitled, "*Horologium,*" quarto, with the design of explaining the construction of it, and of shewing that it was very different from the pendulum of astronomers, invented by Galileo. The celebrated philosopher last mentioned, in the course of his observations on the planet Saturn, had discovered what he imagined to be two satellites, almost in contact with his

body, which some time afterwards he found had disappeared. Huygens being very desirous of accounting for these appearances and changes, applied himself to the improvement of the telescope; and succeeded in constructing an instrument, with glasses of his own forming, possessing a higher power than any which had been before invented. With this telescope he carefully observed all the phases and appearances of Saturn, and drew up a journal of the different aspects of that planet. After a long course of observations he was enabled to ascertain, that Saturn is surrounded with a solid and permanent ring, which never changes its situation, and, without touching the body of the planet, accompanies it in its revolution about the sun; and that what Galileo had imagined to be two satellites, were only the *ansa*, or extreme parts of that ring. He also discovered one of the satellites belonging to that planet, which had hitherto escaped the observations of astronomers. These discoveries, which gained him a high rank among the astronomers of his time, he communicated to the world in his "*Systema Saturninum, sive de Causis mirandorum Saturni Phænomenon, & Comite ejus Planetæ novo,*" 1659, 4to. In our life of Eustachio Divini, we have seen that this system was attacked by that optician, immediately after it was made public; whose work drew forth a reply from Huygens, entitled "*Systema Saturninum; cum Assertionem Systematis sui,*" 1659, quarto.

In the year 1660, Huygens took a second journey into France; and in the following year he passed over into England, where he communicated his art of polishing glasses for telescopes, and was admitted a member of the Royal Society. While in England, he made considerable improvements in the air-pump, then recently invented; and he also discovered the laws of the collision of elastic bodies. About the same time our celebrated countrymen Wallis and Wren made the same discovery, with whom he had a dispute respecting the claim to priority of invention. In 1663, he visited France for the third time; where his merit became so conspicuous, that some time afterwards the minister Colbert was determined on attempting to fix him at Paris, by the offer of a considerable pension. Of this offer made in the king's name, Huygens accepted; and resided at Paris from 1666 to 1681, where he was admitted a member of the Academy of Sciences. These fifteen years he devoted wholly to mathematical pursuits; writing a variety of treatises, which were either separately published, or inserted from time to time

in the *Journal des Savans*; and also perfecting several useful instruments and machines. Particularly, he had a dispute with Mr. James Gregory, concerning the quadrature of the circle, of which we have already given an account in our life of the latter mathematician. In 1673 he published, "*Horologium Oscillatorium; sive de Motu Pendularum ad Horologia aptato, Demonstrationes Geometricæ*," folio; discovering a method of rendering clocks exact, by applying the pendulum, and of rendering all its vibrations equal, by the cycloid. This work led to a dispute, in which several learned mathematicians interested themselves, and which terminated in our author's favour. He also invented, and in the *Journal des Savans* for January 29, 1680, published an account of, his "Level with telescopic Sights." By his continual application, however, he gradually impaired his health, for the recovery of which he was obliged to visit his native country in 1670, and 1675; and in 1681 found himself under the necessity of returning to it altogether. From Moreri we learn, that he was partly determined to take this step in consequence of the revocation of the edict of Nantes; and that though every effort was made to prevail upon him to continue in France, nothing could reconcile him to the idea of remaining in a country where his religion was proscribed, and its professors harassed by the most cruel and inhuman persecutions. Accordingly, he quitted Paris, in the year already mentioned, and returned to his native country, where he spent the remainder of his life in scientific pursuits and employments. For several years he communicated his discoveries, and solutions of important problems, to the *Journal des Savans*, the *Histoire des Ouvrages des Savans*, the *Nouvelles de la Republique des Lettres*, and the *Acta Eruditorum*. The last work which Huygens committed to the press, was his "*ΚΟΣΜΟΘΕΩΡΟΣ; sive de Terris Cœlestibus, eorumque Ornatu, conjecturæ*," quarto, concerning a plurality of worlds, and the probability that the planets are inhabited; but he died, while it was printing, in 1695, when in the sixty-seventh year of his age, so that this work did not make its appearance till the year 1698.

Huygens was one of the purest and most ingenious geometricians of his age, or indeed of any other; and his important discoveries in the heavens entitle him to rank among the most distinguished astronomers of whom the world has to boast. He was attached to a quiet and retired life, and frequently went into the

country, that he might pursue his studies without interruption; but he did not contract that moroseness which is commonly the effect of solitude and retirement. His temper was cheerful, his manners amiable, and he was in all respects a worthy and good man. By his will he left his mathematical writings to the university of Leyden; and requested MM. de Volder and Fullenius, the former of whom was professor of philosophy and mathematics at Leyden, and the other at Franeker, to examine them, and publish such as they should think proper. Accordingly, in 1703, they published "*Opuscula Posthuma: quæ continent Dioptricam; Commentarios de Vitris figurandis; Dissertationem de Coronâ & Parheliis; Tractatum de Motu & de Vi Centrifuga; Descriptionem Automati Planetarii*," quarto. The second piece in this collection, relating to the art of forming and polishing glasses for telescopes, to which the author had greatly applied himself, was written by him in Low Dutch, and translated into Latin by the celebrated Boerhaave. In the Dioptrics are contained valuable discoveries relative to the construction and theory of optical instruments; and the Planetarium is a most ingenious and useful piece of mechanism, which may be considered as the original of all the similar pieces which have been since made. In the year 1704 were published, in quarto, the author's "*Opera Varia*," consisting of the greater part of the pieces which he had published separately. They are divided into four parts; the first of which contains the pieces relating to mechanics; the second, those relating to geometry; the third, those relating to astronomy; and the fourth, those which could not be classed under either of those titles. This impression was edited by s'Gravesande, who inserted several additions to the pieces contained in it, extracted from Huygens's MSS. In 1728 the same editor published a new collection of our author's pieces, entitled, "*Opera Reliqua*," in two volumes quarto. The first volume contains the author's treatises on light and gravity, translated into Latin; and the second his "*Opera Posthuma*," originally published in 1703, but with some corrections and additions. *Gen. Dict. Martin's Biog. Phil. Moreri. Hutton's Math. Dict.*—M.

HUYGENS, GOMARUS, a celebrated professor of the university of Louvain in the seventeenth century, was born at Liere, in the territory of Antwerp, in the year 1631. After being well educated in grammar learning, when he was fifteen years of age he was sent to

the university of Louvain, where he entered on his course of philosophy in the college du Faucon. Here he so distinguished himself by his extraordinary progress in his studies, that when he was only twenty-one years old he was appointed to fill the philosophical chair. The duties of this professorship he discharged for sixteen years with the highest reputation; and with so much disinterestedness, that he contented himself with the simplest necessities, and devoted the profits of his place, which were considerable, to benevolent and charitable uses. In the year 1668, he began to confine his studies solely to divinity, to which he had never been inattentive since the time when he finished his academical courses. During the same year he was admitted to the degree of doctor of divinity, and deputed to proceed to Rome, to defend the privileges of the university of Louvain, before pope Clement X. Having succeeded in the object of his mission, he returned to Louvain, where he was incessantly occupied in theological studies till the year 1677, when he was appointed president of the college of pope Adrian VI. in that university. In this station he conducted himself in the most prudent and commendable manner towards the members of his institution; and was consulted much in cases of conscience, and resorted to as confessor, by vast numbers of persons not only in Louvain, but throughout the whole diocese of Mechlin. These occupations did not prevent him from publishing a variety of works, which are held in high esteem by the Catholics inclinable to the principles of Jansenius. In the year 1682, his catholic majesty, informed of his great merit, without being solicited, bestowed on him a canonry of the church of St. Peter at Louvain. Soon afterwards he was involved in violent contests with the Jesuitical party, for refusing to write against the four articles of the French clergy, at their assembly in 1682. After his enemies had succeeded in procuring an interdict to be issued against him, by which he was prohibited the exercise of his functions as president, preacher, and confessor, and the university had been distracted by theological quarrels for several years, with the consent of his majesty both parties appealed to Rome, towards the commencement of the pontificate of pope Innocent XII. The decrees of his holiness proving favourable to M. Huygens, a temporary peace was produced among the combatants at Louvain, during which our author died in 1702, aged seventy-one. The principal of his productions were, "*Methodus remittendi Peccata*," 1674,

12mo; "*Instructio Theologica D.G.H., valde utilis ac salutaris Pastoribus ac Confessariis, secundum Doctrinam S.S. Augustini, Thomæ, &c.*" 1687; "*Conferentiæ Theologicæ*," in three volumes 12mo; "*Theses on Grace*," quarto; and a course of theology, under the title of "*Breves Observationes*," which is nevertheless extended to fifteen volumes 12mo, published at different periods from the year 1695. *Moreri. Nouv. Dict. Hist.*—M.

HUYSUM, JOHN VAN, a painter at the head of his profession in one particular branch, was born at Amsterdam in 1682. He was educated under his father, Justus van Huysum the elder, an artist of considerable talents, who practised various branches of the art, but was chiefly eminent as a flower-painter. John bent the whole force of his genius to this department, in which he attained an excellence that leaves him without a rival. Beginning with the laudable resolution of making fame his object rather than money, he grudged no time or pains in rendering his works as perfect as the art would admit; and indeed, higher perfection in imitating the beauties of nature is hardly conceivable. His flowers, plants, and fruits, with their accompaniments, are finished with a delicacy, polish, and minute accuracy, that absolutely delude the sight; nor does this high finishing take off any thing from the apparent freedom of his pencil. He also perfectly understood the management of light and shade, and the effect of relief and contrast. He had methods of mixing his tints, and preserving the lustre of his colours, which were peculiar to himself, and the result of much patient experiment: these he kept secret with a narrow jealousy unworthy of a man of genius, and many of them probably died with him. The merit of his works was so conspicuous that they soon obtained high prices from the connoisseurs; and latterly none but persons of the greatest opulence could become possessors of Huysum's flower-pieces. He also painted landscapes in a superior style, carrying his imitation of nature so far as to distinguish the different species of trees by their leafing. Domestic disquiets rendered him fretful and morose, and he fled from society into his work-room. He never took a disciple except one lady named Haverman, of whose proficiency he at length grew jealous. He died in 1749. *Pilkington's Dictionary of Painters.*—A.

HYDE, EDWARD, earl of Clarendon, and lord high-chancellor of England, an eminent statesman and historian, was the son of Henry Hyde, a private gentleman residing at Dinton in Wiltshire, where he was born in February, 1608. He received his early education

in his father's house, under the tuition of the vicar of the parish; and at the age of thirteen was sent to Oxford, where he remained a year a student in Magdalen-hall. In the following year he was chosen to fill the next vacancy of a demy's place in Magdalen college; but no vacancy occurring, and his father now resolving (as he was become an only son) to bring him up to the law, he was entered of the Middle Temple. He staid, however, in the university long enough to take the degree of B.A. That his continuance there was not prolonged, he reckoned a piece of good fortune, on account of the relaxed discipline, and a pernicious custom of hard drinking, which then prevailed in that seminary. He was only in his seventeenth year when he removed to London, under the protection of his uncle Nicholas Hyde, afterwards chief justice of the King's-bench. He was still a student when his uncle died; this disappointment, however, did not prevent him from pursuing his intention. The manners at that time were very licentious, and Mr. Hyde had kept free company, though within the bounds of prudence and moderation. As an early marriage was thought by the sober the best expedient for preventing irregularity, he was united, in his twenty-first year, to the daughter of sir George Ayliffe, a beautiful young lady, whom he had the misfortune to lose by the small-pox within six months. After a widowhood of three years, he married for a second wife the daughter of sir Thomas Aylesbury, master of requests to the king, with whom he lived thirty-six years in mutual affection. He was happy in being early introduced to a very respectable set of acquaintance, among whom he reckoned several of the most eminent persons in the kingdom for learning and talents; as lord Falkland, Selden, Kenelm Digby, Carew, Waller, May, Sheldon, Morley, Hales of Eton, Chillingworth, &c. of whom he has given very characteristic and entertaining sketches in his memoirs. To their conversation he has ascribed the best part of his acquisitions; and he has strongly expressed his sense of the benefit of such society, by saying that "he never was so proud, or thought himself so good a man, as when he was the worst man in the company." He has likewise paid a very affectionate tribute to the memory of his father, a man of great virtue and merit, who died soon after the son's second marriage.

A cause in which he was engaged on the part of the London merchants introduced him to the notice of archbishop Laud, then a commissioner of the treasury, who treated him with

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much regard, and favoured his professional advancement. The easiness of his fortune, and his other connections, also contributed to bring him forwards, so that his employment as a barrister became considerable. He did not, however, so far immerse himself in legal pursuits, as to neglect polite literature; and in his manner of living, and the company he kept, he rather affected the gentleman than the mere lawyer. Such was his reputation, that in the parliament called by Charles I. in 1640, on occasion of the Scotch rebellion, he was chosen burgess for both Wotton-Basset and Shaftesbury, for the former of which places he made his election. Public grievances being the topic immediately entered upon by the house, Hyde brought forward a complaint of the illegal practices and oppressions of the earl marshal's court, but the speedy dissolution of the parliament prevented any proceedings upon it at that time. He was, however, chosen to the new parliament of the same year, for the borough of Saltash; and renewed with so much effect his attack upon the marshal's court, that he procured its suppression. He now laid aside his gown, and entirely gave himself up to public business; and being considered as enlisted in no party, was frequently appointed chairman of committees in matters of the greatest importance. One of these was that which drew up the charges against the judges for their decision in the case of ship-money; but though in this case he took part with those who opposed the court, yet he shewed in other instances so much attachment to regal government, and to the established church, that he was regarded with dislike and suspicion by the heads of that party. On the other hand, he was represented in so favourable a light to the king, that his majesty desired a private conference with him, in which he expressed his acknowledgments for what he had done in his service, and especially for his affection to the church. From this time he may be considered as one of the royal party; and to judge of his actions and writings it will be proper to give his own statement of his public principles. He had, he says, "a very particular passion and devotion for the person of the king; and a most zealous esteem and reverence for the constitution of government, which he believed to be so equally poised, that if the least branch of the prerogative was torn off, the subject suffered by it; and he was as much troubled when the crown exceeded its just limits." With respect to religion, "he believed the church of England to be the best framed for the encouragement of learning and

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piety, and the preservation of peace, of any church in the world; and thought that the taking away any of its revenue, and applying it to secular uses, was robbery and notorious sacrilege; also, that the removal of the bishops from the house of peers was a violation of justice; hence he opposed from conscience "all mutations in the church."

When the commons' remonstrance on the state of the nation came out, Hyde, as he says, "only to give vent to his own indignation, and without the least purpose of communicating it," drew up a reply to it, which, however, he shewed to lord Digby. After some political coquetry, which might have been spared, he suffered it to appear as "The King's Answer with the Advice of his Council." He was soon after offered the place of solicitor-general, which he declined; but he agreed to be one of a private consultation on the king's affairs and their management in parliament, with lord Falkland and sir John Colepepper. In this office he stood apart from the others, by opposing the king's assent to the bill for depriving the bishops of their seat in the house of lords; which, however, his majesty was prevailed on to give. In April, 1642, Hyde was sent for by the king to York; and repairing thither, he assisted in drawing up many papers in the royal cause, and in private consultations. The parliament sent an order to recal him, with which he refused compliance till his majesty should give him permission; and, in return, he was exempted from pardon by a special vote.

After the commencement of the civil war, when the king held his court at Oxford, Hyde was nominated to the chancellorship of the Exchequer, sworn of the privy-council, and knighted. He remained with his majesty till March, 1644; when he accompanied prince Charles into the West, and afterwards attended him to the island of Jersey. After the prince's departure thence, sir Edward remained there two years longer, pursuing his studies in great tranquillity, and attending to the composition of a history of the transactions in which he had borne a part. He also drew up and published an answer to the parliament's declaration of February, 1647, against sending any more addresses to the king. In 1648 he was ordered to attend the prince at Paris; but as he had in the meantime proceeded to Holland, sir Edward embarked for Dunkirk. He found the prince at the Hague, where news arrived of the king's death. A resolution being then taken in the young king's council of sending an embassy to Spain, Hyde with lord Cottington were nomi-

nated the ambassadors, and arrived at Madrid towards the end of 1649. When their attendance in that capital was no longer useful, Hyde returned to Paris, where he found great differences prevailing between the queen-mother and the duke of York. The king's court at the Hague was not in a better state of union; and he found so little good to be done by a personal attendance, that he obtained leave to retire to Antwerp, where his wife and children were, with whom he lived in a studious and domestic retreat, suited to his reduced circumstances. The assignment of a house rent-free at Breda, by the princess of Orange, the late king's eldest daughter, induced him to remove to that city. That princess also manifested her kindness to his family by proposing to take his daughter for one of her maids of honour; to which, by his own account, he was very difficultly brought to consent, and not till he looked upon the matter "as having some marks of Divine Providence in it." It was, indeed, the first step to an extraordinary event, hereafter to be mentioned. The only further remarkable incident that occurred to him before the king's restoration, was his appointment, in 1657, to the post of lord high-chancellor of England. In his usual manner he raised many objections to this promotion, which, indeed, partook somewhat of ridicule, as proceeding from a king without a kingdom; but it appeared that the easy Charles, not able of himself to reject the importunities of those who were continually applying to him for contingent grants and reversions, wished to throw the burden upon one who had firmness enough to refuse improper requests.

At the Restoration, the chancellor might be considered as the king's first and most confidential minister; and it is agreed that he displayed great wisdom and integrity in settling the many difficult affairs, public and private, which this event brought for decision. He is particularly praised for rejecting the proposal of raising a great standing revenue, which would have made the king independent of future parliaments; and for the earnestness with which he proceeded to disband the army. He also moderated the forward zeal of the royalists, and checked their appetite for revenge. In these points he acted as a sound constitutionalist; but he is thought to have been influenced by a degree of religious bigotry in the impatience he shewed for the re-establishment of episcopacy and the abolition of every vestige of presbyterianism. His honours naturally rose with his power: in 1660 he was created a peer, and elected chancellor of the university of Oxford;

and in 1661 he was advanced to the titles of viscount Cornbury and earl of Clarendon. He also received various grants from the crown, which rendered his estate adequate to his dignity. Many disquiets, however, accompanied his elevation; and it was easily seen that the envy against a *new man*, together with the unyielding strictness of his morals and principles, would raise a storm of enmity against him in a court so licentious, and composed of such discordant ingredients.

A short time after the king's return, a circumstance of great delicacy occurred, which was likely to exert a powerful influence upon his future fortune. His daughter, in her situation with the princess of Orange, had attracted the notice of the duke of York; who, failing of success in an attempt to obtain her favours upon easy terms, had entered into a private contract of marriage with her. She returned to her father's house in a state of pregnancy; and having, with a proper spirit, insisted upon an avowal of her marriage from the duke, who had meanly wished to keep it secret, it became necessary to inform the king of the affair. The chancellor was at the same time made acquainted with it, and his behaviour on the occasion does not redound to his honour. By his own account, his passion made him forget all decency and humanity. He said before the council, "that he had much rather his daughter should be the duke's whore than his wife," and advised "that the king should immediately cause the woman to be sent to the Tower, and to be cast into a dungeon under so strict a guard that no person should be admitted to come to her; and that an act of parliament should be immediately passed for the cutting off her head." No wonder that such extravagant brutality should, with many, have passed for acting a part, and that he should be suspected of having been privy to the whole affair. It is most probable, however, that he had no previous knowledge of it; and that, as he says, "he looked upon himself as a ruined person," and expected "the king's indignation to fall upon him as the contriver of that indignity to the crown." It may be added, that his high notions of royalty were likely enough to make him regard with real horror the alliance of one of so inferior a rank with the presumptive heir to the crown. The king behaved with great justice and propriety in the business; and though the duke basely denied his marriage, and even encouraged scandalous reports against his wife, and the queen-mother expressed the utmost rage at the connection, she was at length

acknowledged as duchess of York, and eventually gave two queens to England.

If this alliance strengthened the chancellor's interest with the crown, it exposed him to additional envy and ill-will from the courtiers; and notwithstanding the general integrity and ability of his public conduct, several things occurred to make him unpopular with the nation, and at length odious to the king. A detail of the transactions of his ministry belongs rather to history than biography, and it will be sufficient to touch upon the circumstances which principally conduced to his fall. The sale of Dunkirk to the French, however it might be justified in policy and economy, was regarded by the nation as highly dishonourable. His opposition to a bill for liberty of conscience, and his assistance to the hierarchy in their persecuting schemes, brought upon him the enmity of all the sectaries, and the displeasure of the king, who wished to obtain some indulgencies for the Papists. The bad success of the Dutch war, though he had opposed it, was made a charge against him; and he unwisely aggravated the public discontents by building a magnificent house during the most calamitous periods. The stateliness of carriage which he assumed was prejudicial to him; and still more, the true dignity with which he refused all communication with the royal mistresses. Nor could the freedom with which he admonished the king of his misconduct fail to injure him, with a master who was radically corrupt in his own principles, and had little esteem for virtue in others. Notwithstanding all his faithful services to the crown, he was therefore, without reluctance, given up as a sacrifice to the national odium; and in August, 1667, he was required to resign the great seal, and removed from all offices of public trust. This was followed by an attack upon him in the house of commons by Mr. Seymour, which produced an impeachment of high-treason, consisting of seventeen articles, carried to the bar of the house of lords. That house refused to commit him upon the charge; and during the debates upon this head he received the king's commands to withdraw from the kingdom. The apology which he sent to the house of lords upon his departure was voted a libel, and burnt by the common hangman; and a bill of banishment was passed against him as a fugitive from justice. He landed at Calais, and was proceeding to Rouen, when he was met by an order from the court of France instantly to quit its territories. A fit of sickness rendered this impossible, and he finally obtained permission to reside in that country.

Being on his way from Rouen to Avignon, at the town of Evreux, he was very near losing his life through the outrage of some English seamen, who broke into his lodgings, and gave him a wound in his head. They had been taught that it was the chancellor who had defrauded them of their pay, and they partook of the hatred against him on other accounts. He was with difficulty rescued out of their hands; but the French court apologised to him for the accident, and punished the perpetrators. He proceeded to Montpellier, where he was treated with much respect during a residence of four years, which he employed in a vindication of his conduct, and in other writings. He afterwards passed some time at Moulins, and finally removed to Rouen, where he died in December, 1674. His body was brought to England, and interred in Westminster abbey. He left several children, of whom his eldest son Henry succeeded him in his title.

Lord Clarendon, besides various occasional writings upon public topics, was the author of "Contemplations and Reflections on the Psalms;" "Animadversions on a Book of Mr. Cressy's in the Roman-catholic Controversy;" "A brief View of the Errors in Hobbes's Leviathan;" "The History of the Grand Rebellion," three volumes folio, six volumes octavo; to which was added his "Life, and a Continuation of his History," two volumes octavo, published in 1759 by the university of Oxford. It is only as a historian that he is now known in a literary capacity, and his work on the civil war is regarded as a very valuable source of information on the events of that unhappy period. Hume says of it, that, "except Whitlocke's Memorials, it is the most candid account of those times composed by any cotemporary author." Lord Clarendon writes like a man who has taken a decided part; and in his moral estimate of persons and things, assumes as principles the justice of the side to which he attached himself, and the criminality of the opposite. But with this allowance, his representations are usually fair and moderate. His style is not without beauty, but the construction of his sentences is often extremely perplexed, and great ambiguity results from his unskilful use of the relative pronoun. His peculiar excellence is in drawing characters, and few have ever exceeded him in the truth and animation of his portraits. *Clarendon's Life of Himself. Biog. Britan. Hume's Hist.—A.*

HYDE, THOMAS, a very learned English divine and profound Oriental scholar who flourished in the seventeenth century, was the

son of a clergyman at Billingsley near Bridgenorth in Shropshire, where he was born in the year 1636. He received the first rudiments of learning under his father's instructions, who, perceiving in him an early inclination for the study of the Oriental languages, encouraged and assisted him in it, as far as was in his power. When he was sixteen years of age, young Hyde was entered of King's college, in the university of Cambridge; where he became acquainted with Mr. Abraham Wheelock, who was equally celebrated for his skill as a linguist, and his readiness in recommending and promoting young men of parts and application, as far as his influence extended. By him our young student, when he was only in the eighteenth year of his age, was sent to London to the learned Mr. Brian Walton, afterwards bishop of Chester, as a person very capable of assisting him in preparing for publication the grand polyglot Bible on which he was then engaged. And Mr. Hyde certainly proved of very important service in that arduous undertaking: for he transcribed the Persian Pentateuch out of the Hebrew characters, in which it was first printed at Constantinople, into the proper Persian characters. This task the learned Usher thought would have proved impracticable to a native Persian, because one Hebrew character answered sometimes to one Persian letter, and sometimes to another, which were difficult to be distinguished. Of this Pentateuch Mr. Hyde also added a Latin translation; and he further assisted in correcting different parts of Walton's work, in the Arabic, Syriac, and Samaritan languages; by which he merited the character that was given of him by the editor, that his skill in the Oriental languages was such as greatly surpassed his years. In 1658, Mr. Hyde went to Oxford, where he was admitted of Queen's college, and soon afterwards appointed Hebrew reader in that society. In the following year, Richard Cromwell, then chancellor of the university, directed his letters to the delegates, signifying, that "Mr. Hyde was of full standing, from the time of his admission at Cambridge, for the degree of M.A.; and had given public testimony of his more than ordinary abilities and learning in the Oriental languages:" upon which they made an order, that he should accumulate that degree, after reading a lecture only on one of those languages in the schools; and having accordingly read upon the Persian tongue, he was created M.A. in 1659.

Soon after the restoration of king Charles II. Mr. Hyde was made under-keeper of the Bod-

leian library, upon the ejection of the famous Henry Stubbe; which appointment furnished him with an opportunity of prosecuting his favourite studies with singular advantage. In this situation he conducted himself with such propriety and diligence, that upon a vacancy taking place in the office of head-keeper, in 1665, he was elected to fill it, with the general approbation of the doctors and masters of the university. Before this, however, he published, in the same year, "*Versio Latina e Lingua Persica, & Commentarii in Observationes Ulugh Beigi, de Tabulis Longitudinis & Latitudinis Stellarum fixarum*," quarto. It may not be unacceptable to some of our readers to be informed, that this Ulugh Beig was a powerful Tartar monarch, the grandson of Timur Beig, or, as we commonly call him, Tamerlane. In the preface to this work the royal author informs us, that the great occupations of government hindered him from performing in person so much as he would have done towards completing this useful work, but that he had relied chiefly on his minister Salaheddin, and that he dying before the work was finished, his colleague Gaiatheddin Giamshid, and his son Ali al Coushi, were afterwards employed, who put the last hand to it. It was written originally in Arabic, but was afterwards translated twice into Persian. About the time when this version was published, Mr. Hyde became acquainted with the celebrated Mr. Robert Boyle, to whom he was useful by communicating to him several remarkable passages relating to chemistry, physics, and natural history, in Oriental writers. In 1666, he was promoted to a prebend in the cathedral church of Salisbury; and in the following year he published, "*Quatuor Evangelia & Acta Apostolorum, Lingua Malaicâ, Characteribus Europæis*," quarto, printed at the expence of Mr. Boyle. In 1674, he published, "*Catalogus impressorum Librorum Bibliothecæ Bodleianæ in Academia Oxon.*," folio; and in 1678, he was made archdeacon of Gloucester. Two years afterwards he was admitted to the degree of doctor of divinity. Our author's reputation was now extended among the learned in every part of Europe; but in succeeding years he acquired fresh admiration, by many additional proofs of his unremitting study, and singular skill in all kinds of Oriental learning. In 1688, he published "*Epistola de Mensuris & Ponderibus Serum sive Senensium*," octavo, printed at the end of Dr. Edward Bernard's treatise "*De Mensuris & Ponderibus Antiquis, Libri tres*;" and also, "*Epistola N. F. D. de Mari Aneo Salomonis*," annexed to the same

work. In 1691, he published, "*Specimen Libri More Nevochim, Maimonidis; Arabicè & Latinè edendi*," quarto; and upon the death of the learned Dr. Edward Pococke, in the same year, he was elected Arabic professor. Before this election he had published, "*Iggérèth Orchoth Olam; id est, Itinera Mundi, sic dicta, nempe Cosmographia, Autore Abrahamo Perit-sol, Latina Versione donavit & Notas passim adjecit Thomas Hyde S. T. D. &c.*" quarto, to supply in some measure the Arabic Geography of Abulfeda, which, at the request of bishop Fell, he had undertaken to publish with a Latin translation; but, the death of his patron putting an end to that work, he sent this lesser performance abroad, dedicated to the earl of Nottingham, then principal secretary of state, with the hope that it might excite a stronger curiosity in the learned respecting this branch of knowledge.

Notwithstanding the loss of his patron, Dr. Hyde still proceeded in laying the world under obligations to him, by supplying new funds of entertainment and instruction from the recondite stores of Eastern literature. In 1693, he published, "*De Ludis Orientalibus Libri duo, scil. Mandragorias, seu Historia Schaliludii Latinè*," octavo; "*Historia Schaliludii, seu trias Judæorum de Ludo Schacorum Heb. Lat.*," octavo; "*Historia Nordiludii, & reliquorum Ludorum Orientalium ubi Arabum, Persarum, & Chinesium Ludi varii*," octavo; and "*Tractatus Alberti Bobovii, Turcarum Imp. Mohammedis IVti. olim Interpretis primarii de Turcarum Liturgia, peregrinatione Meccana, Circumcisione, Ægrotorum Visitatione, &c. nonnullas Annotatiunculas prout Occasio se obtulit, passim adjecit Thomas Hyde S. T. D. &c.*" quarto. This, though a short, is a very curious, and very useful treatise, and is illustrated by an infinity of short, curious, and instructive remarks. Annexed to it, is a reproof to Angelus of St. Joseph, alias father de la Brosse, on account of his attack on the Persian gospels in the English polyglot, the principal design of which was to raise the credit of the Paris polyglot. Dr. Hyde's reproof produced an admirable effect, as not only maintaining the credit of the English work, but shewing also what lamentable critics the Carmelite monks were, notwithstanding the high esteem in which they stood in their own country for Oriental learning. In 1697, Dr. Hyde was appointed regius professor of Hebrew, and canon of Christ-church. Three years after this he published an excellent work, on a subject very little known even to the learned themselves, "*The Religion of the an-*

cient Persians," entitled, "*Historia Religionis Veterum Persarum, eorumque Magorum. Ubi etiam nova Abrahami, & Mithræ, & Vestæ, & Manethis Historia, &c. accedunt Icones, & Appendix variarum Dissertationum,*" 1700, quarto. This is a work of such profound and various erudition, abounding with so many new lights on the most curious and interesting subjects, filled with such authentic testimonies, and adorned with so many learned ingenious conjectures, relative to the theology, history, and learning of the eastern nations, that it was received with the greatest applause, in foreign nations, as well as in England, by all who were capable of estimating its merits; and, if the author had left us no other monument of his studies, would be sufficient to preserve his reputation, as long as any taste for ancient learning shall remain. But excellent as this work was universally acknowledged to be by those who had sufficient erudition and judgment to appreciate its value, their number was so limited that its sale was but inconsiderable, so that a great part of the impression was destroyed through neglect; owing to which the remaining copies are become exceedingly scarce, and not to be obtained but at a high price. The whole work is divided into thirty-five chapters; to which is subjoined a Latin translation of a book used by the magi, entitled, *Sadder*, containing the laws and precepts of Zoroaster, &c. An ample view of their contents may be seen in the first of our authorities.

Dr. Hyde's profound skill in Oriental literature, and desire to promote it, would have induced him to have published many other learned works, which would have proved very serviceable to the republic of letters; and, accordingly, he appears for some years to have been most laboriously employed in completing some, and preparing many other learned performances for the press. Owing to the want of encouragement, however, he declined the communication of any more of his labours to the public; and the writings which he left behind him were suffered to lie neglected, till it was too late to recover them, though the loss has been ever since deservedly, but in vain regretted. In 1701, Dr. Hyde resigned the office of head-keeper of the Bodleian library, on account of his age and infirmities. He had occupied the post of interpreter and secretary in the Oriental languages, during the reigns of Charles II., James II., and William III., it is needless to say with what ability; and in the course of his employment, had made himself most intimately acquainted with the policy, ceremonies, and cus-

toms of the Oriental nations. He died in 1702, at his apartments in Christ-church, in the sixty-seventh year of his age. Mr. Granger observes, that "Dr. Thomas Hyde is a great character, but is much less known than he deserves to be, because the studies in which he was occupied are but little cultivated. Those that are acquainted with the Oriental languages, are astonished at the progress which was made in them by one man, though aided by the powers of genius, supported and strengthened by incessant industry. There never was an Englishman, in his situation of life, who made so great a progress in the Chinese. Bochart, Pococke, and Hyde, are allowed to have been the greatest Orientalists that any age or nation every produced. I am informed by the reverend Mr. Merrick of Reading, whose father knew him well, that Dr. Hyde's mind had been so much engrossed by his beloved studies, that he was but ill qualified to appear to any advantage in common conversation." Some of his pieces, which were formerly printed, were collected and republished, with some additional dissertations, by the late Dr. Gregory Sharpe, master of the Temple, under the title of "*Syntagma Dissertationum, & Opuscula, &c.*" 1767, in two volumes quarto. In the second volume of his "*Athen. Oxon.*" Anthony Wood has preserved a catalogue of MSS. which Dr. Hyde had either completed, or in part prepared for the press, the principal articles of which we shall present to our readers, as calculated to impress them more strongly with an idea of the astonishing erudition and industry of the author, than the most laboured panegyric. "*Grammatica pro Lingua Persica,*" quarto; "*Lexicon Persico-Latinum,*" quarto; "*Lexicon Turcico-Latinum,*" quarto; "*Nomenclator Mogolo-Tartaricum, cum Grammatica ejusdem Linguae;*" "*Dissertatio de Tartariâ, &c.*" octavo; "*Curiosa Chinensia & Selanensia,*" octavo; "*Historia Gemmarum, Arabicè & Latinè, cum Notis,*" octavo; "*Historia Tamerlanis, Arabicè & Latinè, cum Notis,*" quarto; "*Liber Bustân, Persicè & Latinè, cum Notis: Liber elegantissimus, Autore Scheia Shadi,*" quarto; "*Divini Poetæ Hâphix Opus, Persicè & Latinè, cum Notis,*" quarto; "*Abulfedæ Geographia, Arabicè & Latinè, cum Notis,*" quarto; "*Liber Baharistân, eloquentissimo Stylo conscriptus, meri Ingenii Specimena continens, Librum Gulistan æquans si non superans, Persicè & Latinè, cum Notis,*" quarto; "*Historia Regum Persicæ, ex ipsorum Monumentis & Autoribus extracta,*" quarto; "*Annotationes in difficiliora Loca biblica ex Literatura Orientali,*" quarto;

"Periplus Marium Mediterranei & Archipelagi, Turcicè & Latinè, &c." octavo; "Zoroastris Perso-Medi Opera omnia Mathematico-medico-physico-theologica, Persicè & Latinè," folio; "Lexicon Hebraicum, emendatum ex M.S.S. Lexicis Rabbi Pinchon, R. Ionæ, & R. Jesaiæ, atque ex Collatione cum Linguis Arabicâ & Persicâ, & aliis Linguis Orientalibus," quarto; "Cœlum Orientale Arabico-Persicum, atque Occidentale Græco-Latinum, una cum Saphii Figurationibus Stellarum duplici Situ, &c." quarto; "Commentarius in Pentateuchum, Arabicè, Autore Mansur Syro-Arabè, &c." quarto; "Varia Chinensia, scil. eorum Idololatria, Opiniones de Deo & de Paradiso, &c. de eorum Literatura, & Libris, & Chartâ, &c. omnia excerpta ex Ore & Scriptis nativi Chinensis Shin Fo-burg," octavo; "Varia Selanensia, ubi Insulæ Selan (vulgo Batavis Ceylon) Historicæ quædam, & Vocabularium, genuinis eorum Characteribus exaratum, &c." octavo; "Bantamense Alphabetum, a Legato Scriptum, cum Literarum Potestate & Numerorum Notis," octavo; "Dialogi Arabico-Persico-Turcici, Latinè versi," octavo; "Liber de Turcarum Opinionibus, Turcicè & Latinè," octavo; "Utilia Mensalia, scil. quid in Conversatione conviviali decorum est, Arabicè & Latinè," octavo; "Rivolæ Lexicon Armeniacum, cum Linguis Orientalibus (scil. Arab. Pers. & Turc.) collatum, &c." quarto; and "Evangelium Lucæ, & Acta Apostolorum, Linguâ & Characteribus Malaicis," quarto. *Biog. Britan. Gen. Dict. Brit. Biog.*—M.

HYGINUS, pope, or bishop of Rome in the second century, is said by some writers to have been a native of Athens, and originally a philosopher by profession. He was elected to the office of bishop of the Roman church, upon the martyrdom of Telesphorus, about the year 140, and filled it till death, which took place about the year 143. In his time the two heresiarchs Valentine and Cerdo came to Rome, and began to propagate their principles in that metropolis; not without a zealous opposition from Hyginus, who could not prevent them from gaining numerous proselytes. He is honoured by the church of Rome among her martyrs; but none of the ancients give him that title. Platina says, that he settled and confirmed the several orders and degrees of the clergy; ordained the solemn consecration of churches, forbidding that the timber or materials prepared for the building any church, should be converted to prophane uses; and that he likewise decreed, that at least one godfather, or one godmother, should be present at

baptism. In these statements he is not supported by sufficient authorities: but we are not disposed to contest the bishop's claim to all the merit which he can derive from having rendered such important services to the church. As for the two "Decretal Letters" which have been attributed to him, and are to be found in Gratian's "Decretum," the learned now in general agree in pronouncing them supposititious. *Euseb. Hist. Eccl. lib. IV. cap. x. xi. Platina de Vit. Pont. Moreri. Bower.*—M.

HYGINUS, CAIUS JULIUS, one of those ancient writers who are termed grammarians, is said by Suetonius to have been a native of Spain, though some supposed him an Alexandrian, and to have been brought to Rome after the capture of that city by Julius Cæsar. He became the freedman of Augustus; and was appointed keeper of the Palatine library, at the same time giving instructions to many pupils. He was very intimate with the poet Ovid, and with the consular historian Caius Licinius; who records that he died poor, and was long supported by the relator's bounty. Suetonius adds, that Hyginus was a sedulous imitator of Cornelius Alexander, a Greek grammarian. He wrote lives of illustrious men, referred to by A. Gellius and others; also a volume of "Examples" (perhaps the same work); and a copious treatise on the cities of Italy, quoted by Servius and Macrobius. A work of his "On Genealogies" is also mentioned; likewise a commentary on Virgil, and several other writings. There are come down to our times, in his name, only a piece entitled "Poeticon Astronomicum, de Mundi & Sphæræ, ac utriusque Partium, Declaratione, Lib. IV," and a book of mythological fables. These are transmitted in an imperfect and probably a corrupt state; whence some critics have judged them to be spurious, and the product of a later age. The book of fables especially lies under this suspicion. The best edition of both in conjunction is contained in Munker's "Mythographi Latini," two volumes octavo, *Amst. 1681. Suetonius de Grammat. illustr. Vossii Hist. Latin.*—A.

HYLARET, MAURICE, a French divine and preacher of great celebrity in the time of the League, was born at Angoulême in the year 1539. He entered early among the Cordeliers, and went through his course of philosophy at Paris. He was admitted into priest's orders at the age of nineteen, and in 1562 was appointed to the philosophical chair in his order. Afterwards he was nominated to the professorship of theology, the duties of which he discharged till

the year 1571. In the preceding year he had been admitted a doctor of the faculty of the Sorbonne. From this time he devoted himself more particularly to the work of the ministry, and acquired high reputation by his pulpit services. The fame of his great popularity occasioned his being invited to Orleans, in 1572, where he spent the remainder of his life. During the troubles with which France was agitated in his time, he was one of the most enthusiastic and furious opponents of the court. By his seditious sermons, and by the confraternities which he set on foot, of *the Name of Jesus*, and *the Gorden of St. Francis*, he effectually attached the mob of Orleans to the interests of the *League*. He died in that city, in the year 1591. After his death, the infatuated partisans of that cause venerated him as a saint, and were accustomed to call him a "second Paul;" and some of them, in the height of their fanaticism, would maintain, that the good father Hylaret and the Guises formed a second Trinity in heaven. He was the author of a number of "Homilies," in Latin, published at different times at Paris and Lyons, in five volumes octavo, of which the titles may be seen in Moreri. They reflect no credit on the taste, judgment, or knowledge of the author; and are only entitled to notice as exhibiting curious specimens of the gross indecencies, and ridiculous apocryphal tales, which could recommend a preacher to popular audiences in our author's time. *Moreri. Nouv. Dict. Hist.*—M.

HYPATIA, a female philosopher of the Eclectic sect, whose extensive learning, elegant manners, and tragical end, have rendered her name immortal, was the daughter of Theon, a celebrated mathematician of Alexandria, and flourished towards the close of the fourth, and in the early part of the fifth century. As she exhibited early proofs that she possessed an acute and penetrating judgment, and great fertility of genius, her talents were cultivated with assiduity by her father, and other preceptors. Besides being educated in all the qualifications belonging to her sex, and made mistress of the different branches of polite learning, she became most intimately conversant in the sciences of geometry and astronomy, as far as they were then understood. Afterwards she entered upon the study of philosophy, which she prosecuted with such uncommon success, that, according to the testimony of Socrates the ecclesiastical historian, she excelled all the philosophers of her time. So high was the reputation which she acquired, that she was strongly solicited to become a public

preceptress in the school where Ammonius, Hierocles, and other great and celebrated philosophers, had taught. Such was her love of science, that it enabled her so far to subdue the natural diffidence of her sex, that she yielded to the public voice, and exchanged her female decorations for the philosopher's cloak. In the schools, and other places of public resort, she discoursed upon philosophical topics, explaining, and endeavouring to reconcile the systems of Plato, Aristotle, and other masters. Her fame soon became so extended, that persons who made philosophy their delight and study, crowded to Alexandria from all parts. She was distinguished by a ready elocution, and graceful address; which, united with rich erudition and sound judgment, procured her as many admirers as she had auditors. Among other scholars who attended her instructions was Synesius, afterwards bishop of Ptolemais in Africa, and one of the most eminent Christian Platonists of the fifth century, who in all his epistles lavishes on her the highest praises. She was held in respect and admiration, however, not only by those who formed her auditories in the schools, but by the most eminent characters in Alexandria, of all ranks and orders, and was frequently consulted by the magistrates in cases of importance. What reflects the highest honour on her memory is, that she was not intoxicated by the court that was paid to her from all quarters; that, though she excelled most of the philosophers of her age in mathematical and philosophical science, she discovered no pride of learning; and though she was in person exceedingly beautiful, she never yielded to the impulse of female vanity, or gave occasion to the slightest suspicion against her chastity.

With a person possessed of such extraordinary accomplishments and virtues, it would be the pride of the most illustrious characters in Alexandria to become acquainted. Accordingly, her house became the general resort of persons of learning and distinction. But it was impossible that so much merit should not excite envy; and unhappily, the qualifications and attainments to which she was indebted for her celebrity, proved in the issue the occasion of her destruction. At that time Orestes, a man of a liberal education, and intimately acquainted with Hypatia, whom he frequently consulted, was governor of Alexandria; and Cyril, a bishop of great authority, but haughty, violent, and intolerant in the highest degree, filled the patriarchal chair of that city. This prelate, in the vehemence of his bigotted zeal, was guilty of an unpardonable stretch of ecclesiastical

power, in encouraging the populace to plunder the property of the Jews, and in forcibly expelling them from Alexandria. Orestes, resenting his ambitious and oppressive conduct, laid the affair before the emperor; and Cyril, on his part, complaining of the seditious temper of the Jews, endeavoured to justify his proceedings. As on this occasion the emperor declined to interpose his authority, Alexandria became a scene of frequent tumults and contests between the supporters of the rival claims of the governor and bishop. In our life of the latter we have given an account of an attack made by the monks of his party on the person of the governor, from which he narrowly escaped with life; and of the respect which Cyril ordered to be paid to the remains of one of their ringleaders, who was apprehended, and racked to death. These circumstances rendered the bishop and governor irreconcilable enemies. We have already observed that the latter was intimately acquainted with Hypatia; and it appears that at this time she had frequent conferences with him. This intimacy now became a ground of jealousy and envy to Cyril, who could not bear that his rival should have it in his power to avail himself of her wise advice; on which account also, she was much calumniated by his partisans among the monks and Christian populace, as if she prevented a reconciliation between Cyril and Orestes. Their resentment, at length, rose to such a height, that they entered into a conspiracy against her life. After watching for a favourable opportunity of carrying their murderous design into execution, one day a selected band, headed by one Peter a reader, seized upon her as she was returning home from the schools, forced her from her chair, and then dragged her through the streets to the Cæsarean church; where, after stripping her naked, they massacred her with extreme barbarity, and having torn her body limb from limb, committed them to the flames. This horrid and infamous deed brought no little disgrace on Cyril and the Alexandrian church. Attempts have been made to remove all imputation from the bishop, of being in any respect concerned in it; but they are far from being satisfactory. And when we reflect on the haughtiness and severity of Cyril's temper, his persecution of the Jews, his oppressive and iniquitous treatment of the Novatian sect of Christians, his indignation against Orestes and his party, and above all, the protection which he is said to have afforded to the immediate perpetrator of the murder of Hypatia, we are forced to ac-

knowledge, that the direct charge preferred against him by Damascius of having been the contriver of that deed, is not wholly without foundation. Hypatia was murdered under the reign of the emperor Theodosius II. in the year 415. Hence it is certain that she could not have been, as Suidas relates, the wife of Isidorus the philosopher, who was not born till about fifty years afterwards. It is probable that through her whole life she remained in a state of celibacy. *Socratis Scholast. Hist. Eccl. lib VII. cap. xv. cum not. Valesii. Suidas. Mereri. Enfield's Hist. Phil. vol. II. book iii. ch. ii. § 4.—M.*

HYPERIDES, an eminent Grecian orator, was a native of Athens, and son of one Glaucippus. He studied under Plato and Isocrates; and cultivating the art of eloquence, became one of the most distinguished orators of his time, and acquired that sway in state affairs which the talent for public speaking never failed to obtain in the Athenian democracy. He was one of those who opposed the designs of Philip of Macedon, and his zeal caused him to be made commander of a galley, in which capacity he gained much credit by his promptness in succouring the Byzantians when besieged by Philip. As a reward, he was appointed to the superintendence of the theatre, that capital concern among the Athenians. When Philip threatened an invasion of Eubœa, Hyperides procured a tax to be levied for the equipment of forty galleys, and set the example by contributing one for himself, and one for his son. In the time of Alexander he was possessed of the chief influence in Athens, and when that prince demanded galleys and officers from the Athenians, he opposed the granting of either. He moved distinguished honours to his great competitor in eloquence, Demosthenes; but when the latter was suspected of taking a bribe from Harpalus, he was chosen to conduct the prosecution against him. Hyperides was himself accused of having acted contrary to the laws in procuring a decree for granting citizenship to foreigners, and liberty to the slaves, whose families he caused to be transported to the Piræus. But he justified himself from the necessity of the case, and pleaded that "it was not he who passed the decree, but the alarm with which Athens was seized, and the defeat of Chæronea;" and he was acquitted. The violence of party-spirit was displayed in a decree which he carried for conferring great honours upon Iolas, who had sent a poisoned beverage to Alexander—an insult to morals, disgraceful to himself and his country! He

continued his opposition to the Macedonian power after the death of Alexander; and when Antipater sent deputies to Athens, who made a high eulogy upon their master as the worthiest of men, "I know," replied Hyperides, "that he is a very worthy man; but I know also that we will not have a master, however worthy he may be." He appeared as an accuser of Phocion, but was unable to substantiate his charge against that virtuous patriot. The approach of Antipater at length obliged Hyperides with the other leading men of that party to quit Athens, and he had an interview with Demosthenes, also a fugitive, at Ægina. He was preparing to seek a safer place of refuge, when he was apprehended by Archias in the temple where he had taken sanctuary, and carried to Antipater at Cleonæ. It is said, that being put to the torture to force from him some state secrets, he bit off his tongue in order to incapacitate himself from making a disclosure. Another account, with more probability, asserts that his tongue was cut out by way of punishment before he was put to death. His body was left unburied till some of his relations secretly committed it to the funeral pile and brought his ashes to Athens.

The oratory of Hyperides is characterised by Quintilian as being singularly sweet and acute, but fitter for little than great causes. He reckons him a truly Attic speaker, but too luxuriant; and mentions an oration of his for the courtesan Phryne as a model of Grecian subtlety or refinement. Photius says that in his time there were extant fifty-two orations of Hyperides, judged to be genuine, and twenty-five of dubious authenticity. None of them have reached modern times. *Photii Biblioth. Plutarchi Demosth. Quintiliani Inst.*—A.

HYPERIUS, GERARD ANDREW, a learned Lutheran divine and theological professor in the sixteenth century, was born at Ypres in Flanders, whence he took his surname, in the year 1511. His father, who was a civilian, having taken care to have him well grounded in grammar learning at different Flemish schools, and finding his end approaching in the year 1528, ordered his wife to send their son to Paris, to pursue his academical studies in the university of that city. Accordingly, he proceeded to the place of his destination, where he studied philosophy for three years in the college of Calvi. He then entered on the study of divinity, which he prosecuted with diligence till the year 1535, excepting during some of the academical vacations, which he spent in visits to his native place, and in excursions through different parts of France,

and the northern countries of Italy. Having returned to Flanders, he spent some time at the university of Louvain, and afterwards travelled through several provinces of the Low-countries, and visited the universities of Marburg, Erfurt, Leipsic, and Wittemberg, in upper Germany. These visits proved the occasion of his being refused a benefice which his friends had solicited for him without his knowledge: for upon its having been suggested to Carondilet archbishop of Palermo, and chancellor to the emperor, that he had travelled into heretical countries, and that there was ground for suspicion that he was not untainted with their principles, he found it prudent to withdraw to some place of safety. Upon this he came over to England, and became acquainted with Charles lord Montjoy, who, sensible of his merits, invited him to his own house, and settled on him a handsome stipend; so that Hyperius lived above four years with that nobleman, and was at leisure to apply himself to literature. During this period, he had opportunities of visiting the universities of Cambridge and Oxford; but in the year 1541, when Henry VIIIth's tyrannical and cruel proceedings in maintenance of his supremacy, had alarmed those foreigners who might have scruples against subscribing to his pretensions, he returned again to the continent. He intended to visit the university of Strasburg, particularly for the purpose of conversing with Bucer; but as he passed through Marburg, he met with a professor of divinity, named Geldenhaur, who was one of his friends, and who, in order to keep him there, gave him hopes of some employment in the university of that city. Having settled there, in the year 1542 he was appointed to succeed his deceased friend in the theological chair. In discharging the duties of this appointment, he acquitted himself with great diligence, and eminent reputation, for more than twenty-two years. He particularly laboured to render students in divinity good preachers. He had a very clear head; and besides his knowledge in the languages, in history, in philosophy, and in divinity, he possessed a very happy talent in conveying instruction. He was meek and polite in conversation, and delighted in social convivial intercourse, when regulated by prudence and temperance, and producing rational amusement and attic pleasantry. "In a word," says Bayle, "he was a man who possessed true wit and good sense, and who added those good qualities to his virtue and zeal." He died in the year 1564, about the age of fifty-three. He was the author of numerous works, some of which were

published by himself, and the rest after his death. They consist of "Commentaries" on different parts of scripture; theological "Dissertations;" controversial tracts; treatises in rhetoric, logic, arithmetic, geometry, astronomy, optics, natural philosophy, &c. which Verheiden says, would make up seven volumes in folio. The titles of the greater part of them are given in the first of our authorities. Two of them, entitled, "De recte formando Theologiae Studio," and "De formandis Concionibus Sacris," were so well liked by a Spanish monk, and a doctor of Louvain, called Laurence de Villavicienza, that he inserted them, almost word for word, without any acknowledgment of his obligations, in the books which he published on the same subject at Antwerp, in 1565. *Freheri Theatrum Vir. Erud. Clar. Melchior Adam. de Vit. Germ. Theol. Bayle.*—M.

HYPsicLES, an ancient mathematician who flourished in the second century, under the reigns of Marcus Aurelius, and Lucius Verus, was a native of Alexandria, and a disciple of Isidorus. He was the author of a work entitled "*Ἀναγορίδος*, sive de Ascensionibus," which was published at Paris, in Greek and Latin, by James Mentelius, together with the Optics of Heliodorus, 1657, quarto. He is also supposed to have been the author of the XIVth & XVth books of the "Elements of Geometry," which are commonly attributed to Euclid. *Fabricii Bibl. Græc. vol. II. p. 91.*—M.

HYRCAN I. JOHN, high-priest and prince of the Jews, was the son of Simon Maccabeus. On the invasion of Judæa by the Syrian governor Cendebeus B.C. 139, he, with his brother Judas, led a body of troops, who entirely defeated the invaders. After his father's murder by his son-in-law Ptolemy, he went to Jerusalem, where he was declared Simon's successor in the priesthood and sovereignty, B.C. 135. Antiochus Sidetes, called in by Ptolemy, laid siege to Jerusalem, but was induced to grant a peace to the Jews, upon condition of their dismantling the city, and the payment of a large sum of money. Hyrcan afterwards made an alliance of friendship with Antiochus, and accompanied him in his war against Phraates king of Parthia, in which he did good service. After the death of Antiochus, he took advantage of the civil dissensions prevailing in Syria, made himself master of several neighbouring towns, and entirely shook off all dependence on that crown. Then turning his arms against the Samaritans, he took Shechem and Garizim, demolished the temple built by

Sanballat, and put to death several of the Samaritan priests. He next subdued Idumæa, and compelled the inhabitants to submit to circumcision, after which they became incorporated into the Jewish nation. He sent two embassies to Rome, which renewed the alliance with that state formed by Simon, and obtained from the Roman senate the possession of some places which had been taken from the Jews by Antiochus. The troubles of the surrounding countries enabled Hyrcan to strengthen and enrich himself, and pursue other schemes of aggrandisement. He seized a pretext for again quarrelling with the Samaritans, and laid siege to Samaria. The inhabitants called in the aid of Antiochus Cyzicenus, king of Syria, who marched to their relief; but his army was defeated in a bloody engagement by Aristobulus the son of Hyrcan, and Samaria was taken and razed to the ground. The power of Hyrcan thenceforth increased, so that he extended his dominion not only over all Palestine, but over the provinces of Samaria and Galilee, and the Jewish state appeared with greater lustre than under any of his predecessors since the captivity. He was extremely zealous for his religion, and much attached to the sect of Pharisees; but a quarrel with that haughty and powerful body embittered the latter part of his life. One Eleazer, a leader among the Pharisees, called in question his legitimacy, which so exasperated him that he threw himself into the arms of their adversaries the Sadducees; and a succession of tumults and seditions was the result of their rancorous resentment. He died B.C. 107, and was succeeded by Aristobulus. *Josephi Antiq. Jud. Univers. Hist.*—A.

HYRCAN II. high-priest and king of the Jews, was eldest son of Alexander Jannæus. At the death of his father B.C. 79 he was about thirty years of age; and being of a heavy unenterprising disposition, his mother Alexandra took the reins of government, and allotted to him the succession to the high-priesthood. In the last illness of the queen, her younger son Aristobulus entered into machinations for securing the crown; she, however, at her death B.C. 70, declared Hyrcan her successor. In the troubles that followed, Hyrcan was soon reduced by his brother to the necessity of divesting himself of both the regal and pontifical dignities, and living upon his patrimony as a private person. He was afterwards persuaded by Antipater to accompany him to Arabia, whose king, Aretas, engaged to restore him. The Romans, gained over by Aristobulus, defeated Aretas; and the two brothers at length

pleaded their cause in person before Pompey. After that general had taken Jerusalem, B.C. 63, he restored Hyrcan to the pontifical office, with the title of prince, but divested him of royalty, and made him tributary. He lived for several years under the protection of the Romans, and was particularly favoured by Cæsar: the real power, however, was possessed by Antipater, and after his death, by his son Herod. Hyrcan at length fell into the hands of his nephew Antigonus, who cut off his ears in order to incapacitate him for the priesthood. He

was then carried into Parthia, where he remained during the contest between Antigonus and Herod, which ended in the death of the former, and elevation of the latter to the Jewish throne. Hyrcan, though well treated in Parthia, complied with an invitation from Herod to return to Jerusalem and resume the pontificate. The jealousies of that tyrant induced him to put an end to the vicissitudes of the pontiff's life by beheading him in the eightieth year of his age. *Josephus. Univers. Hist.* —A.

ADDENDA.

H A Z

HAZAEEL, a king of Syria, and the scourge of the impious and idolatrous Israelites, became possessed of the regal dignity about the year 885 B.C. When he is first introduced to our notice, he appears to have occupied a high post under Benhadad II. who had made him, most probably, either prime-minister, or commander-in-chief. That prince, when he was advanced in years, had contracted some illness which confined him to his bed; and being told that the prophet Elisha, who by his cure of Naaman had possessed the Syrians with a high opinion of his power with God, was coming to Damascus, he sent Hazael to meet him, with rich presents, to enquire whether he should recover from his indisposition. Hazael acquainted the prophet, in the most respectful manner, with the object of his mission; and Elisha answered him, that the disease of Benhadad was not of a mortal nature; but that notwithstanding he should surely die. After the prophet had thus expressed himself, he fixed his eyes stedfastly upon Hazael, till the latter was put out of countenance; and then Elisha, viewing with a prophetic eye the chastisements on the Israelites of which he was to be the instrument, wept at the prospect of the approaching calamities of his country. Hazael, amazed at the emotion which the prophet discovered, said, "Why weepeth my lord? And he answered, because I know the evil thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child." In-

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stead of expressing any abhorrence at the thought that he could be capable of the barbarities which Elisha predicted, Hazael professed himself unable to conceive, how so inconsiderable a person as himself should ever have it in his power to do such great things. Upon this the prophet assured him, that he should succeed to the throne of Syria; thereby fulfilling the commission which the prophet Elijah had devolved on his disciple, to announce the future destiny of Hazael. No sooner had the latter taken his leave of Elisha, than he began to project the means of his speedy advancement to that sovereignty which had been promised him. Having returned to the king, the first thing which he did was to inspire him with false confidence, by relating only that part of the prophet's answer which pronounced the king's distemper not to be mortal, but in different language from that used by Elisha: for he said, "he told me that thou shouldst surely recover." Hazael's ambition was now excited; and such was his impatience to reign, that the very next morning after his return to his master, he stifled him with a wet cloth which he spread upon his face, under the pretence, as Josephus thinks, of cooling the feverish heat of which he complained. Upon the death of Benhadad, Hazael appears to have had no competitor for the throne; and after he mounted it, the Syrian monarchy rose to its highest meridian of power. For some time he seems to have reigned peaceably, till he was provoked to war by Jehoram king of Israel, and Ahaziah king of Judah, who combined together

to rescue Ramoth-Gilead from the Syrian yoke. In this object they succeeded, though Jehoram was dangerously wounded. Hazael, however, soon counterbalanced this temporary advantage, by the success which attended his invasions of both the kingdoms of Judah and Israel. He began with that of Israel, of which Jehu had been proclaimed king, and conquered the countries of Gilead and Bashan, the tribes of Reuben and Gad, and the half tribe of Manasseh, cruelly ravaging all the places which fell into his power, and sparing neither man, woman, nor child, wherever he came. He met with the same success in the war which he continued against Jehoahaz, the son of Jehu, as we shall relate in our account of that prince. Having thus chastised Israel, Hazael crossed the river Jordan, and attacked the kingdom of Judah, in which, among other conquests, he became master of the strong and important city of Gath. He then made preparations which indicated his design of besieging Jerusalem itself; but he was induced to desist from undertaking that enterprise at this time, by the high bribes with which the weak and idolatrous Joash, who then reigned in that city, purchased a temporary peace. For he sent to Hazael all the rich moveables which had been dedicated by his predecessors and himself to sacred uses, and all the gold that was laid up in the Temple and the royal treasury. It was not long, however, before Hazael recommenced hostilities against the kingdom of Judah, and sent an army which reduced and sacked Jerusalem, slew all the princes of the people there, and sent their spoil to Damascus. Hazael, having thus proved a scourge in the hand of Providence, to punish the Israelites for their vices and idolatry, died, in the year 836 B.C. On account of his great and fortunate exploits in war, and the high pitch of power to which he raised the Syrian monarchy, he was deified after his death, and his statue was carried about in procession, in the time of Josephus. *2 Kings, viii.—xiii. 2 Chron. xiv. 23, 24. Josephi. Antiq. lib. viii. & ix. Blair's Chron. Tab.*

—M. HEZEKIAH, a king of Judah, was the son of Ahaz, to whom he became successor in the year 726 B.C. when he was in the twenty-fifth year of his age. He was a virtuous and pious prince, who was sensible that the complicated evils in which he found the kingdom involved upon his accession to the throne, were chastisements inflicted by Providence, on account of the corruptions and idolatry of the nation. He, therefore, made it the first object of his government

to appease the Divine displeasure by rooting all idolatry out of his kingdom, restoring the worship of the true God according to the law of Moses, and endeavouring to reclaim his subjects to virtuous manners, by his authority and example. After opening the Temple, and offering sacrifices of expiation on account of the national guilt, as well as numerous burnt and peace-offerings, in which his zeal was joyfully seconded by that of the people of all ranks, he sent circular letters throughout his kingdom, to invite his subjects to be present at a solemn celebration of the feast of the Passover. He even addressed a pathetic letter to the idolatrous subjects of Hoshea king of Israel, in which he discovered to them the source of all their misfortunes, exhorted them to return to the worship of the true God, and invited them to join in the approaching solemnity, that they might avert the future judgments of the Most-High, and excite his merciful interference on behalf of their unhappy brethren whom the Assyrians had carried into captivity. Before the day appointed for the approaching festival was come, the Jews employed themselves in burning and demolishing all the idols, altars, and other idolatrous monuments at Jerusalem; and at the time fixed, the city was filled with people, not only from every part of the kingdom of Judah, but from four of the tribes of Israel. The festival of the Passover had never before been observed with so much order and solemnity, since the latter end of Solomon's reign; and such was the zeal excited by this celebration among the king's subjects, that, upon their return home, they went about destroying all the relics of idolatry in their respective countries, till the kingdom was entirely cleared from them. While extirpating all memorials of superstition, Hezekiah found it necessary to break in pieces the brazen serpent which Moses had caused to be set up in the Wilderness, and which had been preserved among the sacred national monuments, because the people had converted it into an object of worship. After Hezekiah had succeeded in restoring the worship of the true God in his dominions, he reigned for several years in profound peace, and had the satisfaction to find that his piety was blessed with a success in his undertakings, which rendered his kingdom flourishing and powerful. In these circumstances he thought himself strong enough to refuse any further payment of a tribute, which the Assyrians had imposed upon his father, and afterwards upon himself; and turning his arms against the Philistines, overran their whole

country, and regained that portion of the kingdom of Judah which they had conquered during the reign of Ahaz.

When Sennacherib the king of Assyria found that Hezekiah had ventured to throw off his yoke, he advanced against the kingdom of Judah with a powerful army, and reduced a number of fortified cities with a rapidity which seemed to threaten the subjugation of the whole country. His conquests alarmed Hezekiah, who conceived that a speedy submission was the only means which he possessed of preventing his total ruin. Accordingly, he sent an embassy to Sennacherib, acknowledging his fault, and promising to submit to whatever terms he should impose upon him; and this embassy was accompanied with rich presents, for furnishing which he was obliged to strip the Temple, and his own treasury, of all their silver and gold. With these presents Sennacherib affected to be so well satisfied, that he discontinued his conquests for a time, and pretended that he should inflict no other penalty than a stated annual tribute. But the short respite which Hezekiah thus gained, was only designed to lull him into a fatal security: for soon afterwards the Assyrian king sent his army, under Rabshakeh and other generals, directly against Jerusalem. While this hostile force was advancing, Hezekiah made all the necessary preparations for a brave defence, and exhorted all his chief officers, after placing their entire confidence in God, to behave with becoming valour, and by no means to be discouraged at the number and strength of their faithless enemies. About this time, most probably, the king was attacked by a dangerous illness, during which the prophet Isaiah was directed to warn him to settle his affairs, and to assure him that his disease was incurable by any human remedy. As soon as the prophet had quitted his room, Hezekiah addressed himself to God in the most humble and pathetic terms, imploring his merciful interposition, and lamenting with tears that he should be cut off while his kingdom was in such a dangerous crisis, and his projects for its reformation were yet unaccomplished. His prayer was heard; and the prophet, who had scarcely got out of the palace, was commanded to return, and to assure the pious prince that God was pleased to promise him a speedy recovery, as well as the prolongation of his life for fifteen years; and also, that himself and his kingdom should be delivered out of the hands of the Assyrians. Upon the king's requesting some sign, by which his faith in these promises might be firmly established, the prophet obtain-

ed by his prayers such a proof of his having spoken by divine commission, as was sufficient to convince the most doubtful mind. It was such a supernatural inflection of the sun's rays, as produced a retrogradation of ten degrees of the sun's shadow on the dial of the royal palace. After Hezekiah had happily recovered, he composed that noble and beautiful psalm which is preserved in the 38th chapter of Isaiah. The promise of Hezekiah's deliverance from the Assyrians did not long remain unfulfilled. The generals of Sennacherib having arrived with their army before Jerusalem, presented themselves at the foot of the city wall, to demand a parley with Hezekiah's ministers; and when these appeared on the battlements, attended by vast crowds of people, Rabshakeh addressed them in the Hebrew tongue, in order that what he delivered might be intelligible to the multitude, and fill them with the greater terror. His speech was haughty and threatening, and filled with bitter invectives as well as opprobrious language, not only against the king, but even against the God of Israel; and it menaced the people with the worst extremities, unless they prevented them by a timely surrender of themselves to the mighty Sennacherib. To this speech, by this king's order, no answer was returned; and the Assyrian generals soon found themselves obliged to withdraw from before Jerusalem, in order to support their master, who found it necessary to march to the defence of his own territories against the invasion of Tirhakah, king of Ethiopia. But before Sennacherib withdrew from the kingdom of Judah, he sent a threatening letter to Hezekiah, in which he informed him, that if he persisted in refusing to surrender himself to his pleasure, he would speedily come against him with redoubled fury, and make him feel the severe effects of his own folly, and vain confidence in an impotent God, who was incapable of withstanding his irresistible power. With this letter the king went up to the Temple, accompanied by his principal ministers, and having spread it before the Lord, besought him in the humblest terms to remember his late promise, and to vindicate his own injured honour against an insolent blasphemer. Hezekiah had not long delivered his supplication, before he received a message from the prophet Isaiah, in which he was assured that though Sennacherib would certainly bring an immense force against Jerusalem, yet that God would protect it against the attack of that enemy by a signal display of his power. This prophecy was soon verified: for Sennacherib, after having triumphed over the king of Ethi-

opīa, returned against Judah, breathing threatenings of destruction against the whole kingdom. Before, however, he had time to commit any hostilities, the greatest part of his very numerous army was destroyed in one night, Josephus says by the pestilence, so that on the following morning a hundred and eighty-five thousand of them were found dead. This evidently supernatural judgment so alarmed the proud Assyrian monarch, that he withdrew with the utmost confusion and speed to his own kingdom. The extraordinary interferences of Providence which Hezekiah had experienced, unhappily had the effect of elating his mind too much; of which he afforded evidence when the ambassadors of the king of Babylon came to congratulate him upon his success and recovery, and to make enquiry about the prodigy of the retrogradation of the sun's shadow. As by his success, and the spoils of his enemies, he had become exceedingly rich, he took a pride in exhibiting before the ambassadors his wealth and grandeur, and the magnificence of his court and kingdom. This instance of his weakness and ostentation occasioned a visit from the prophet Isaiah, who delivered him the dreadful message from God, that those very Babylonians would in a short time strip his kingdom of every thing that was most valuable in it, and even carry away captive some of his offspring, and make them eunuchs in their monarch's palace. This message awakened the king to a proper sense of his folly and pride, and he was gratefully sensible of the goodness of God in not suffering the predicted evils to befall the kingdom during his reign. Hezekiah is spoken of as a great encourager of husbandry, and the founder of various ingenious public works, for the security and accommodation of his capital. He died in peace, in the fifty-fourth year of his age, and twenty-ninth of his reign, or 697 B.C., lamented by the whole kingdom, and was buried "in the chiefest of the sepulchres of the sons of David." 2 Kings xviii.—xx. 2 Chron. xxix.—xxxii. Joseph. Antiq. lib. ix. x. Anc. Univers Hist. vol. IV. b. i. ch. vii. sect. viii. Blair's Chron. Tab.—M.

HOSHEA, the last king of Israel, was the son

of Elah, and appears to have sustained some high post under Pekah, whom he murdered in the year B.C. 739. From this event the kingdom of Israel continued in a state of anarchy during almost nine years, at the expiration of which Hoshea appears to have obtained the undisputed possession of the throne. Whether, in order to his securing this object of his ambition he had been obliged to recur to the assistance of Shalmaneser, king of Assyria, or had been subdued by his arms, he had become tributary to that monarch. He is said to "have done that which was evil in the sight of the Lord, but not as the kings of Israel that were before him:" whence it has been imagined that he was less contaminated than his predecessors with idolatry, as may also be concluded from the licence which he granted to those of his subjects who chose to go up to Jerusalem, when Hezekiah invited them to the festival of the Passover. He projected the emancipation of his kingdom from the Assyrian yoke, and having refused the annual tribute, endeavoured to strengthen himself by an alliance with So, king of Egypt. This attempt led to the final destruction of the Israelitish monarchy: for Shalmaneser soon discovered and broke all his measures. Advancing with his army, the Assyrian monarch laid waste the whole land of Israel, till he was come to the gates of Samaria, to which he laid close siege. Hoshea, however, had so well fortified that city, that it held out almost three years against Shalmaneser, but was then forced to submit. After its subjugation, it was reduced to a heap of rubbish, and the king and all his subjects were carried into captivity, and dispersed throughout the different provinces of the Assyrian empire. The barbarities which the Assyrians exercised towards their captives, are painted in dreadful colours by the prophet Hosea, and in others of the prophetic writings. Thus fatally ended the Israelitish kingdom, after it stood divided from that of Judah two hundred and fifty-four years. This catastrophe took place in the ninth year of the reign of Hoshea, or B.C. 721. 2 Kings xvii. Anc. Univers. Hist. vol. IV. b. i. ch. vii. sect. viii. Blair's Chron. Tab.—M.

JAACOB, a learned Jewish rabbi who flourished in the early part of the sixteenth century. He resided at Jerusalem in the year 1517, where he compiled a learned work, entitled, "The Eye of Israel," which was a collection of the various expositions of the law which are found in the Talmud. Several doctors had before compiled all that concerns the questions of Jewish rights, and religious ceremonies; but Jaacob collected those that relate to the law, and are scattered throughout that large work. He did not live to finish his design, but left it to his son Levi, who was no less learned than his father; and who completed, and published it in 1538, with a preface containing lively expressions of sorrow on account of his father's untimely death. This work gave occasion to disputes which produced a rupture among the contemplative professors of the Jewish school of Sapheta, or Sephet, which was not terminated during Levi's life. But after his death, the jealousy which his learning had raised began to cool, his memory to be revered, and his book, which rendered it unnecessary to read several large volumes, was received with great applause. *Mod. Univers. Hist. vol. XI. ch. 39.*—M.

JAAPHAR EBN THOPHAIL, a learned Arabian philosopher and physician in the twelfth century, was a native of Seville, in Spain, and preceptor to Maimonides and Averroës. He was famous for his medical skill, and for his knowledge of the Peripatetic philosophy. He employed the doctrine of Aristotle as an instrument of enthusiasm, in the elegant philosophical romance, entitled "The History of Hai Ebn Yokdhan," &c. This tale describes the life of a man, who, having been exposed when an infant, was nourished by a hind in an uninhabited island, and grew up in the woods, without any intercourse with human beings; and who, by the unaided exertion of his powers, attained to the knowledge of things natural and supernatural, and arrived at the felicity of an intuitive intercourse with the Divine Mind.

The piece is written with such elegance of language, and vigour of imagination, that, notwithstanding the improbability of the story, it has been universally admired. It exhibits a favourable specimen of Peripatetic philosophy, as it was taught among the Saracens; and, at same time, affords a memorable example of the unnatural alliance, which, about the close of the twelfth century, when our author died, was so generally established between philosophy and fanaticism. It was translated into Hebrew, in the sixteenth century, by Rabbi Moses of Narbonne, and illustrated with a large commentary. In 1671 it was published at Oxford, by Mr. Edward Pococke, son of the celebrated Dr. Pococke, professor of the Oriental languages, with an accurate Latin version, in octavo. In 1686 an indifferent English translation of it was published from this version at London, in octavo; and in 1708, Simon Ockley, afterwards professor of Arabic at Cambridge, gave to the public a translation of it from the Arabic, entitled, "The Improvement of human Reason, exhibited in the Life of Hai Ebn Yokdhan," &c. octavo, with notes and an appendix. *Meureri. Preface to Ockley's Version. Enfield's Hist. Phil. vol. II. b. v. ch. i.*—M.

JABLONOWSKY, JOSEPH ALEXANDER VON, prince of Jablonow, &c. member of the Academy of Sciences at Paris, and of other learned societies, was born in the year 1712. As his aunt by the father's side was mother of Stanislaus Lescinski, king of Poland, and his uncle's wife sister to queen Maria Casimira, these families endeavoured to promote the interest of Stanislaus, and on that account were ennobled in the year 1744, by the emperor Charles VII. Joseph Alexander, who at that time was starost of Busk, but who afterwards became wayvode of Novogorod, devoted himself chiefly to the sciences, and for the sake of improvement made several tours through Germany and France. When the troubles broke out in Poland, he left that country entirely, and in 1773 resigned the senatorial

dignity. He then fixed his residence at Leipsic, where he distinguished himself not only as the friend and protector of science, but as a man of talents and considerable literary acquirements. He took pleasure in the company of learned men, and gave a proof of his attachment to the cause of philosophy and science, by founding the Jablonowsky society, to which he assigned a liberal sum for the purpose of distributing premiums to the authors of the best answers to questions proposed on historical and other subjects. Since the establishment of this society, it has published several volumes of papers, under the title of "Transactions." This society meets once a-year, and holds its sittings at Leipsic. This excellent prince died in March, 1777. His works are, "The Lives of twelve Generals," in the Polish language; "A Treatise on the Sclavonic Poetry," and several others of a similar nature; "Vindiciæ Lechi & Czechii," Lips. 1770, quarto, another enlarged edition of which was published at the same place in 1775. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

JABLONSKI, DANIEL-ERNEST, a learned Polish Protestant divine of the reformed church, was born at Dantzic, in the year 1660. He received part of his education in the college of Lissa; whence, in 1677, he went to the university of Frankfort on the Oder. After continuing there till the year 1680, he went for further improvement to Holland, and to England; and in the latter country prosecuted his studies for a year in the university of Oxford. Upon his return to his native country in 1683, he was admitted to the ministry, and appointed pastor of the reformed church at Magdeburg. In 1686, he was promoted to the rectorship of the college of Lissa, with which was connected the office of Polish minister. In 1690, he accepted of an invitation to be minister at Königsburg; and three years afterwards was called to Berlin, to be minister to the court. His heart was engaged in an attempt to promote an union between the Lutherans and Calvinists, and to introduce into Prussia a constitution of church government, resembling that of the English establishment. For this purpose he was sent to Hanover in 1698, to confer on the subject with the abbé Molanus; but his efforts, as might be expected, proved ineffectual. His attention was directed to the same subject twelve years afterwards. At the end of Dr. Maclaine's translation of Dr. Mosheim's Ecclesiastical

History, mention is made of a little work containing an historical account of the measures that were taken, and of the correspondence that was carried on during the years 1711, 1712, and 1713, for the introduction of the liturgy of the church of England into the kingdom of Prussia, and the electorate of Hanover. To this account are annexed several letters and original papers which are very interesting; more especially "A Plan of Ecclesiastical Discipline and Public Worship," drawn up by our author, and some other papers of his relating to the nature of episcopacy, and the manner of rendering it compatible with the interests of the sovereign, and the religious liberty of the people. This publication, which was chiefly designed for the use of the Protestants in Prussia, was drawn from MS. *Memoirs of the Life of Archbishop Sharp*, composed from that prelate's Journal, by his son Dr. Thomas Sharp; and made its appearance in a French translation by the rev. Mr. Mussyson, minister of the French chapel at St. James's. In 1706, M. Jablonski received the diploma of doctor of divinity from the university of Oxford. In 1718, the king of Prussia nominated him counsellor of the Consistory; in 1729, member of the Directory of the reformed churches; and in 1733, president of the Academy of Sciences at Berlin. He died in 1741, after he had completed his eightieth year. He was the author of "Biblia Hebraica, cum Notis Hebraicis & Lemmatibus Latinis, ex recensione, & cum Præfatione Latina D. E. J." 1699; "Jura & Libertates Dissidentium in Religione Christiana in Regno Poloniæ & Magno Ducatu Lithuanix, ex Legibus Regni & aliis Monumentis authenticis excerpta," 1708, to which was added a continuation, in 1718; "Oppressorum in Poloniâ Evangelicorum Desideria, Fundamenta Desideriorum, Media quibus Juvari possunt;" 1723; "Meditationes de divina Origine Scripturæ Sacræ," 1742; Latin translations of Dr. Bentley's "Sermons at Boyle's Lectures," and of that part of bishop Burnet's "Exposition of the thirty-nine Articles of the Church of England," which relates to the doctrine of predestination; "A Catechism," in German and Rabbinical characters, 1708, quarto; "Historia Consensus Sandomirensis," 1731, quarto; "Homilies;" and an account, in German, of the tumult at Thorn in 1724, and the cruelties practised on the Protestants, of which M. Beausobre the younger published a French translation, entitled, "Thorn affligée,"

ou Relation de ce qui s'est passé dans cette Ville, &c. tirée de Memoires certains, &c." 1726, octavo. *Moreri. Mosheim in loc. sup. citat.*—M.

JABLONSKY, CHARLES GUSTAVUS, a diligent naturalist and private secretary to the queen of Prussia, died at Berlin, in the month of May, 1787, at the early age of thirty-one. The premature death of this laborious young man, who had he lived longer might have been of great service to natural history, and particularly to entomology, was much regretted. He began his entomological career with "A System of all the known indigenous and foreign Insects," arranged according to the Linnæan system, and intended as a continuation of Buffon's Natural History. It was published in the following order; the Butterflies, Part I. with six coloured plates, *Berlin*, 1783, octavo; Part II. with fourteen, coloured plates, *ibid*, 1784; Part III. first number with twelve coloured plates. The share which Jablonsky had in this work extends no further than the seventh sheet of the third volume. His tedious illness rendered it impossible for him to continue further an undertaking which required so much labour and attention. After his death, a continuation of it was begun by Mr. Herbst, a clergyman at Berlin, who increased it to seven parts. Soon after the appearance of this work on butterflies, Jablonsky began a similar description of the Scarabæi, the first part of which was published at Berlin in 1785, octavo; but as this work also was suspended by the author's death, it was continued in the same manner as the former by Mr. Herbst. Jablonsky was employed also on a continuation of "Martini's General History of Nature;" and, to render the German scientific terms, which entomologists have adopted, more useful and better known, he had promised an entomological dictionary, containing all the synonymes and appellations. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

JABLONSKY, JOHN THEODORE, brother of Daniel Ernest was born at Dantzic, in 1654. Having repaired at a very early age to Amsterdam, he was educated there by his grandfather Comenius, till the year 1670, when he was placed at the Joachims-thal school at Berlin. Two years after he was sent to the Gymnasium of Königsberg, and then to Franckfort on the Oder. From 1680 to 1682 he made a tour through Germany, Holland, and England; and in 1687, accompanied the princess of Dessau, consort of prince Radzivil, to Poland,

where he remained till the prince's death. He was then secretary at the court of the duke of Saxe-Barby; and in 1700 was appointed secretary to the Academy of Sciences at Berlin, then newly established. From 1715 to 1717 he accompanied on his travels, in the capacity of tutor, to Geneva and Italy, Frederic-William, hereditary prince of Prussia; and on his return was appointed a counsellor of state. He died in the month of March, 1731. The most of Jablonsky's works were published under borrowed names. He was many years employed in making collections for a German Dictionary, but it was never completed. He composed a work on ethics for the use of the hereditary prince, which is now exceedingly scarce. Of his works, the following deserve to be mentioned: "Nouveau Dictionnaire, François-Allemand & Allemand-François," *Leip.* 1711, quarto; *Leip. & Franck.* 1731, two volumes quarto: Jablonsky published this Dictionary under the name of Pierre Rondeau: a new edition of it appeared at Leipsic in 1765, two volumes quarto. He published also, under the same name, "A French Grammar for the Germans," *Leip.* 1716, octavo; and "An Explanation of Gallicisms," *ibid.* 1704, 12mo.: "A general Dictionary of Arts and Sciences," *Leip.* 1721, quarto, improved and enlarged by J. J. Schwabe, professor of philosophy at Leipsic, Königsberg, and Leipsic, 1767, quarto. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

JABLONSKY, PAUL ERNEST, doctor of theology, public professor of theology at Franckfort on the Oder, and son of Daniel Ernest, was born at Berlin in 1693. His great talents were displayed at so early a period, that having studied at Franckfort, and acquired, under La Croze, a knowledge of theology, and of the Coptic language, he was admitted among the royal candidates; and at the king's expence made a literary tour through Germany, Holland, England, and France. During this tour he had an opportunity of improving himself in the Coptic, and particularly at Leyden, Oxford, and Paris, where he examined the different Coptic works preserved in the public libraries. In the year 1720 he was appointed professor of philosophy, and preacher to the reformed congregation of Franckfort on the Oder; in 1722 public professor of theology; and afterwards member of the Academy of Sciences at Berlin. He died in the month of September, 1757. Jablonsky was a man of a very amiable character, and possessed an ex-

tensive knowledge of theology and of the Coptic language, as evidently appears by his "Pantheon Ægyptiacum." He was much esteemed for his friendly disposition, love of truth, sincere piety, attention to his duties, mildness, and other virtues. His greatest fault was, that he had an almost insuperable aversion to the publication of his works; and his Pantheon even might never perhaps have appeared, had he not, in a manner, been compelled to commit it to the press. Had not this unwillingness to publish been so strong a feature in his character, the Coptic and Biblical literature might have been considerably benefited. He left, however, a great many theological and other works, the principal of which are the following: "Exercitationes in Historiam Theologiam de Nestorianismo," *Berol.* 1724, octavo; "Rhemphe Ægyptiorum Deus ab Israelitis in Deserto cultus," *Franck.* 1731, quarto; "Dissertationes octo de Terra Gosen," *ibid.* 1736, quarto; "Pantheon Ægyptiorum, sive de Diis eorum Commentarius," *ibid.* 1750—1752, Partes III. octavo; "De Memnone Græcorum & Ægyptiorum, hujusque celeberrima in Thebaide Statua, Syntagma III," *ibid.* 1753, quarto, cum fig. "Institutiones Historiæ Christianæ Antiquioris & Recentioris," *ibid.* 1754—1756, tom. III. octavo. Jablonsky was the author also of several treatises in Michaelis's "Observationes Sacræ," the "Miscell. Berolin." in Schmidt's "Biblical Geography," and the "New Leipsic Miscellanies." *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

JACCETIUS, FRANCIS-CATANEUS, a philosophical writer who flourished towards the close of the fifteenth, and in the early part of the sixteenth century, and whose true Italian name was DIACETO, was born at Florence, in the year 1466. He was the disciple of Marsilius Ficinus, and improved so happily under the instructions of that great master, that he became one of the ablest Platonists of his time, and an excellent orator. He succeeded Ficinus in the chair of philosophy at Florence, for which the latter considered him to be admirably well qualified; and he retained that post till his death in 1522, when he was about fifty-six years of age. He was the author of "De Pulcro, Lib. III;" "De Amore, Lib. III;" "Paraphrasis in Politicum & Theaginem Platonis, & in Aristotelem de Cœlo & Meteoris;" "Enarratio in Platonis Symposium;" "Oratio in Funere Laurentii Medices;" "Epistolæ Variæ," &c. A collection of all his pieces was printed at Basil, in 1563, in folio.

There was another FRANCIS-CATANEUS JACCETIUS, whom Michael Pocchiantius calls FRANCISCUS CATHAREUS DIACETHIUS, and says, that he was a canon in the cathedral of Florence, apostolical prothonotary, doctor of the civil law, and bishop of Fiesoli; and that he wrote in Italian, the Lives "Of Christ;" "Of the blessed Virgin;" "Of St. Dominic;" and of some bishops of Fiesoli. Ughelli calls him FRANCISCUS CATANEUS DIACETIUS, and says, that he was made bishop of Fiesoli in 1570; had a seat among the fathers of the council of Trent; wrote some treatises "De Autoritate Papæ & Concilii;" "De Superstitione Artis Magicæ," &c.; that he discharged all the duties of a worthy prelate, and died in the year 1595. *Bayle. Moreri.*—M.

JACKSON, JOHN, a learned English divine, philosophical writer, and chronologist, who flourished in the eighteenth century, was the son of a clergyman of the same name, at Sensey, near Thirsk, in Yorkshire, where he was born in the year 1686. His father afterwards becoming rector of Rossington, and Vicar of Doncaster, in the same county, he was sent for education in grammar-learning to Doncaster school, where he had for master the celebrated Dr. Henry Bland, afterwards head master of Eton school. Under his instructions he made such proficiency in classical learning, that Dr. Bland was frequently accustomed to devolve his office of teacher on our young scholar. Thus accomplished, he entered of Jesus college, in the university of Cambridge, in 1702; and after prosecuting his academical studies with becoming diligence, and learning Hebrew under the famous Simon Ockley, he proceeded B.A. at the statuteable period. In the year 1707 he quitted the university, and as he was not of age to enter into orders, he engaged for some months in the capacity of private tutor to the children of a gentleman in Derbyshire. During the following year, he was admitted to deacon's orders; and two years afterwards was ordained priest, when he entered into possession of the rectory of Rossington, which had been reserved for him by the corporation of Doncaster after the death of his father. Soon after this he married, and went to reside on his benefice. In the year 1714, Mr. Jackson commenced his career as an author, by publishing three letters in defence of Dr. Samuel Clarke's "Scripture Doctrine of the Trinity," under the name of a country clergyman. The labours of this hardy volunteer in his unpopular cause proved so acceptable to the doctor, that a correspondence immediately took place between him and the

author, which led to their personal acquaintance, and most cordial and affectionate friendship. In several letters which passed between them, the doctor expressed an earnest desire to obtain for Mr. Jackson further promotion in the church. He also assisted him with books, and observations on them, and several of these he submitted to his judgment. This controversy in which our author had embarked, lasted, at intervals, almost during the whole of his life; but we must refer to our authorities for the titles of the pieces which he successively produced in it. In the year 1714, likewise, Mr. Jackson entered the lists in the Bangorian controversy, and proved an able defender of bishop Hoadly, in the cause of liberty. The piece which he published on this occasion met with a very favourable reception, and was entitled, "The Grounds of civil and ecclesiastical Government briefly considered: to which is added, a Defence of the Bishop of Bangor against the Objections of Mr. Law," with the author's name and place of residence affixed. Mr. Jackson's reputation was now rising fast in the literary world, and in the year 1716, when Tonson the bookseller intended to publish a Bible with a paraphrase and notes by several hands, he applied to him, through Dr. Clarke, to undertake the comment upon the prophets, proposing a handsome gratuity; but he declined the offer, and about the same time engaged in a correspondence with Dr. Clarke and Mr. Whiston on the subject of infant baptism, which he defended in opposition to the latter, as he also did the lawfulness and validity of lay-baptism.

In the year 1716 Mr. Jackson took up the gauntlet of a new antagonist, the celebrated Dr. Waterland, against whom he maintained the sentiments of Dr. Clarke with indefatigable diligence and spirit, for many years; pursuing him through the winding labyrinths and intricate mazes of the obscure dispute; strictly examining and canvassing the text both of the Old and New Testament; and collecting the sense of the fathers, councils, historians, and writers of different ages. In the year 1718 Mr. Jackson went to Cambridge, with the intention of taking his degree of M.A.; but he found that there was so strong a party formed to oppose him, composed of zealots for orthodoxy and adherents to the Jacobite cause, that he declined offering himself to the judgment of the *Caput*. After his return home he received a consolatory letter from Dr. Clarke, who had the interest, in the following year, to procure for his friend the confraternity of Wigston's

hospital, in Leicester, of which he had himself been appointed master about twelve months before. This is a patent place in the gift of the chancellor of the duchy of Lancaster, and was a piece of preferment particularly acceptable to Mr. Jackson, as it did not require subscription to any Athanasian articles. Upon obtaining this promotion, Mr. Jackson removed from Rossington to Leicester, committing the care of his rural flock to a sufficient curate, but not neglecting to spend two or three months every year amongst them, in the discharge of the pastoral office, till the last year of his life. With the confraternity was connected the place of afternoon-preacher, or lecturer, of St. Martin's church in Leicester; to qualify himself for which our author took out a licence from his diocesan Dr. Gibson, bishop of Lincoln. At Leicester, the orthodox and high-church party soon discovered their enmity to Mr. Jackson, and in the years 1721 and 1722 they harassed him by presentments in the bishop's and archdeacon's courts, for preaching erroneous doctrines, &c.; but he defended himself with so much spirit and ability that he defeated his prosecutors, to their great disappointment and mortification. After the appearance of Dr. Waterland's "Case of Arian Subscription considered, &c." in 1721, Mr. Jackson engaged in a correspondence with Mr. Whiston on that subject, which led him finally to determine that he would never subscribe the thirty-nine articles any more. In consequence of this determination he lost, about the year 1724, the hopes which he had been led to entertain of a prebend of Salisbury, which bishop Hoadly refused to give him without subscription. This refusal was rather extraordinary, as, says our author, "Dr. Clarke had urged the bishop that the law did not require subscription (which I thought might have prevailed with him, who had written against *impositions*): but the bishop's answer was, that all others subscribed, and it would not look well in his books to admit one without subscription; though he would not say that the law required it." After relating these circumstances, honest Whiston exclaims, "how consistent this was with his own notion of *liberty of conscience*, or with that *Christian freedom* of which he has always appeared the strongest advocate, I do not well understand." Before this refusal Mr. Jackson had been presented, by sir John Frier, to the private prebend of Wherwell in Hampshire, on which occasion no such qualification had been required.

In 1728 Mr. Jackson published "Novatian's

Presbyteri Romani Opera quæ supersunt, omnia. Post Jacobi Pamellii Brugensis recensionem, ad Antiquiores Editiones castigata, &c. Premittitur Dissertatio de Filii Dei Homousio, &c." octavo; and also, "The Duty of a Christian set forth and explained, in several practical Discourses; being an Exposition of the Lord's Prayer. To which is added a Discourse on the Sacrament of the Lord's Supper," 12mo. Upon the death of Dr. Clarke, in 1729, Mr. Jackson was presented to the mastership of Wigston's hospital by the duke of Rutland, who was then chancellor of the duchy of Lancaster; which place he filled till his death, with great reputation and credit, candidly admitting into that house persons of different religious persuasions, and with a truly Christian temper, even some of those who had been most violent partisans against him, when they were reduced to indigent circumstances. In this or the following year he received a gross affront from the vicar of St. Martin's, when intending to preach at the desire of his confrater; for without sending Mr. Jackson notice, the vicar ordered his sexton to stand at the bottom of the pulpit stairs, and to refuse him admittance into the pulpit, which he chose to fill himself. Some time before this our author had embarked in the controversy concerning liberty and necessity, and published a piece, of which an enlarged edition appeared in 1730, entitled, "A Defence of human Liberty, in Answer to the principal Arguments which have been alleged against it, and particularly to Cato's Letters on that Subject. In which Defence, the Opinion of the Ancients concerning Taste is also distinctly and largely considered. To which is added a Vindication of human Liberty, in Answer to a Dissertation on Liberty and Necessity, written by A. C. (Anthony Collins) Esquire," octavo. In the same year he commenced a series of treatises in defence of human reason, occasioned by the doctrine advanced in in the bishop of London's second "Pastoral Letter." The first piece was entitled, "A Plea for human Reason, shewing the Sufficiency of it in Matters of Religion, in a Letter to the Right Reverend the Bishop of London," octavo; which was followed, in the two succeeding years, by other pieces which are particularised in our authorities. In 1731 Mr. Jackson entered the lists against the famous Tindal, by publishing "Remarks on a Book entitled, 'Christianity as old as the Creation;' wherein the principal Objections of this Book against Religion are considered," octavo; and in 1773 he published, "An Answer to a Book

entitled, 'Things divine and supernatural, conceived by Analogy with Things natural and human;' in which it is proved, that the Author's Notion of divine Analogy is immediately destructive of all Religion, both natural and revealed," octavo. The piece against which this treatise was written, is supposed to have been the production of Dr. Brown, bishop of Cork. Our author's next publication appeared in 1734, and was entitled, "The Existence and Unity of God, proved from his Nature and Attributes: being a Vindication of Dr. Clarke's 'Demonstration of the Being and Attributes of God.' To which is added an Appendix, wherein is considered the Ground and Obligation of Morality," octavo. This treatise involved our author in a controversy with Mr. William Law, and other writers, on the argument *a priori*, of which a particular account may be seen in the "Memoirs" of his life and writings. In 1735 he published, "A Dissertation on Matter and Spirit; with some Remarks on a Book, entitled, 'An Enquiry into the Nature of the human Soul,' written by Mr. Baxter," octavo; and in the following year he printed "A Narrative of the Case of the Reverend Mr. Jackson, being refused the Sacrament of the Lord's Supper at Bath, by Dr. Coney; with some Observations upon it, worthy the Consideration of all Friends to Religion and Liberty of Conscience," octavo. This affront was offered Mr. Jackson in a very public manner; and his observations ably expose that fiery zeal for orthodoxy, which leads its votaries to divest themselves of the fundamental and brightest ornaments of the Christian system, charity and mutual forbearance.

In the year 1742, Mr. Jackson maintained an epistolary debate with his friend Mr. Whiston, concerning the order and times of the Jewish high-priests; of which a full account is given in the "Memoirs" already mentioned. In 1744 he published "An Address to Deists, being a Proof of revealed Religion from Miracles and Prophecies; in answer to a Book entitled, 'The Resurrection of Jesus considered, by a moral Philosopher,'" 18mo. In 1745 he took the field in opposition to the redoubted Warburton, whose leading opinions on which he endeavoured to establish "The Divine Legislation of Moses," our author attacked in his "Belief of a future State proved to be a fundamental Article of the Religion of the Hebrews. And the Doctrine of the ancient Philosophers concerning a future State shewn to be consistent with Reason, &c." octavo. This publication gave rise to a controversy, which was carried

on with warmth and no little degree of acrimony, especially on the side of Warburton, till the year 1749, when our author published "Remarks on Dr. Middleton's 'Free Enquiry into the miraculous Powers, supposed to have subsisted in the Christian Church from the earliest Ages.' In which is shewn, that there is sufficient Reason to believe, that miraculous Powers continued in the Church after the Days of the Apostles," octavo. From this time Mr. Jackson did not publish any thing before the year 1752, when he sent into the world his capital work, the result of much studious application, extensive reading, and critical skill. It was entitled, "Chronological Antiquities: or the Antiquities and Chronology of the most ancient Kingdoms from the Creation of the World, for the Space of five thousand Years, &c." in three volumes quarto. The first volume presents us with the chronology of the Hebrews, Babylonians or Chaldeans, Medes, Persians, the æra of Nabonasser, the astronomical canon of Ptolemy, a dissertation on the Septuagint, and the antiquities of Tyre. The second commences with a large dissertation concerning the ancient years, æras, and computations of time; which is followed by the antiquities and chronology of the Egyptians and Chinese. The third volume treats of the antiquities of the Phœnicians, Italy, Greece, and the Pelasgi; of Linus and Orpheus and their times; of the antiquity of letters, &c. This valuable work was favourably received by the learned, both at home and abroad, and soon after its appearance was translated into the German language. During the greatest part of his life Mr. Jackson had made the Sacred writings, in their original languages, his study and delight, and proposed executing a work of the same kind with that which Dr. Bentley intended to have published, and would gladly have consulted his MS. but could not obtain permission. With this design, he collated many printed copies which abound with various readings; transcribed from a variety of MSS. himself, and got others collated at no small expence; consulted all the most ancient versions and MSS. to which he could have access, as well as the Polyglott, in its various editions; and carefully perused the fathers of the first three and part of the fourth centuries. Having made these preparations, he intended to have printed the New Testament in Greek, with scholia in the same language, and to have accompanied it with all the various readings which he had collected; but the infirmities of age, which came on him some years before his death, prevented

him from completing his design. His bodily strength declining for some years, and the faculties of his mind gradually decreasing, of which he seemed but too sensible, he became incapable of application to study, and died in 1763, soon after he had entered on the seventy-eighth year of his age. He was a man of considerable learning, particularly in Greek and Roman literature, metaphysics, and theology; and his indefatigable industry is sufficiently apparent from the particulars above recited. To the interests of civil and religious liberty he was zealously attached, and boldly avowed himself the advocate of what he conceived to be truth, although fully sensible of the obloquy and temporal losses to which such conduct would expose him. Though perpetually engaged in polemical contests, they had not the effect of spoiling his temper, which was uniformly obliging and cheerful, nor of seducing him to transgress against the dictates of benevolence, candour, and Christian charity. Besides the pieces already mentioned, he was the author of Nos. 33 and 39 in the collection of periodical papers published under the title of "The Old Whig;" and of notes, containing alterations, corrections, and additions to his "Chronological Antiquities," which, together with an account of the materials which he had collected for his intended edition of the New Testament, are inserted in an appendix to the *Memoirs of the Life and Writings of the late Rev. Mr. John Jackson. Biog. Britan. Nichols's Anecd. of Bowyer.*—M.

JACKSON, THOMAS, a learned English divine in the seventeenth century, was born at Witton, in the county of Durham, in the year 1579. His parents originally designed him for the mercantile life at Newcastle, where he had many opulent friends and relations; but his own inclination led him to prefer learning to business. This being observed by lord Evre, through his advice he was sent to the university of Oxford, where he was entered of Queen's college, in the year 1595. In the following year he was elected a scholar of Corpus-Christi college: and though he was not informed of the vacancy for that place till the day before the election, yet he acquitted himself so well in the customary examination, that he gained the admiration and unanimous suffrages of the electors, notwithstanding the great interest which was made for another candidate. He was admitted to the degree of B.A. in 1599; and to that of M.A. in 1603. In the year 1606 he was chosen probationer-fellow of his college; at which time he was well grounded

in arithmetic, grammar, philology, geometry, rhetoric, logic, philosophy, the Oriental languages, history, &c. While, however, he carefully studied these branches of learning, his principal attention was paid to divinity, which he cultivated with the greatest vigour and success. His proficiency in this science occasioned his being selected to read a divinity lecture in his college, every Sunday morning; and induced the master and fellows of Pembroke college, soon after its foundation, to appoint him reader of a similar lecture on a week day in that house. He was chosen vice-president of his college, several years successively; in the discharge of which office he moderated at the divinity-disputations, in a manner equally creditable to his profound learning, and to his courtesy, candour, and modesty. In the year 1610, he took the degree of bachelor of divinity; and in 1622, that of doctor in the same faculty. Two years afterwards he quitted the college, having obtained a benefice in his native country; which he relinquished in a short time, for the vicarage of St. Nicholas in Newcastle-upon-Tyne. In this large cure of souls, while he pursued his former studious course of life, he faithfully discharged his pastoral duties, and secured the affections of his flock by his obliging humble manners, and liberal beneficence. He was also much followed and admired as a preacher. At this time he was rigidly Calvinistic in his sentiments. Being afterwards, however, appointed chaplain to Dr. Neile, bishop of Durham, that prelate succeeded in making him a convert to Arminianism, at least with respect to the doctrine of absolute predestination. Through the joint interests of Dr. Neile and Dr. Laud, in the year 1630, he was elected president of Corpus-Christi college; in which situation he conducted himself with great prudence, candour, integrity, and fidelity. Upon his obtaining this promotion, he resigned his vicarage in Newcastle, and soon afterwards was nominated chaplain-in-ordinary to his majesty, and collated to the vicarage of Witney, in Oxfordshire. In the year 1635, he was made a prebend of Winchester; and in the summer of 1638, he was promoted to the deanery of Peterborough. The last-mentioned dignity he did not enjoy quite two years, as he died in 1640, when he was in the sixty-first year of his age. Dr. Jackson possessed a solid and penetrating judgment, and his learning was very various and extensive. He was intimately acquainted with all the learned languages, the arts, and the sciences, especially metaphysics, which he considered as a necessary handmaid

to divinity. He was also profoundly read in the fathers. His piety was ardent, even to enthusiasm, and he carried his notions of religion to very elevated heights. His life was blameless and exemplary in public and private; and he was respected and beloved not only for his extraordinary endowments, but also for his amiable manners, his humility, and his charity. We are told, that at the time of his being vicar of Newcastle, when he went out he usually gave what money he had about him to the poor; who at length flocked so about him, that his servant found it necessary to take care that he should not go out with too much in his pocket. His works are exceedingly numerous, and entirely theological. The principal of them consist of "Commentaries on the Apostle's Creed, in twelve Books," which were published at different periods from 1613 to 1627. The rest of his compositions are chiefly sermons. A complete collection of the whole was printed in 1672 and 1673, in three volumes folio, with the life of the author prefixed. But though they are so voluminous, they have kept up their reputation more than those of most of his contemporaries; and, notwithstanding many peculiarities of sentiment in which they abound, as well as a frequent unpleasing stiffness and obscurity in the style, will amply repay the reader for perusing them. Those of them which relate to manners, shew such an acquaintance with human life as one would not have expected in so contemplative a recluse. Bishop Patrick frequently cites them, with due commendation, in his "Commentaries" on the Old Testament; and they were much admired and studied by the late bishop Horne. The titles of the whole may be seen in the *Gen. Dict. Biog. Britan.* —M.

JACKSON, WILLIAM, an eminent musical composer and a man of letters, was born in 1730 at Exeter. His father, a shop-keeper in that city, gave him a liberal education with a view to a learned profession; but he displayed so decided a taste for music, that he was placed as a pupil to Mr. Travers, organist to the cathedral of Exeter. In 1748 he removed to London, and passed two years under the tuition of Mr. Travers, organist to the king's chapel, and an eminent song-composer. He then returned to his native place, where he settled for life as a teacher, performer, and composer of music. He soon attained reputation and employment; but it was not till 1777 that he succeeded to the place of sub-chantor, organist, lay-vicar, and master of the choristers, in the cathedral. His talents in musical com-

position were first made known in 1755, when he printed a collection of twelve songs, set in a manner so simple, elegant, and original, as presently to become favourites with the public. As he joined to musical science a taste for poetry, he made choice of some of the most pleasing lyric pieces in the language as the vehicles for his notes; by which he is advantageously distinguished from the generality of composers, who seem to think no combinations of words too vulgar and stupid for alliance with music. Mr. Jackson published a second and a third collection of songs; and it is by his vocal compositions that he has acquired the greatest reputation. Among his musical works are also anthems, hymns, odes, elegies, and canzonets, some of them of great merit and originality. Chasteness of conception, ingenuity of construction, and truth of expression, are their general characteristics. In instrumental music, some of his sonatas for the harpsichord are much applauded. His manuscript anthems and services for Exeter cathedral were much admired by all who heard them, as producing all the devotional effects which could result from an union of the poetical with the musical taste.

He first appeared to the world in a literary capacity by a publication, in 1782, of "Thirty Letters on various Subjects," two volumes small octavo. This miscellany contains many striking reflections upon men, manners, and opinions, sometimes singular and paradoxical, but generally lively and instructive. An attempt to revive the exploded doctrine of equivocal generation, and another to retrieve the poetical reputation of Quarles, are those in which the ingenious writer furthest deviates from the common judgment. These letters were well received, and were republished in a third edition with additions and corrections in 1795. A pamphlet, entitled "Observations on the present State of Music in London," which he published in 1791, was thought to betray some prejudice against the modern masters, and undue preference of those under whom the writer's musical taste was formed, intermixed, however, with valuable and judicious observations. In 1798 Mr. Jackson again appeared as a miscellaneous writer, in a volume entitled "The four Ages: together with Essays on various Subjects," octavo. The first of these pieces, which composes the greater part of the volume, is an attempt to shew that the ancient symbolical representation of periods of the world by different metals, in reality takes place in the reverse order from the common statement. He

is therefore a strenuous advocate for the opinion of the progressional state of mankind, and the prospects of future amelioration. His other essays are ingenious, sprightly, and somewhat paradoxical. They shew a man who had thought for himself, but was sometimes influenced by a fondness for singularity. To his other tastes, he added that for painting, in which art he was no mean proficient. He employed his pencil chiefly in landscape, and by his study of strong and partial lights produced striking effects. Mr. Jackson was a member of a very respectable literary society instituted at Exeter in 1792, which published an octavo volume of their joint contributions in 1796. He was extremely well qualified for conversation by extensive information, a turn for pleasantries, and a communicative and social disposition. He enjoyed a very select acquaintance, and was greatly respected by the principal persons in his neighbourhood. He died of an asthmatic complaint in 1803, leaving two sons and a daughter. *Account by Dr. Busby in Monthly Magazine, Sep. 1803. Monthly Review.—A.*

JACOB, the Hebrew patriarch, was the son of Isaac and Rebecca and twin brother of Esau, and born in the year 1836 B.C. He was the second in the order of birth, and came into the world holding his brother's heel; on which account he was called Jacob, from a Hebrew word which signifies the heel, as well as the verb, to supplant. His inclination led him to the pastoral life, for which he appears to have been best qualified by his gentle easy temper. Hence also he was his mother's favourite, while his brother Esau recommended himself to the first place in the affections of their father, by his more masculine and active spirit. In our life of Esau we were necessarily led to anticipate the early part of the history of Jacob, and to relate the particulars of his obtaining from Esau the renunciation of the privileges of his birth-right, and of the manner in which he afterwards supplanted him in receiving their father's last prophetic blessing. To the detail given under that article we proceed to add, that after Rebecca had prevailed upon Isaac to send Jacob to her brother Laban, where he would be safe from the reach of Esau's threatened vengeance, she introduced her favourite to take his leave of his father, who confirmed in a solemn manner the blessing which had been obtained by stratagem, and gave him his parting commands. Jacob was sent away alone, with only his staff in his hand, probably for the purpose of concealing his departure from his bro-

ther; and being benighted on his journey near a place called Luz, he laid down to sleep in the open air, with a stone for his pillow. Here he saw in a dream a ladder reaching from the earth to heaven, and angels ascending and descending, while God, who stood above it, encouraged him by promising that he would be his protector and friend, and bring him again into that land, which should be the inheritance of him and his posterity, who should prove a numerous and powerful people. Awakening from his dream with surprise and affright, Jacob cried out, "Surely the Lord is in this place, and I knew it not;" and rising up early in the morning, he took the stone which had supported his head, and pouring oil upon it, by way of consecration, erected it into a pillar, and called the name of the place Beth-el, or the House of God. Before he left the spot he made a vow to God, that if he would be his guardian, give him bread to eat, and raiment to put on, and bring him back in safety to his father's house, he would most faithfully worship and serve him, dedicating this place to his honour, as well as the tenth part of his possessions.

After completing the rest of his journey to his uncle Laban's at Padan-aram, Jacob was received by him with all the marks of friendship and affection; and when he had staid with him a month, found himself captivated by the charms of his youngest daughter Rachael, whom he was desirous of marrying. As, however, he had no present to make to her father, according to the custom of those days, and Laban was of too covetous a disposition to part with his daughter without some equivalent, an agreement was made between them, that the latter should have the service of Jacob for seven years; at the end of which Rachael should become his wife. So much was Jacob attached to Rachael, that the hard terms on which he was to obtain her were cheerfully complied with by him, and he spared no pains to render his services acceptable to Laban. Indeed the latter was so well satisfied with them, that when the term of the agreement was about to expire, he projected a dishonourable trick, by which Jacob was cheated into an additional seven years service. For upon the arrival of the time at which he was to be put in possession of the wife whom he had so dearly earned, Laban, taking advantage of the eastern custom of veiling the bride, substituted his eldest daughter Leah in the room of Rachael, and Jacob did not discover the deceit till the next morning. Fired with resentment at having

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been betrayed into marriage with the homely sister of the object of his affections, he warmly remonstrated with Laban, who excused himself by pretending, that the usage of the country would not permit the younger daughter to be married before the elder; and added, that if Jacob would fulfil the nuptial week with his wife, and consent to serve him seven years more, as soon as the week was ended he would also bestow upon him Rachael. Notwithstanding the unfairness of this procedure, Jacob loved Rachael too well not to obtain her at any price; he therefore acceded to the hard terms, and at the expiration of the seven days enjoyed the fruits of his servitude and constancy. Jacob's behaviour to his two wives, as might be expected, was very different; since Rachael possessed his affections, and Leah was forced to content herself with cold civility, and a less frequent admission than her sister to her husband's bed. It pleased God, however, that Leah should successively prove the mother of four sons, while Rachael continued barren. Mortified at her rival's fruitfulness, Rachael one day peevishly told her husband, that unless he gave her children she should die. Jacob, who was justly provoked at such a speech, which seemed to throw the blame of her sterility upon himself, answered her in anger, "Am I in God's stead, who hath withheld from thee the fruit of the womb?" Upon this she bethought herself of a custom, not unusual at that time with women in her case, that of giving their maids to their husbands, in order to become mothers by adoption of their issue. Having obtained Jacob's consent to the measure, she accordingly gave him her maid Bilhah to wife, by whom he had two sons, who were considered as belonging to Rachael, since their natural mother was her servant. After this, Leah, thinking that she had left off child-bearing, gave her maid Zilpah also to Jacob, who proved the mother of two sons.

About this time Reuben, the eldest son of Jacob by Leah, having while traversing the fields met with some rare fruits or flowers which were held in much estimation, brought them to his mother. No sooner did Rachael see them, than she desired to have some part of them. This request, however, Leah tauntingly refused, till Rachael offered to purchase them, by giving up to her rival her turn that night in their husband's bed. The consequence was that Leah bore Jacob a fifth son; who was afterwards followed by a sixth, and a daughter whom she called Dinah. At length Rachael, who had almost despaired of having issue,

proved with child, and to her great joy was delivered of her son Joseph. By this time Jacob, having completed his fourteen years servitude, was desirous of returning to his aged parents, and requested that his uncle would dismiss him and his family. But Laban, who had sufficiently experienced the value of his faithful services, entreated him to continue with him a little longer, agreeing that he should have by way of wages all the future produce of the flocks distinguished by particular marks. This bargain proved in time so advantageous to Jacob, that Laban's avarice led him to put in practice many stratagems to defraud his nephew of his just right, which Jacob counteracted by other stratagems in his own defence. No less than ten times, as Jacob afterwards complained, were the conditions of the agreement arbitrarily altered by Laban; but notwithstanding all, Jacob grew exceedingly rich, "and had much cattle, and maid-servants, and men-servants, and camels, and asses." His prosperity, however, excited the jealousy of Laban and his sons against him, and, being divinely admonished in a dream, he determined to embrace the first favourable opportunity of departing with all that he had to his own country. Having imparted his design to his wives, who were satisfied of the prudence of that measure, while Laban was at a considerable distance, shearing his sheep, he collected together his property, and set forwards with as much expedition as possible towards the land of Canaan. Before his departure, Rachael had found the means of secretly purloining her father's *teraphim*, which, according to the most received and probable opinion, were idols of metal in a human form, with the figures of some planets and magical characters engraven upon them, and which her attachment to the superstition of her ancestors had induced her to steal. It was not before the third day afterwards that Laban received information of Jacob's departure; when he immediately collected a band of his kindred and dependants, and after a pursuit of seven days came up with his son-in-law in that part of the hilly country connected with mount Libanus, which was afterwards known by the name of mount Gilead. The design with which he had followed him was undoubtedly hostile; but being threatened in a dream with the effects of the Divine displeasure, if he should attempt to carry it into execution, Laban at first confined himself to expostulation with Jacob for stealing away without giving him the opportunity of taking an affectionate leave of his children and grandchildren, and of honourably dismissing

them with the usual ceremonies of music and dancing, and afterwards accused him of having robbed him of his gods. Jacob, on the other hand, enumerated the many grounds which he had of complaint and distrust, which abundantly justified the step that he had taken; and, in order to satisfy Laban that he was not guilty of the robbery with which he was charged, he desired him to make the most diligent search throughout his family, declaring that if the lost property should be found in the possession of any individual, that person should be put to death. Laban immediately proceeded to examine every tent, and came last to that of Rachael, who had concealed the *teraphim* in some camel's furniture, and seated herself upon them. At her father's approach she apologised for not rising to receive him, pretending that the condition in which she then was allowed her sex to dispense with the usual ceremonies. This plea prevented her from being displaced, and Laban, after having examined every other part of the tent, was obliged to exculpate his son-in-law, who was ignorant of Rachael's theft, from the charge which he had preferred against him. Upon this Jacob renewed his expostulations, in such moving language, on account of the injuries which he had received, that Laban appears to have been awakened to some sense of shame for his conduct; and, after expressions of a tender regard towards his daughters and their offspring, he proposed to Jacob that they should enter into an alliance, and erect a monument which should be a witness of it to future ages. To this proposal Jacob acceded, and a pile of stones was reared by the joint labours of both parties, which Laban called in the Syrian tongue Jegar-sahadutha, and Jacob in Hebrew, Gilead; both which signify the heap of witness. Here they mutually swore to articles of indissoluble peace and union, a sacrifice being offered on the occasion; and after the ceremony was ended, Jacob made a feast for the whole company. On the following day, Laban, after embracing and blessing Jacob and his family, set out on his return to Padan-aram.

No sooner was Jacob thus happily delivered from the intended enmity of his father-in-law, than his mind became distressed with apprehensions of his brother Esau, whose resentment he still dreaded. A vision which he had on his way to Canaan, of a host of protecting angels, contributed in some degree to allay his anxiety; but that he might be fully assured of his brother's disposition towards him, he thought it proper to send messengers to acquaint Esau

with the circumstances in which he was returning to his native country, and to conciliate his good-will by submissive compliments. When the messengers returned with the information that Esau was coming to meet him, accompanied with four hundred of his men, Jacob began to conclude that his brother intended to destroy him, and he endeavoured to provide for the safety of a part of his family and property, by dividing the whole into two bands, in hopes that if the one perished, the other might escape. Having afterwards recommended himself in a humble prayer to the Divine protection, he resolved to try how far presents would work upon Esau's temper in his favour; and selected numerous choice specimens from his flocks and herds, and cattle of different kinds, which he sent forwards in separate droves, under the care of persons who were instructed when they met his brother to tell him, that they were presents from Jacob to his lord Esau, in order to propitiate his good-will. On the morning after he dispatched these droves, long before day-break, he made all his family and flocks cross over a brook which lay in his way, while he remained alone on the other side. Here he met with an occurrence, which appears to have been a prophetic vision, calculated to allay his fears. He was encountered by a person, with whom he grappled till the break of day, who, after giving him proof of his supernatural power, by touching the hollow of his thigh and putting it for a short space of time out of joint, encouraged him with assurances that the Divine Being who had taken him under his protection, would deliver him from every threatening harm, and fulfil the great promises which he had made to him. At the same time this heavenly messenger gave him the name of Israel, which signifies a man who has prevailed with God. Animated by the assurances now given him, Jacob went on cheerfully after his family, which he joined just as Esau had come in sight. In the life of the latter we have already seen that, contrary to Jacob's expectations, his brother behaved towards him on their meeting in the most kind and affectionate manner, and invited him to settle in his neighbourhood. Jacob, however, was afraid of fixing too near the brother whom he had supplanted; but it is probable that he paid him a visit, according to his promise to come to Esau to mount Seir. The place which he chose for his residence was in the vicinity of Shechem, where he purchased some ground, on which he built an altar to the Lord. In this situation Jacob continued for some time, highly respected and flourishing,

till a fresh trouble in his eventful life obliged him to remove to another scene. During a visit which his daughter Dinah paid to some of the females of that country, she was seen by Shechem the son of Hamor, the Hivite prince, who found means to triumph over her honour, either through the arts of seduction or by violence. It is true that he offered what reparation was in his power for the injury, by engaging his father to ask her of Jacob for him in marriage, at the expence of any dowry and gift which he chose to demand. At the same time Hamor proposed that a close alliance and inter-marriages should take place between the family of Jacob and the Shechemites. On this occasion the sons of Jacob, who privately meditated deep revenge for the disgrace brought on their sister, "answered Shechem and Hamor his father deceitfully." After stating that their religion would not permit them to bestow their sister on one who was uncircumcised, they declared their readiness to consent to the marriage as well as to the proposed alliance, provided that the Shechemites would submit to the rite of circumcision. So powerful were the influence and persuasion of Hamor and his son, that the people consented, and every male underwent the painful ceremony. Before they had recovered from the effects of this operation, Simeon and Levi, two of Jacob's sons, armed themselves and their servants, and treacherously attacked and carried the city, inhumanly putting every male to the sword, plundering the whole property of the Shechemites, and seizing their wives and children for slaves.

This barbarous action of his sons drew from Jacob the severest reproaches; and also made it necessary for him to consult his safety, by withdrawing to a distance from the neighbours of the Shechemites, who might be disposed to revenge their massacre. While he was anxiously considering which way he should direct his course, he was divinely instructed in a dream to go to Bethel, and to erect there an altar to God. Before he set out for that place, where he had received the earliest assurances of the protection and favour of God, that he might carry nothing with him that would be displeasing to the Divine Being, he ordered his family to bring the idols which they had either taken from the Shechemites or brought from Padan-aram, and the ear-rings which they wore as talismans or charms, and having, as is most probable, broken them in pieces, buried them in a deep hole which he caused to be dug near Shechem. Jacob arrived at Bethel without molestation, and after having built and consecrated

there an altar to God, set out on a visit to his father. While he was on his journey he had the unhappiness to lose his beloved wife Rachael, who died in child-birth of her son Benjamin; and his heart was also deeply affected by a discovery which he made, that his son Reuben had so far yielded to his criminal passions, as to be guilty of an incestuous commerce with Bilhah, Rachael's maid, and his father's concubine. Soon after this Jacob arrived at Mamre, where he continued during the remainder of Isaac's life, and after his death appears to have entered on the undisturbed possession of those privileges of birth-right which Esau had bartered away. But in this situation his happiness was cruelly interrupted by the wicked and inhuman conduct of his sons. Joseph, who was now about seventeen years of age, was become his father's darling, on account of the personal and mental endowments by which he was distinguished; but for this reason he had also become an object of no little jealousy to his brethren. This jealousy was turned to hatred in the sons of Bilhah and Zilpah, who had been guilty of some wicked actions which Joseph had discovered to his father. His other brethren also conceived a similar hatred to him, upon Joseph's innocently relating some of his dreams, which seemed to foreshew that he should one day rise to power and authority over them. They therefore wickedly combined to seize the first favourable opportunity of making away with him. It was not long before the victim of their hatred fell into their power: for, having gone to Shechem with their flocks, and Jacob becoming uneasy that he had not heard from them, Joseph was sent to make enquiry after them. No sooner did they see him approaching, than they agreed immediately to get rid of the dreamer, as they called him, and to persuade their father that he had been devoured by a wild beast. Without any feelings of pity they would have imbrued their hands in his blood, had not Reuben dissuaded them from that procedure, and advised them to throw him alive into a pit, where he might perish by hunger and grief. In the mean time a troop of Ishmaelites passing by, on a mercantile journey to Egypt, Judah, in the absence of Reuben, persuaded his other brethren to sell Joseph to them, as his death would be of no more service than his being carried into slavery. This they did accordingly: but when Reuben afterwards went privately to the pit, with the design of drawing him out of it, and sending him back to his father, he uttered such complaints upon finding him missing,

that they took care not to let him know how they had disposed of Joseph, and he probably suspected that they had put him to death. Be that as it may, he concurred with them in their scheme of imposing upon their father, by dipping Joseph's vest in the blood of a kid, and sending it to the old man with a tale which might lead him to believe that his beloved son had been torn in pieces by a wild beast. When the vest was brought to Jacob, which he knew to be his son Joseph's, and he was informed of the particulars which his sons had invented to deceive him, he was filled with the most pungent grief for his supposed loss, and did not cease mourning on account of Joseph, till he afterwards heard of his surprising advancement in Egypt.

Several years elapsed, however, before the patriarch was consoled with the tidings that Joseph was yet alive. At length, a dreadful scarcity prevailing in Canaan, and all the surrounding nations, Jacob, who was not exempt from the common calamity, hearing that corn was to be purchased in Egypt, sent ten of his sons thither to buy some, and kept only Benjamin with him. The particular occurrences which happened to them in this expedition, will be more properly related under the history of Joseph. We shall only mention in this place, that when the corn which they had brought from Egypt was almost consumed, as the scarcity still prevailed and was increasing, Jacob was forced again to send his sons into that country; where Joseph, before whom they had trembled without knowing him in his exalted character of superintendant of the kingdom under Pharaoh, discovered himself to his brethren, and, after giving them proofs of his tender affection, went and acquainted the king with their arrival, and the circumstances of his father's family. Upon this Pharaoh told Joseph, that he might send for his father and his whole family, and place them in what part of Egypt he thought fit, where they should never want any favours which he could shew them. He also ordered him to send them a fresh supply of corn, and such necessaries as they might stand in need of during their journey, with chariots for the conveyance of their wives, children, and best moveables; telling them that they needed not regard their more ordinary property, since the good of all the land of Egypt was before them. Joseph gladly obeyed the king's orders, and besides the chariots and provisions, dismissed his brethren to return to their father, with rich presents of the choicest commodities of Egypt. Upon their arrival at their father's residence,

they found him well, and happy in having his sons again around him; but when they told him that Joseph was alive, and acquainted him with his grandeur, the good old man, overpowered by such transporting news, fainted away in their arms, and when come to himself doubted whether what he had heard were not a dream. At length, when they shewed him Joseph's presents, and the Egyptian chariots, his doubts all vanished, and he cried out in an excess of joy, "It is enough; Joseph my son is yet alive: I will go and see him before I die." His great desire once more to embrace his favourite animated him to hasten his departure: however, in his way to Egypt he stopped at Beersheba, to offer sacrifices to God, both in acknowledgment of the mercies which he had received, and by way of still further entreating the Divine protection and blessing in the new scene on which he was entering. Here God appeared to him in the visions of the night, and assured him of his guardianship and favour in Egypt, where his posterity should become a great nation, which in due time he would lead out of it to the possession of the promised land; and adding, that as for himself, he should have the comfort to live near his son Joseph, and at length die in his arms. Thus encouraged, Jacob hastened towards Egypt; and when he came near that country, he sent his son Judah before, to acquaint Joseph with his approach, and to desire him to come to him in the land of Goshen, situated between the Red Sea and the Nile, which, as it was a fruitful territory and well adapted to the pastoral life, was fixed upon for his place of residence. No sooner had Joseph received his father's message, than he set out to meet him; and their mutual joy when they once more embraced each other, may be better imagined than described.

After some time had passed between the patriarch and his beloved son in endearing intercourse, Joseph told his father and his brethren that he would go immediately and inform Pharaoh of their arrival. And as the king would no doubt have the curiosity to send for them, and to enquire after their occupation, he instructed them to tell him, that they, as well as their forefathers, were shepherds from their youth. Persons of that occupation, indeed, at least such foreigners as followed it, were held in abomination by the Egyptians, for reasons concerning which the learned are divided in opinion, and which our province does not call upon us to discuss. Joseph's motive, therefore, for charging his brethren to declare to Pharaoh that they were shepherds, was, that the king

might have no inducement to detain them in his service, and that they might settle where he was desirous of placing them. Accordingly, when Pharaoh expressed his pleasure that some of them should be presented to him, Joseph selected five of his brethren, who upon their introduction into the royal presence were questioned as he had foretold, and delivered their answer according to his instructions. They also presented to the king their humble request, that he would permit them to reside in the land of Goshen; which Pharaoh readily granted. Joseph also presented his father to the king, who returned that prince his acknowledgments for the favours which he had bestowed upon him, and offered up his prayers for his continued prosperity and happiness. Afterwards the king asked Jacob how old he was; to whom the patriarch replied, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." After this Joseph conducted his father and his family to the land of Goshen; and Pharaoh directed him to choose some of the ablest of his brethren, and to commit to their care the king's cattle which were chiefly kept in that country. Here the family of the patriarch increased wonderfully, in children and in wealth. At length Jacob, after he had lived seventeen years in Egypt, finding from his feebleness that his end was not far off, sent for his son Joseph, to deliver to him his last request. This was, that his remains should not be buried in Egypt, but carried to Canaan, the inheritance which God had promised to Abraham and his posterity, and there deposited with those of his ancestors Abraham and Isaac, in the cave of the field of Machpelah, which Abraham had purchased. To this request Joseph readily assented, and confirmed his promise by an oath. Not long afterwards word was brought to Joseph that his father was dying; upon which he took his two sons Manasseh and Ephraim, and went to present them to him, begging him to give them his blessing before he died. At the sight of his beloved son, the old patriarch was invigorated with new strength, so that he was able to sit up in his bed; and after adverting to the promises which God had given him of a numerous posterity, which should inherit the land of Canaan, and to the death of his dear Rachael, he added, that for her sake he would now give a fresh proof of his affection for Joseph, by adopting his two sons as his own. In consequence of

this measure he declared, that in the division of the promised land they were to receive a double lot, and to be considered as the heads of two distinct tribes. Afterwards he pronounced his blessings on the two lads, but prophesied that the younger should have precedence over the elder, by proving the father of a much more numerous posterity. Finding himself grow faint, he desired that all his sons might be collected around him, to hear his dying predictions of what should happen to their several descendants in the latter days. The particulars of these predictions belong to the lives of the respective subjects of them; and the subsequent history of the Israelites will shew how exactly the events corresponded with the patriarch's last words. Having made an end of pronouncing his prophetic blessing, Jacob reminded his sons of their obligation to bury him with his ancestors in the cave of Machpelah, and soon afterwards expired, at the age of one hundred and forty seven, in the year 1689 B.C. Joseph now gave directions that his body should be embalmed, and that the necessary preparations should be made for his funeral. While these proceedings were carrying on, the Egyptians mourned for the father of their viceroy during seventy days. At the expiration of this time, Joseph, whose deep mourning prevented his attendance at court, acquainted Pharaoh through some of his officers, with the engagement which he was under to bury his father in the sepulchre of his ancestors, and entreated the king's permission to fulfil it. This request Pharaoh not only readily granted to his favourite, but also ordered the chief officers of his household, and the grandees of the kingdom, to accompany the funeral pomp. All Jacob's family likewise attended it, none staying behind but their wives and their little ones. As soon as the cavalcade, which consisted of a great number of chariots, and a vast multitude of men on horseback, had crossed the river Jordan, and were entered into the land of Canaan, they halted for seven days at the threshing floor of Atad, and there performed a funeral ceremony, which made the Canaanites call the place Abel Mizraim, or the mourning of the Egyptians. Afterwards they continued their march to Machpelah, where Jacob's sons deposited his remains in the cave, and then returned to Egypt with the rest of their company. With respect to the treatise, entitled, "The Ladder to Heaven," containing an explanation of what Jacob saw in his dream at Bethel, "The Testament of Jacob," and some "Prayers," attributed by some rabbinical

writers to this patriarch, it is almost needless to remark that they are inventions of the legendary school. *Book of Genesis, chs. xxv.—l. Anc. Univers. Hist. vol. II. b. i. ch. vii. sect. v. —M.*

JACOB, surnamed AL BARDI, or in Latin *Baradaus*, a celebrated champion of the Eutychian doctrine in the sixth century, after whom the Monophysites of the east are to this day called *Jacobites*, was a Syrian by nation, who became the disciple of Severus, the Monophysite patriarch of Antioch, and embraced the monastic life. When after the deposition of Severus the affairs of the Monophysites were, by persecution and oppression, brought to a very low ebb, and their bishops were reduced, by death and imprisonment, to a very small number, this monk restored the expiring sect to its former prosperity and lustre. Entertaining grand views, much above the obscurity of his station, and possessing fortitude and patience which no dangers could discourage, nor any labours exhaust, he was ordained to the episcopal office by some bishops of his sect, who were in prison on account of their principles. With the approbation of these prelates he travelled on foot through the whole east; established bishops and presbyters every-where; revived the drooping spirits of the Monophysites; and produced such an astonishing change in their affairs by the power of his eloquence, and by his incredible activity and diligence, that at the time of his death in 588, when according to Mosheim he was bishop of Edessa, he left the sect in a most flourishing state in Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries. He had the prudence to contrive the means of success, as well as the activity to put them into execution: for he almost totally extinguished all the animosities, and reconciled all the factions, which had divided the Monophysites; and when their churches grew so numerous in the east, that they could not all be conveniently comprehended under the sole jurisdiction of the patriarch of Antioch, he appointed, as his assistant, the primate of the east, whose residence was at Tagritis, on the borders of Armenia. By his laborious efforts Jacob became so famous, that all the Monophysites of the east considered him as their second parent and founder, and, as we have already seen, called themselves after his name in honour of him. He was the author of "A Catechism," which is the grand rule of the Monophysite faith. Cave maintains that he was not bishop of Edessa, but that the famous Jacob who filled that see, and was

called "the Doctor" by way of distinction by the Syrians, flourished nearly a century later than Al Bardi. The "Hymns" of this bishop are to be seen in the Syriac breviaries.

There was a third JACOB, bishop of Sarug in Mesopotamia, who was orthodox in his creed, and lived about the same time with the bishop of Edessa. His "Hymns," and other works, composed in an elegant style, are preserved in the monastery of St. Mary de Cannubin, in mount Libanus; and according to the testimony of Ludolf, his "Liturgy" is still extant among the Ethiopians. *Cave's Hist. Lit. vol. I. sub Sæc. Eutyck. Moreri. Mosh. Hist. Eccl. Sæc. VI. par. ii. cap. v.—M.*

JACOB-BEN-NAPHTALI, a famous rabbi who flourished in the fifth century. He received his education in the school of Tiberias, and was one of the principal compilers of the Massora, or Jewish critical comment on the Hebrew text of the Old Testament. Genebrard, and several other learned men, have maintained, that he, conjointly with Aaron-Ben-Aser, his fellow disciple in the same school, were the inventors of the Hebrew points and accents, and that they were first admitted at an assembly of the Jews at Tiberias, in the year 476. Other learned men, however, with greater probability, have referred that invention to a much later date. *Moreri.—M.*

JACOB-BEN-HAJIM, a learned rabbi in the sixteenth century, was a native of Tunis, who, being obliged to fly from that place, retired to Venice. Here he assiduously applied himself to collect the Massora from the different MSS. in which it is dispersed, and to give it for the first time in an entire form. This he did in an edition of the Hebrew Bible, accompanied with the Chaldee paraphrase, and the commentaries of certain rabbis, published at Venice in the year 1525, in four volumes folio. The Massora is usually divided into the greater and lesser one. The lesser Massora is given in rabbinical letters, in the inner margin of the Bible, between the Hebrew text and Chaldee paraphrase. The greater one is inserted partly above and partly below the margins of the text, and sometimes in the margin below the commentaries, in square letters; and partly at the end of the Bible as a separate work: whence it is distinguished into the Massora of the text, and the Massora at the end of the book. In rabbi Jacob's collection, the greater Massora is printed at the end of the Bible, according to the order of the Hebrew alphabet; and every letter has certain letters applied to it, which, as explained by rules laid down, are references to

the words of the text. This edition of the Hebrew Bible, and those which follow it, are in high estimation among the Jews. In the preface to the greater Massora, the compiler endeavours to shew the usefulness of his undertaking, and explains the *Keri* and *Ketib*, or different readings of the Hebrew text of the Bible. He puts the various readings in the margins of the text, and of the collection of the Massora, on account of the doubts concerning the true reading. He observes also in this preface, that the Talmudist Jews do not always agree with the authors of the Massora. Besides the various readings which had been collected by the Massorites, and which this rabbi has placed in the margin of his edition of the Bible, he has added others, which are not in the Massora, collected by himself from MS. copies, and which are to be carefully distinguished from the former. *Simon's Crit. Hist. Old Test. book i. ch. xxxv. Moreri. Nouv. Dict. Hist.—M.*

JACOB, JEHUDAH-LEON, a learned Jew who flourished in the seventeenth century, was born in Spain, whence he removed into Holland, in order to enjoy greater advantages for pursuing a design which he formed of drawing up a description of Solomon's temple. That he might acquire a more perfect idea of that noble edifice, he applied himself to the construction of a wooden model of it, upon the plans which he had met with among the different authors of his own nation. From this model he afterwards formed his description of that building, and published it in French, under the title of "Description du Temple de Solomon, par Jacob Juda Leon, Habitant de Middleburg, dans le Zelande, l'An du Monde 5403," i.e. A.D. 1643. This work he afterwards enlarged and improved, and translated it into Hebrew, and gave it the title of "Tabnith Hekal," or the figure of the temple. It was much admired by the learned world; and the duke of Brunswic ordered a Latin version of it to be made, accompanied with illustrative engravings. Jacob added to it, a description of the tabernacle; a treatise, concerning the ark and the cherubim; and an exposition of the Psalms, in which he undertook to explain the metaphorical expressions of the Talmud, which, he said, cost him no little labour and study. *Mod. Univers. Hist. vol. xi. chap. xxxix.—M.*

JACOB-JOHN, an ingenious Armenian mechanic in the seventeenth century, who deserves to have his name recorded with honour for the attempt which he made to introduce the art of printing into Persia. He was a native of

Zulpha, and in the year 1641 filled the post of principal of the joiners to the king of Persia. He was the author of numerous useful mechanical inventions. Having occasion to visit Europe, he formed so complete an idea of the art of printing, that upon his return to Ispahan he succeeded in erecting a press, and cut himself the matrices for the necessary types. With that press he printed, in Armenian, "The Epistles of St. Paul," and "The seven penitentiary Psalms." He also formed the design of printing the whole Bible; but his progress alarmed the tribe of copyists, who by their complaints that his art would prove ruinous to a numerous and industrious class of men, found means to excite those prejudices against it, which obliged him to lay aside his laudable undertaking. It is said that he had not found out the art of making good printing ink; but had he met with no more serious obstacle, his ingenuity would doubtless have enabled him to surmount this difficulty. The post which he held had always been filled by a Mahometan, and he only enjoyed it by special privilege, granted to him on account of his extraordinary talents. He was frequently solicited by the king to embrace the Mahometan faith; but the most tempting offers of preferment could not prevail upon him to renounce his Christian principles. *Moreri.*—M.

JACOB, HENRY, the founder of the first independent or congregational church in England, was a native of Kent, and received his academical education at St. Mary's-hall, in the university of Oxford; where he was admitted to the degree of B.A. in 1583, and to that of M.A. in 1586. Having entered into holy orders, he was made precentor of Corpus-Christi college, and afterwards obtained the benefice of Cheriton, in Kent. He was well read in theological authors, and in his sentiments zealously attached to the puritanical party. Of his learning and controversial abilities he afforded favourable specimens, in "A Treatise of the Sufferings and Victory of Christ in the Work of our Redemption, &c." 1598, octavo, written in opposition to some notions advanced by Bilson, bishop of Winchester; and in "Two Treatises of the Church and Ministry of England, against the Reasons and Objections of Mr. Francis Johnson," the Brownist, 1599, quarto, printed at Middleburg. In the year 1604, he published "Reasons taken out of God's Word, and the best human Testimonies, proving a Necessity of reforming our Churches of England, &c." quarto; and another piece "Against vain-glorious, and that which is

falsely called, learned Preaching," quarto. The publication of these pieces drew down on his head the persecution of the intolerant bishop Bancroft, which obliged him to withdraw for safety into Holland. At Leyden, he had repeated conferences with Mr. Robinson; in consequence of which, from an opponent he became a convert to the Brownist principles relative to church discipline, since known by the name of independency. In the year 1610, he published at Leyden a treatise, entitled, "The Divine Beginning and Institution of Christ's true visible and material Church," octavo; which was followed in the next year, by "An Explication and Confirmation" of the former piece. Some time afterwards he returned to England; and having imparted his design of setting up a separate congregation, upon the model of those in Holland, to the most learned puritans of those times, it was not condemned by them as unlawful, considering that there was no prospect of what they conceived to be a necessary national reformation. Mr. Jacob, therefore, in the year 1616, having summoned several of his friends together, and having obtained their consent to unite in church fellowship, for observing the ordinances of Christ in what they judged to be the purest manner, they laid the foundation of the first independent or congregational church in England. The following was the mode which they pursued: Having observed a day of solemn fasting and prayer for a blessing upon their undertaking, towards the close of the solemnity each of them made open confession of his faith in our Lord Jesus Christ; and then, standing together, they joined hands, and "solemnly covenanted with each other in the presence of Almighty God, to walk together in all God's ways and ordinances, according as he had already revealed, or should further make them known to them." Mr. Jacob was then chosen pastor by the suffrage of the brotherhood, and others were appointed to the office of deacons, with fasting and prayer and imposition of hands. In the same year he published a defence of this new system of church discipline, entitled, "A Protestation or Confession in the Name of certain Christians, shewing how far they agreed with the Church of England, and wherein they differed, with the Reasons of their Dissent drawn from Scripture;" to which was added a petition to the king for the toleration of such Christians. Afterwards he published a further defence of independency, entitled, "A Collection of sound Reasons, shewing how necessary it is for all Christians to walk in the Ways and

Ordinances of God in Purity, and in a right Church-way." Mr. Jacob continued with his people about eight years; but in 1624, being desirous of entering on a more enlarged sphere of usefulness, he went with their consent to Virginia, where he died soon afterwards. We thought it proper to insert in our work the foregoing particulars of a person, who was the first minister in England of a sect, which since his time has sustained a conspicuous figure in the ecclesiastical history of this country. *Wood's Athen. Oxon. & Fasti. vol. I. Neal's Hist. Purit. vol. II. ch. i. & ii.*—M.

JACOB, HENRY, son of the preceding, is entitled to notice, on account of the character which he acquired for profound erudition among his contemporaries, notwithstanding that, owing to his carelessness respecting his productions, and his premature death, the world has lost the benefit of at least the greater part of his learned labours. He was born in the diocese of London, about the year 1609. Being in his younger years sent by his relations to be educated abroad, he studied at Leyden under the celebrated Erpenius, and made a prodigious progress in philological and Oriental learning. When he was about twenty-two years of age he returned to England, where his literary attainments occasioned his being so strongly recommended to the earl of Pembroke, chancellor of the university of Oxford, that he sent letters to the university, in consequence of which Jacob was created B.A. in 1628-9. In the following year, through the interest of Mr. Selden, Mr. Henry Briggs, and Mr. Peter Turner, he was elected probationer fellow of Merton college. "But then," says Mr. Wood, "he not having so much logic and philosophy to carry him through the severe exercises of that society, the warden and fellows tacitly assigned him philological lecturer." Not long afterwards he met with a loss in the death of his patron the earl of Pembroke; which, however, was supplied upon the succession of bishop Laud to the chancellorship. That prelate, upon the application of Mr. Selden, found means to revive in his favour a post at Merton college, which had not been occupied for about a century. It was that of *socius grammaticalis*, or reader of philology to the juniors; by which appointment he became a complete fellow of his college. In 1636 he spent some time with Mr. Selden, and acted as amanuensis to that great man, while drawing up his "*Mare Clausum*," and suggested several additions, which Mr. Selden finding to be excellent, incorporated with his work. Mr. Jacob also instructed, or at least improved, that gen-

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tleman in the Hebrew language. In the same year he was admitted to the degree of M.A.; and in 1641, he was elected esquire beadle of divinity. During the following year he was created bachelor of physic. "But his head," says the Oxford historian, "being always over-busy about critical notions (which made him sometimes a little better than crazed), he neglected his duty so much, that he was suspended once, if not twice, from his place, and had his beadle's staff taken from him." At length, when the parliamentary visitation took place in 1648, he was formally expelled from it, and also ejected from his fellowship; so that being destitute of the means of living, he retired to London, where Mr. Selden contributed to his support. As, however, like most other mere scholars, he knew not how to practise management and economy, the benefactions of his friends did not equal his expenditure, and he was reduced to sell a little patrimony which he possessed in Kent. Before the money arising from this sale was spent, having ruined his health by his intense application to his studies, he died at Canterbury, whither he had removed for a change of air, in the year 1652, when he was about the age of forty-four. He wrote many things, but published nothing himself. A little before his death, his friend Mr. Henry Birkhead published, in a quarto volume, his "*Oratio inauguralis, sub aditu Prælectionis Philologicæ publicè habita apud Coll. Oxon. Mert. 4 Aug. 1636*;" "*Græca & Latina Poemata*;" "*Description of Oakley-hole near Wells, in English Verse*;" and "*Annotaciones in eam partem Orat. inaug. in qua dicitur, 'Oratione soluta scripsit Aristæus Proconnesius'*." For the subjects, as well as history of the author's learned MSS. we must refer to our authorities. As, however, under the article DICKINSON, EDMUND, we noticed a charge which Anthony Wood has preferred against that gentleman, of meanly and dishonestly availing himself of our author's labours, for the establishment of his own reputation, we shall give the particulars of the accusation in the words of the historian, referring our readers to the article above mentioned for our own opinion on the subject. "The reader is to understand, that this our author Jacob being ejected in 1648 from Merton college, and so consequently from his chamber, wherein he had left a trunk full of books, as well written as printed, left Oxon. And taking no care, or appointing any friend for its security, his chamber-door, before an year was expired, was broke open for a new comer (Mr. Dickinson), who finding the

trunk there, did let it remain in its place for a time. At length when no man enquired after it, as the then possessor thereof pretended, he secured it for his own use, broke it open, and therein discovered a choice treasure of books. One of them being a MS. and fit for the press, he disguised and altered it with another style; and at length, after he had learned Hebrew and the Oriental languages to blind the world, and had conversed openly with those most excellent in them, as Pococke and Bogan of C. C. coll. or any Grecian or Jew that came accidentally to the university, he published it under this title: 'Delphi Phœnicizantes,' &c." *Wood's Ath. Oxon. vol. II. Gen. Dict.—M.*

JACOBACCI, DOMINIC, in Latin JACOBATIUS, a learned Italian cardinal in the sixteenth century, was a native of Rome, where he was born about the year 1443. Having embraced the ecclesiastical life, he particularly applied himself to the study of canon law and theology, and became so eminent for his proficiency, as well as the talents for business which he discovered, that he was employed by pope Sixtus IV. and five of his successors, in the management of several important affairs. He was appointed auditor consistorial, and afterwards one of the twelve auditors of the rota, and bishop of Lucera. Pope Julius II. made him vicar of Rome, and president of the university in that city. He was also instituted to the sees of Massano and Grosseto. The last promotion which he received was that to the rank of cardinal, to which he was elevated by pope Leo X. in the year 1517. He died in 1527, or early in 1528, when he was about eighty-four years of age. The most important of his works was "A Treatise concerning the Councils," in Latin, which was originally published at Rome in 1538, in a folio volume. This edition is become exceedingly scarce, and, though far from correct, is eagerly sought after by collectors. It forms the eighteenth volume of father Labbé's "Collectio Maxima Conciliorum;" the sets of which that want this volume, may be obtained for almost half the price of such as are complete. *Moreri. Landi's Hist. de la Lit. d'Italie, vol. IV. liv. xi. art. iii. Nouv. Dict. Hist. Dict. Bibl. Hist. & Crit.—M.*

JACOBSON, JOHN CHARLES GOTTFRIED, an able technologist, the son of a shopkeeper at Elbingen, was born at that place in 1726. He studied at Leipsic; but in consequence of an unfortunate duel was obliged to abscond, and to enter into the service of the elector of Saxony. He afterwards obtained a subaltern's place in the Prussian service; but as the se-

verity of his duty prevented him from devoting any part of his time to study, to which he had been always attached, he resigned his office and enlisted in a regiment of infantry at Berlin. During a residence of two years in that city, he diligently frequented the different manufactories and work-shops, and between the years 1773 and 1776 published his "Description of all the Cloth Manufactories in Germany," in four volumes octavo; and at the same time assisted Sprengel, in his "Collection of the Arts and Handicrafts," and Nicolai in his "Description of Berlin." After the campaign of 1778, in which he was actively employed, he at length obtained a discharge and began his "Technological Dictionary, of all the useful Trades, Arts, and Manufactures, with an Account of the different Processes, Tools, Instruments, &c. and an Explanation of the technical Terms." On account of his extensive technological knowledge and indefatigable zeal, he was appointed, in 1784, inspector of all the royal manufactories in the kingdom of Prussia, and died in the month of September, 1789. His Technological Dictionary appeared in the following order: Part I. *Berlin and Stettin*, 1781; Part II. *ibid.* 1782; Part III. *ibid.* 1783; Part IV. *ibid.* 1784; large quarto. Jacobson, when he announced this work, assured the public that the whole would be comprised in two volumes, as he intended to treat only on those arts which, in the strictest sense, fell within the plan of a work of this kind. He, however, soon found that this plan was incomplete, and therefore he enlarged it, and included the construction of canals, military architecture, artillery, the military art, navigation, every thing relating to forests, hunting, fishing, coining, weights and measures; which he considered as belonging to technology. Jacobson had promised a supplementary volume with improvements and additions, but was prevented by death from fulfilling his intention. This task, however, was undertaken by Mr. Rosenthal, a baker of Nordhausen, and member of several academies; and when completed, was published in four volumes, the last of which appeared in 1795. Jacobson was author also of "A Description of all the Linen, Cotton, and Woollen Manufactures in the Prussian States," in four volumes, 1773—1776. He began a "Compendium of Technology," which, from the specimen published, would no doubt have met with a favourable reception; but he lived to publish only one volume of it. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.—J.*

JACOPONE DA TODI, an ancient Italian poet, celebrated for his piety, was born in the thirteenth century at Todi, of the noble family of Benedetti, or Benedettoni. He was brought up to the study of the law, of which he became a doctor and an eminent practitioner at Rome. He married, sought to enrich himself by professional arts, and lived like a man of the world; when the death of his wife, in consequence of the fall of a scaffold at a public spectacle, awakened him to serious reflection, and induced him to quit all secular concerns, and devote himself to religion. He entered into the third order of Franciscans, of which he became a claustral in 1278. He counterfeited folly in order to receive the humiliation of contempt, in which he succeeded so well, that his baptismal name of Jacopo was changed for the nick-name of Jacopone. The rigour of his superiors aided his voluntary mortifications, and for a slight fault he was thrust into a noisome dungeon, where he is said to have composed one of his most rapturous canticles of divine love. He underwent greater sufferings from the resentment of pope Boniface VIII.; for when that violent pontiff, exasperated against the Colonna, laid siege to Palestrina, Jacopone, who was there at the time, lamented the evils brought upon the church by its head, in two canticles. As a punishment for this freedom, Boniface, when master of the town, threw the poor monk into fetters, and kept him on bread and water, till he himself was imprisoned by the Colonna. This last event is said to have been predicted by Jacopone, who, when the pope insultingly asked him when he should come out of prison, replied, "When you shall enter it." He survived his liberation about three years, and died in 1306. His "Spiritual Canticles," of which many editions were published, have given him a place among the Italian poets. With respect to language they are rude and barbarous, being a medley of various dialects; but there is much sublimity in the sentiments, and a fervour of expression resulting from the sacred passion with which he was inspired. He also wrote some religious pieces in Latin, and is said to have been the author of the well-known liturgic anthem beginning "Stabat Mater." The best edition of his Canticles is that of Venice, quarto, 1617, with notes. *Tiraboschi. Moreri. Nouv. Dict. Hist.—A.*

JACQUELOT, ISAAC, a learned French Protestant divine, was the son of a minister at Vassy, in Champagne, where he was born in the year 1647. Having been educated to the

ministry, he was appointed his father's colleague when he had arrived at the age of twenty-one. After the revocation of the edict of Nantz, he retired to Heidelberg; whence he afterwards removed to the Hague. Here he officiated in his ministerial capacity with great approbation, engaging the attention of his hearers by the solidity of his matter, and the force of his reasoning. When the king of Prussia came to this place he heard our author preach, and was so much pleased with his performances, that he persuaded him to become his minister at Berlin, and settled on him a considerable pension, which he enjoyed till his death in 1708, when he was about sixty-one years of age. He was a man who was highly respected for his literature, his virtuous exemplary conduct, and his amiable manners. He was the author of several works, which display genius, penetration, and extensive knowledge, though they are deficient in method and precision. Among others he published, "Dissertations on the Existence of God," 1697, quarto, written in opposition to Epicurus and Spinoza; "Dissertations on the Messiah," 1699, octavo; "A Treatise on the Inspiration of the sacred Books, in two Parts," 1715, octavo; "A Criticism on 'The Picture of Socinianism,'" written by Jurieu, which exposed our author to a bitter persecution; "Sermons," in two volumes 12mo; some controversial tracts against Mr. Bayle, occasioned by opinions advanced in his Dictionary; and "Letters addressed to the Bishops of France," written with great temper and moderation, urging them to display towards the Protestants that candour and urbanity which became them as men, and as Christians, and particularly as ministers of the God of peace. *Nouv. Dict. Hist.—M.*

JACQUES, FRERE (frier JAMES), whose surname was BAULOT, or BAULIEU, a celebrated lithotomist, and a man of a singular character, was born, in 1651, at a village in Franche-Comté, where his father was a poor labourer. At the age of sixteen he was seized with an inclination to travel, having received no other education than that of mere writing and reading. A propensity which he felt for the practice of surgery was put in the way of gratification by his becoming a patient in a hospital, where, after his recovery, he applied himself with great assiduity to assisting the sick, and learned to bleed. He afterwards entered into a regiment of cavalry, in which he served some years, and formed acquaintance with one Pauloni, an Italian empirical surgeon, who had become famous for cutting for the stone and

curing ruptures. With him he travelled five or six years into various countries as an assistant; till having, as he thought, obtained a sufficient insight into his practice, he began in Provence to act by himself. He wore a kind of monastic habit, but not of any particular order, and took the name of Frere Jacques, by which he was ever afterwards distinguished. He operated first in the villages and country towns of Provence, taking no more recompence for his services than just sufficed for his humble maintenance. He then visited other provinces; and, at length, ventured to practise in great towns, having, by his natural sagacity, without any knowledge of anatomy, improved upon his master's method of lithotomy, which was that of the greater apparatus. He made his incision on the left side of the raphé, by which he avoided the too great dilatation of the urethra. In the cure of hernias he employed castration; but this appearing to him an illicit practice, he laid it aside. His name, at length, spread throughout the kingdom as the most successful lithotomist of his time, and the capital only remained as a new theatre of his glory. In several visits to it he met with the severe criticism of science, as well as the ill offices of envy; and the death of the marshal de Lorges, the day after he had operated upon him, caused him to quit Paris in some disgrace. So little knowledge, indeed, did he possess of the art of surgery in general, that he refused to take any care of the wound, saying, "I have extracted the stone; God will heal you." Time and experience, however, taught him better; and he employed proper dressings and treatment. He also improved his instruments, which were at first very rude; and, by the advice of Duverney, adopted the grooved staff. He went from France to Aix-la-Chapelle, Geneva, and Amsterdam, frequented by numerous patients at those and the intermediate places, and increasing his reputation by his success. At Amsterdam the celebrated anatomist and surgeon Rau opposed him with acrimony; but did not refuse to borrow from him his method, which, with some improvements, constituted the lateral operation, afterwards brought to perfection by Cheselden. Frere Jacques is said, with true modesty, to have preferred Rau to himself. The magistrates were sensible of his merit, and caused his portrait to be engraved, and a medal to be struck to his honour. He thence went to Strasburg, and was called to Vienna to be consulted for the emperor Joseph. Thence he passed into Italy, where a vast number of patients waited for him in the different

cities. At Rome he was received with great honour by the pope; but being now desirous of finishing his days in retirement, he returned to his native country, and chose a retreat near Besançon, where he died at the age of sixty-nine, with all the tokens of sincere piety. Frere Jacques, though in some measure chargeable with the temerity of ignorance, was a man of genius and of an elevated mind, and deserves to rank among the improvers of an useful art. *Moreri. Halleri Bibl. Chirurg.—A.*

JADDUA, or JADDUS, high-priest of the Jews, succeeded his father Johanan in that office, in the year 342 B.C. During his pontificate Alexander the Great laid siege to Tyre; and being informed that the Tyrians were chiefly supplied with provisions from Judea, Samaria, and Galilee, sent his commissaries to Jaddua, requiring him to furnish those necessities for the subsistence of his army which he had been accustomed to send to the Persians. Jaddua modestly excused himself from complying with this command, alleging, that his oath of fidelity to Darius did not permit him to transfer that tribute to an enemy. Alexander, provoked at this refusal, had no sooner succeeded in the reduction of Tyre, than he marched towards Jerusalem, resolving to punish the Jews with as great severity as he had done the Tyrians. When the high-priest and the rest of the people were informed of his approach, sensible of their imminent danger, they had recourse to prayers, sacrifices, and other acts of humiliation, in order to engage the protection of God for their deliverance. It is said, that in this emergency Jaddua was divinely instructed in a dream, to go and meet the conqueror, arrayed in his pontifical robes, accompanied by all the priests in their proper habits, and followed by the rest of the people dressed in white garments. Accordingly, the next morning Jaddua ordered the gates of the city to be opened, and marched in solemn procession at the head of his attendance to an eminence at a small distance from the city, whence, as soon as they saw the king approach, they advanced to meet him. When they were come near the king, Alexander, as if struck with profound awe at the spectacle, hastened forwards, and bowed to the high-priest, saluting him with religious veneration. His attendants were astonished at the extraordinary scene, and Parmenio took the liberty of asking him, why he adored the Jewish high-priest. Alexander answered, that he did not adore the high-priest, but God, whose minister he was; and added, that when he was at Dium, in Macedonia, and

much troubled in mind about the preparations necessary for his expedition into Asia, he saw in a dream this very person, in his pontifical dress, who encouraged him to lay aside his anxiety, and to enter boldly on his projected undertaking, assuring him that God would be his guide, and give him the empire of the Persians. He then gave orders to march on to Jerusalem, and was attended thither by the high-priest and his retinue, who conducted him to the temple, where he caused a great number of victims to be offered to the God of the Jews. Afterwards Jaddua shewed him the prophecies of Daniel, which predicted the overthrow of the Persian empire by a Grecian king. Fully satisfied that he was the person designated in those prophecies, Alexander proceeded on his expedition, with an assurance of complete success in the Persian war; but before his departure, he asked the high-priest if there was nothing in which he might gratify him, or his people. Upon this Jaddua told him, that, according to the Mosaic law, they neither plowed nor sowed during every seventh year; and that therefore they should esteem it as a high favour if the king would be pleased to remit their tribute in that year. To this request the king readily yielded; and, having confirmed them in the enjoyment of all their privileges, particularly that of living under their own laws, he then departed from Jerusalem. Such is the account which Josephus gives: but since he is the only historian in whose writings there are any memorials of such extraordinary circumstances, and since they cannot be reconciled with the narratives of all other writers, and contain particulars contradictory to known fact, as we have already observed in our life of Alexander, some of the most judicious modern critics reject the relation of the Jewish historian as a fabulous tradition. It is certain, however, that if Jaddua did preserve his fidelity to Darius while Alexander was prosecuting the siege of Tyre, and by so doing excite hostile intentions in the conqueror's mind against the Jews, the high-priest found means to appease his resentment; and also that Alexander conferred many distinguished favours on the Jewish nation, both in and out of Palestine. Jaddua died in the year 323 B.C. *Joseph. Antiq. Jud. lib. xi. Anc. Univers. Hist. vol. VIII. b. ii. ch. ii. and vol. X. b. ii. ch. xi. Blair's Chron. Tables.*—M.

JAEGER, JOHN-WOLFGANG, a learned German Lutheran divine in the seventeenth and the early part of the eighteenth century, was born at Stutgard, in the year 1647. His fa-

ther, who was counsellor of the dispatches to the duke of Wirtemberg, gave him the advantage of an excellent education, by sending him to pursue his studies successively at the college in his native city, the convents of Hirschau and Bebenhausen, and the university of Tubingen. He took his degrees in arts at the seminary last mentioned, and was admitted to the ministry in the year 1671. But before he entered on any particular charge in that profession, he was appointed tutor to the children of Eberhard III. duke of Wirtemberg. In the year 1676, he accompanied the hereditary prince on his travels in the capacity of tutor and chaplain; and, after visiting Switzerland, Geneva, and Italy as far as Rome and Naples, returned with him in the following year to Stutgard. In the year 1678, he accompanied the prince as his camp chaplain, in his campaign before Philipsburg; but was obliged to relinquish that office in consequence of sickness. In 1680, he was made professor-extraordinary of geography and the Latin classics; in 1681, Greek professor-in-ordinary; in 1684, professor of moral philosophy, and *ephorus* of the *stipendium* at Tubingen; in 1688, professor of logic and metaphysics, and visitor of the schools of Wirtemberg above the Steig; in 1689, licentiate in divinity; in 1692, doctor, and professor-extraordinary of that faculty, as well as inspector of the *stipendium*; in 1698, counsellor to the duke of Wirtemberg, superintendant-general, and abbot of the convent of Maulbrunn; in 1699, consistorial counsellor and preacher to the cathedral at Stutgard; superintendant-general, and abbot of the convent of Adelberg; and lastly, in 1702, first professor of divinity, chancellor of the university, and provost of the church at Tubingen. He was the author of a multitude of works, which reflect great credit on his talents and erudition. The principal of them are, "*Historia Ecclesiastica, cum Parallelismo Profanæ*," 1709, in two volumes folio; "*Compendium Theologiæ per Fœdera*;" "*Jus Dei fœderale delineatum a J. W. J. ubi ad Examen vocatur Puffendorffii Jus feciale divinum, &c.*" 1698, octavo; "*Tractatus de Fœdere Gratiae ejusque Œconomia sub Periodis 7 Vet. & Nov. Test.*," 1701, quarto; "*Examen Theologiæ novæ, & maxime Petri Poireti, & Antonii Burignonæ, &c.*" 1708, octavo; "*Examen Theologiæ Mysticæ veteris & novæ, in quo totus ejus processus, & potissimum Actus examinantur, &c.*" 1709, octavo, intended to refute Fenelon, Poiret, Molinos, &c.; "*Tractatus de Ecclesia, &c.*;" "*Theologia Moralis*;" "*Theologia Naturalis*;" "*Observationes The-*

ologica & Morales in Grotium de Jure Belli & Pacis, 1710, octavo; "*Tractatus Morales de Juramentis, de Conscientia, de Legibus, &c.*;" "*Defensio Josephi Imperatoris contra Bullam Clementis*;" "*Roma cum Regno Italiæ Carolo VI. vindicata*;" "*Dissertatio de Spinozismo, Spinosæ Vitæ & Doctrinæ ad Examen revocans*;" "*Tractatus de Legibus, tum in Genere, tum in Specie, de Lege æterna naturæ, positiva, & de Consuetudine legali*," 1688, octavo; together with *Theses, &c. Moreri*.—M.

JAMBLICUS, the name of three ancient philosophers who lived at different periods. The first in order of time was a Syrian by nation, and educated at Babylon. When the emperor Trajan conquered Assyria, he was reduced to slavery; but afterwards recovered his liberty, and flourished under the reign of the emperor Antoninus. He was the author of a treatise, in the Greek language, entitled, "*Babylonica de Sinonidis & Rhodanis Amoribus*," in sixteen books, the heads of which may be seen by the curious reader in the ninety-fourth chapter of Photius's *Codex*. A MS. of the entire work was said to be lodged in the library of the Escurial; but it was destroyed by the fire which consumed a considerable part of that collection, in the year 1671. Leo Allatius has preserved a fragment of it, accompanied with his own Latin version, in his selections from the MSS. of Greek rhetoricians and sophists, printed at Rome in 1641, octavo.

The second JAMBLICUS, a platonic philosopher of the eclectic school, who flourished towards the beginning of the fourth century, was probably a descendant from the preceding, and born at Chalcis, a city of Cœlo-Syria. He first studied under Anatolius, who presided in a peripatetic school in Alexandria; but he soon left that school, and became a disciple of Porphyry. He made himself a perfect master of all the mysteries of the Plotinian system, and taught it with such reputation and success, that he was attended by crowds of disciples, who flocked to him from all parts. They were attracted not so much by his eloquence, in which he was greatly inferior to Porphyry, as they were by the fame of his probity, and the freedom with which he conversed with them on philosophical subjects; while, at the same time, he was careful to excite their admiration, and command their reverence, by making high pretensions to theurgical powers. He astonished them with wonders, which he professed to perform by means of an intercourse with invisible beings. Hence he was called, "the most divine and wonderful teacher." His writings

discover extensive reading; but the style in which they are drawn up, is greatly deficient in accuracy and elegance. His philosophical works are also exceedingly obscure; nevertheless they are valuable as furnishing us with authentic documents respecting the Alexandrian school. "*The Life of Pythagoras*;" "*An Exhortation to the Study of Philosophy*;" "*Three Books on Mathematical Learning*;" "*A Commentary upon Nicomachus's Institutes of Arithmetic*;" and "*A Treatise on the Mysteries of the Egyptians, Chaldeans, and Assyrians*," are all the writings of Jamblicus now extant. St. Jerome tells us, that he also wrote copious comments on the precepts of Pythagoras, commonly called "*The Golden Verses*;" and the emperor Julian, who equals him to Plato himself, quotes a treatise of his on the sun, from which he has borrowed largely in his own treatise on the same subject. It is not certain where, or when he died; but from a passage of Eunapius, in which he says, that his disciple Sopater went, after his master's death, to the court of Constantine, we may conclude that he died before that emperor, and probably about the year 333.

The third JAMBLICUS, who was also a platonic philosopher, was a native of Apamea, in Syria, and flourished under the reign of the emperor Julian. He appears to have been a great favourite with that prince, who wrote many letters to him; and was, probably, the person to whom Symmachus wrote, expressing a desire of cultivating his friendship, as that of one of the most illustrious votaries of wisdom. This philosopher is said to have been poisoned under the reign of the emperor Valens. From the circumstances of his having been of the same name and country with the preceding, and also of his having had, like him, a disciple named Sopater, it is not to be wondered at that the two philosophers have been confounded together by many writers, and that the productions of Jamblicus of Chalcis have been improperly attributed to Jamblicus of Apamea.

Among the most esteemed editions of Jamblicus's works, are those "*De Myst. Ægypt. Chald. & Assyri. nec non & alii Tractatus Philosophici*," printed at Venice by Aldus, 1497, folio; "*De Myst. Ægypt. nec non Porphyrii, Epistola, &c. Gr. & Lat. ex Interpretatione & cum Notis Thomæ Gale*," Oxon. 1678, folio; and "*De Vita Pythagoræ Liber, Gr. & Lat. ex Emendatione & cum Notis Ludolphi Kusteri*," Amstel. 1707, quarto. *Fabritii Bibl. Græc. vol. IV. lib. iv. cap. xxviii. and vol. VI. lib. v.*

cap. vi. Moreri. Enfield's Hist. Phil. vol. II. b. iii. ch. ii. sect. iv.—M.

JAMES I. king of Scotland, of the house of STUART, born in 1394, was the son of Robert III. by Anabella Drummond. In 1405 his father, then in a declining state of health, and almost deprived of his power by his brother the duke of Albany, determined to send the young prince, his heir, to France for safety and education: but the ship in which he was embarked was taken by an English cruiser; and though the truce between the two nations had yet some days to run, he with his suite was sent as a prisoner to the Tower of London. Henry IV., then king of England, was sensible of the importance of the capture, as giving him possession of a hostage which might secure him against the hostilities of Scotland; but though by his detention he sacrificed justice to policy, he made some amends by bestowing an excellent education on the prince. Robert died soon after his son's misfortune, and James, in June, 1406, was proclaimed king by the states of Scotland, and the regency was committed to his uncle the duke of Albany. The regent was little in earnest in his negotiations for procuring his nephew's liberty, and his confinement continued during the remainder of the reign of Henry IV. and the whole of that of Henry V. whose enterprises against France rendered the pledge of the person of the Scotch king peculiarly valuable. It did not, however, prevent the Scotch from sending a considerable succour to their old allies the French, which gave the first check to the English arms. Henry, in order to involve these allies in the crime of treason against their sovereign, prevailed upon James to accompany him in his second expedition to France, and, through hope of liberty, to use his endeavours to detach his subjects from the service of that country. Soon after Henry's death, the English regent, the duke of Bedford, negociated the restoration of their king with the Scotch nation, then under the regency of Murdac, son of the duke of Albany, and the business was completed in 1423. A sum was to be paid under the name of maintenance of the king during his residence in England; and the numerous hostages of great families given as security for its payment, displays the pecuniary indigence of the country at that period. James soon after espoused Joanna Beaufort, a lady of great beauty, and descended from the royal family of England. He re-entered his kingdom in 1424, after a captivity of nineteen years. He was now of the mature age of thirty, well furnished with the learning

of the time, a proficient in poetry and music, and other elegant accomplishments, as well as in every manly exercise, and formed in the school of adversity to the arts of policy. He found his affairs in great disorder, many of the most valuable possessions of the crown having been alienated in grants by the two last regents, while the licence of the great defied all restraints of law and justice. A tax which he was obliged to impose on the nation having excited much discontent, James took a shorter way of augmenting his revenues, while he removed the chief obstacles to the exertion of his authority. He caused the whole family of Albany to be arrested, together with the principal lords and gentlemen who were their kindred and supporters; and after setting at liberty the latter, proceeded to the trial of the late regent, his two sons, and his father-in-law, who were convicted and executed, and their estates annexed to the crown. Such has been the negligence of historians, that no mention is made of the crime laid to their charge; and although some of their own relations sat among the jury, yet, when it is considered that the king himself presided at the trial as judge, and that by the Scotch law a majority of jurymen is sufficient for condemnation, it will not be thought that innocence would derive much security from this circumstance. The fact stands as an example of apparent tyranny, which it is surprising that some late writers should have passed over so lightly. The manner in which he entrapped a number of Highland chieftains, by hospitably entertaining them in his castle at Inverness, and then closing the gates upon them, further proves that he was not scrupulous in the means of maintaining his authority, though their predatory and lawless conduct justified severe measures. His political ability was displayed in a less exceptionable manner by the enactment of many good laws in his parliaments, which much improved the state of society in the kingdom, where they could be executed.

In 1428 James renewed the ancient alliance with France by a treaty, of which one condition was, a marriage between his eldest daughter Margaret and the dauphin, both at that time children. The attempts of the English council to frustrate it were ineffectual; but the truce between the two nations remained unbroken. The north of Scotland was by no means pacified by the severities which had been practised, and it was thought politic to connive at private feuds between the different clans, by which some of them were almost extirpated. James continued

to pursue his favourite plan of weakening the great lords, and improving the crown revenues. He procured in parliament a sentence of forfeiture against the earl of March, whose estate, forfeited by his father, had been restored by the regent, and peaceably enjoyed for twenty years. He indeed granted him a compensation in the earldom of Buchan, lately reverted to the crown. He also resumed the earldom of Strathearn; and by these and similar acts rendered himself odious to the nobility. In 1436 he fulfilled that part of the French treaty which related to the marriage, by sending his daughter, with a splendid train and a body of troops, to France. The English, who had in vain attempted to prevent its execution by negotiations, endeavoured to intercept the Scotch fleet in its passage; but the armament fitted out for the purpose being engaged by a Spanish squadron for the recovery of some Flemish prizes, missed its object, and the young princess arrived in safety at Rochelle. In resentment of this hostility, James declared war against England, and summoned the whole array of his kingdom—a vast and unwieldy force—to assist in the siege of Roxburgh. It is supposed that the suspicion of a conspiracy meditating among the nobles, was the cause why he broke up the siege and disbanded his army, after investing the town fifteen days. He buried his disgrace in his favourite residence, the Carthusian monastery of Perth, which he had himself founded; and there he lived with his family in a privacy which facilitated the success of a plot formed against his life. The chief actor in this tragedy seems to have been Robert Graham, uncle to the earl of Strathearn, a man who had undergone exile and forfeiture of property for his actions against the king, and had formally renounced allegiance to him. But the author of the conspiracy is supposed to have been Walter earl of Athole, the king's uncle, who flattered himself with the hope of gaining the crown upon his removal. He engaged in it his grandson, Robert Stuart, then residing at court as the king's particular favourite. In February, 1437, Graham, with a body of Highlanders, came one night to Perth, and was secretly admitted, with seven determined associates, by Robert Stuart, into the king's apartments. An alarm was raised, and the ladies attempted to secure the chamber-door, while James concealed himself in a hole beneath the floor. One of these ladies, Catharine Douglas, thrust her arm through a staple by way of bar, and held it till it was broken. The assassins rushed in, and at length discovering the

king in his concealment, put him to death by multiplied wounds. He perished in the forty-fourth year of his age, and the thirteenth of his actual reign, leaving one son and five daughters. The base murder was revenged by the death of the conspirators in exquisite tortures. The memory of James I. is highly honoured for the improvements of law and police which he introduced into his country, and his vigorous attempts to abolish the anarchy and disorders which before prevailed in it. His private and domestic character was also amiable and virtuous, and his accomplishments were such as would have gained him reputation even in a private condition. Some of his poems in the Scotch dialect, and humourously descriptive of the manners and pastimes of the age, became extremely popular, and are read with pleasure at the present day. *Pinkerton's Hist. of Scotland.* *Henry's Hist. of Great Britain.*—A.

JAMES II. king of Scotland, was in his seventh year at the murder of his father James I. in 1437. The custody of his person and administration of the civil government were committed to sir Alexander Livingston and the chancellor Crichton, while the potent Archibald, earl of Douglas and duke of Touraine, was declared lieutenant-general of the kingdom. Discord soon arose between Livingston and Crichton, who alternately gained possession of the young king's person; and in the meantime the nation fell into all the disorders consequent upon a weak and divided government. William, earl of Douglas, who succeeded his father Archibald, by his pride and violence augmented the public confusion, and set all civil authority at defiance. Mutual interest producing a reconciliation between the joint regents, they determined upon the destruction of this too powerful noble; and with the base and cowardly policy of weakness, employed treachery for the purpose. They procured, from the parliament of 1440, an invitation to the earl to come to Edinburgh and take his seat. Accompanied by his only brother and his chief confident, he proceeded thither; and after being met by the chancellor and sumptuously entertained by him, he accepted an invitation to dine with the king at the castle. There, while sitting at the royal table, they were seized by armed men, and either without any trial, or the mere mockery of one, were all three beheaded. So little was gained by this atrocious deed, that William earl of Douglas, three years afterwards, having united all the estates of the family by marriage with his cousin, became as formidable as any of his predecessors, and even

conciliated the favour of the young king. Such was his influence, that he procured the proscription of Livingston and Crichton, and under the royal authority besieged Edinburgh castle, which was held by the latter. Crichton made so good a defence that Douglas entered into a negotiation with him, by which a full restoration to his honours and estates was the price of his surrender. The family of Douglas now obtained accumulated dignities. The earl himself was made lord-lieutenant of the kingdom, two of his brothers were created earls, and the third a baron; and the highest offices were filled by their friends.

In 1449 James was married to Mary, daughter of the duke of Guelderland, a woman of an elevated character. A breach of the truce between England and Scotland brought on some mutual incursions; in one of which the earl of Northumberland sustained a considerable defeat at the river Sark, in Annandale. The great power of the Douglasses now began to be viewed by the king with jealousy, while their atrocious violences and contempt of law and justice excited the general hatred of the nation. Opportunity was taken of the earl's absence at Rome to enter a prosecution against him, and the contumacy of his brothers caused force to be employed to redress the injuries he had committed. Upon his return he appeared at court, and seemed to be restored to favour; but, aware of the dangers to which he was exposed, he had previously negotiated an asylum at the court of England, and also entered into a bond with the earls of Crawford and Ross, and other noblemen, mutually to support each other against all adversaries. The knowledge of these practices, and a new act of atrocity of which he was guilty, so much irritated the king, that the ruin of the family was resolved upon. The earl was summoned to court, but refused to come without a safe-conduct under the great seal. As treachery had already been employed against the family, no scruple was entertained of repeating it, and his condition was complied with. The king received him with apparent cordiality in his castle of Stirling, and invited him to supper. After the repast, he took the earl into another chamber, and began a warm expostulation with him on his conduct, concluding with a peremptory demand to deliver up his bond of defence with the earls of Crawford and Ross. Upon Douglas's haughty refusal, James, in a rage, drew his dagger and stabbed him, and a knight who stood by finished the deed by a blow of his battle-axe. How far the scene was premedi-

tated may admit of a doubt; but the action itself must be regarded as a base violation of faith and hospitality. Yet the violences of Douglas merited any degree of punishment; and he had rendered himself too powerful to be called to account in a strictly legal way. The rage of the earl's kindred at this event was extreme, and might have produced fatal consequences to the king, had not the family been at variance with itself. The succeeding earl, after some unsuccessful enterprises, made an accommodation with the court, which, however, was not lasting. His ill designs again became manifest, and the king marched an army into his territories, and laid siege to his castle of Abercorn. Douglas assembled a superior force of tenants and dependents; but when they came in face of the royal army, a promise of pardon induced many of them to go over, and the chief was at length almost entirely deserted, and obliged to take refuge in England. He afterwards entered the borders with a body of troops, but sustained a defeat from the loyal barons, in which one of his brothers was killed, and another taken prisoner; and the power of the house was finally broken. A rebellion of Donald, lord of the isles, in combination with an invasion from the English borders, brought the country into danger in 1456; but both enemies were at length repelled, and the king retaliated by a destructive inroad into Northumberland. Salutary regulations, made by different parliaments, are the only occurrences which distinguish some succeeding years of peace. The contests between the houses of York and Lancaster produced renewed and prolonged truces with England, nor does it clearly appear upon what grounds James, in 1460, resumed hostilities by the siege of Roxburgh castle. With a well-appointed army he proceeded to this enterprise in the end of July; and on August 3, as he was observing the effects of a piece of artillery, it burst, and gave him a wound of which he died on the spot. He was then in the prime of life, the twenty-ninth year of his age; and having surmounted the difficulties of his early years, and subdued the violence of his temper, was become cautious and prudent, and promised a wise and prosperous reign. He is represented as free from vice, brave and manly, extremely affable and courteous, and well qualified to obtain the love and esteem of his subjects. He left three sons and two daughters. *Pinkerton.*

Henry.—A. JAMES III. king of Scotland, succeeded to the crown in his eighth year, on the death of

his father, James II., in 1460. A regency was appointed, by which the custody of the king's person was committed to his mother, while the chief management of affairs devolved on lord Evandale the chancellor, and James Kennedy bishop of St. Andrews. The early transactions of the minority chiefly concerned the part taken by the Scottish government in the contention between Lancaster and York. The former house was most favoured, and Henry VI. surrendered to Scotland the important town and castle of Berwick as the price of its friendship. Edward IV. endeavoured to counterbalance this by an alliance with John earl of Ross and lord of the isles, who in consequence broke out in rebellion against the Scottish king. A long truce concluded after the complete ruin of the Lancaster party put an end to these disorders. The death in 1466 of bishop Kennedy, a wise and patriotic minister, proved a public misfortune, by delivering the young king into the power of flattering and mercenary courtiers. Among these, the family of Boyd obtained the superiority; and such was their audacity, that they took forcible possession of the king's person at Linlithgow, and carried him to Edinburgh. In a parliament there holden, the Boyds received a solemn pardon for this outrage, which the king declared to be with his own consent; and lord Boyd, the head of the family, was invested with offices which gave him the whole power of the crown. He married his eldest son to the king's sister, and accumulated estates and posts on all his kindred and friends. In 1468 the young king was contracted to Margaret daughter of Christiern I. king of Sweden, Denmark, and Norway. For the marriage portion, the Orkney and Shetland isles were pledged, and they ever after remained under the dominion of Scotland. This marriage took place in July, 1469, when the young queen arrived at Leith. In the mean time a great change had happened at court, where the enemies of the Boyds had so injured them in the king's favour, that he came to regard them with equal hatred and jealousy. In consequence, they were accused before parliament of their former crime of carrying off the king, and found guilty of treason. One of the family who appeared to his trial was executed: lord Boyd (see his article) and his son lord Arran became fugitives, their estates were confiscated, and this potent house was involved in sudden ruin.

James, now arrived at the age of majority, took the reins of government into his own hands. His character, as it opened, displayed

weakness, indolence, and caprice, a propensity to be ruled by favourites, an attachment to literature, and more particularly to the fine arts, and an inclination to despotism, but accompanied with lenity. He was pious, if minute devotional practices deserve that name, but he did not scruple indulging his avarice by alienating ecclesiastical benefices to laymen. A treaty of friendship with Edward IV. cemented by the contract of the infant prince of Scotland with a young daughter of Edward, was the most important transaction of some succeeding years; and the annual payment of a sum by Edward as a nominal portion with his daughter operated like a subsidy in securing the amity of the Scottish court. In 1477 an unhappy quarrel took place between the king and his two brothers, the duke of Albany and the earl of Mar. The favour shewn by James to certain persons of mean birth and station who assisted him in his study of the arts, on one hand, and the ambitious and fiery spirit of the brothers, on the other, appeared to have been the causes of this breach. Both were apprehended, and an accusation was brought against Mar of employing magical practices against the king's life. He was confined close prisoner, and shortly after died. By some historians his death is directly ascribed to the opening of a vein for that purpose; but another account states that he was seized with a phrenetic fever, as a remedy for which blood was drawn, but that he perished either through his own rage, or the neglect of his attendants. Albany made his escape from Edinburgh castle, and took refuge in France.

In 1480 war broke out between England and Scotland, but it was not till the next year that it bore a serious aspect. Edward's preparations were such as to excite the greatest zeal and unanimity in the Scotch parliament to resist them, and the nation appeared inspired by the warmest spirit of loyalty. The king, on his part, in this season of danger, made unusual concessions to the parliamentary authority. Beneath this apparent mutual good-will, however, there lurked much discontent. The long-banished earl of Douglas had a party among the nobility. Albany, in despair of a reconciliation with his brother, had entered into a most dishonourable treaty with Edward, in which, assuming the style of king of Scotland, and branding James with illegitimacy, he acknowledged that he held his title "by the gift of the king of England," and promised to make over to him several of the border districts in case of success. The king himself continued to

offend all his nobility by giving his confidence to his chief favourite, Cochrane, a mason or architect, whom he raised to the dignity of earl of Mar, and who behaved with the insolence usual in persons so elevated. In 1482 Edward's brother, the duke of Gloucester, accompanied by Albany and several English noblemen, invested Berwick with a powerful army. James marched to Lauder to meet him, attended by his minions. The indignant nobles, headed by Archibald Douglas earl of Angus, determined to rid themselves by force of the disgrace to which their weak king subjected them. They seized Cochrane as he was going to council, and arrested in the king's own tent five others of the royal companions, of equally mean origin, and instantly hanged them over the bridge of Lauder. The astonished king, with his uncle, the earl of Athol, either retired, or was conducted, to Edinburgh castle, and the army disbanded. The town of Berwick capitulated, but its castle still held out; and nothing now appearing to oppose the English, they marched as far as Edinburgh, and took possession of it. In this disastrous state of affairs, a party of nobles who had assembled a small army, effected an accommodation on the condition of the submission of Albany, and his restoration to his brother's favour. The king was set at liberty and resumed the reins of government, and Berwick remained in the possession of the English. It was not to be expected that after such a demonstration of weakness in the sovereign, he should be able to rule in peace amid court factions and aristocratic turbulence. Albany soon revived his ambitious projects, and renewed his criminal treaty with Edward. The death of that prince prevented its execution, and Albany, on the discovery of his designs, was obliged to take refuge in England. He there collected a body of pillagers from the borders, with which, accompanied by the exiled Douglas, he made an incursion into Annandale; but he was defeated in an action at Lochmaben, and again became a fugitive. He finished his turbulent and guilty career in France, where he died in consequence of a wound received at a tournament.

Some succeeding years are marked with little else than misgovernment on the part of the king from want of firmness and vigour, and progressive discontents among the nobles: at the same time the kingdom was externally tranquil, as the interests both of Richard III. and Henry VII. of England were adverse to the renewal of war. At length, in 1488, a con-

federation of disaffected nobles broke out into an open rebellion, the objects of which were to dethrone and imprison James, and place his son on the throne. The king, alarmed at the gathering storm, retired to the north, which was for the most part well affected to him, and having collected a considerable army returned southwards. In the mean time the confederate barons had prevailed upon the governor of Stirling castle to deliver to them the person of the king's eldest son, whom they placed at the head of their array. The armies met at Blackness, when the king's timidity and unwillingness to shed the blood of his subjects induced him, though superior in force, to consent to a pacification. He then proceeded to Edinburgh castle, where he resided for some time; but mistrusting the designs of the other party, he again turned towards the north. Arriving at Stirling, the governor refused him admittance, and he was now deserted by several of the northern peers. Resolving to commit his fortune to the decision of a battle, he met the opposite army near Bannockburn on June 11, 1488, when a sharp conflict ensued, which was soon ended by the king's hasty flight. In crossing the rivulet which gives name to the place, his horse started and threw him, and he was carried unknown into a neighbouring mill, where some of the pursuers recognised and cruelly murdered him, being then in the thirty-sixth year of his age, and twenty-eighth of his reign. By his queen, who died the preceding year, he left three sons. *Pinkerton. Henry.*
—A.

JAMES IV. king of Scotland, was in his sixteenth year when he had the misfortune to stand in battle against his father, James III., whose murder raised him to the crown in 1488. Remorse for his unfilial conduct was one of the first feelings which attended his elevation, and he condemned himself to wear an iron chain round his body, to which he added one link for every succeeding year. The party of the victorious barons of course possessed the superiority in the beginning of the new reign, and they obtained a declaration in parliament of their innocence with respect to the late king's death and other slaughters, which were imputed to his own perverseness and deceit. An insurrection which took place in the north for the purpose of revenging his death was soon suppressed. A subsequent parliament in 1490 was instrumental in healing the feuds and animosities of parties and restoring internal tranquillity. The young king

contributed to this desirable end by the impartial administration of justice, and equal courtesy to all the nobles. His opening qualities were well calculated to gain popularity. He was addicted to manly and martial sports, gallant, frank, and magnificent. Even his prevailing foible of attachment to the fair sex was probably a means of conciliating the favour of his subjects; for among the objects of his fugitive amours were several daughters of the first families, by whom he had children; and there is little doubt that such notice was at that time regarded as an honour. His invitations of the peers and gentry to frequent tournaments and other festivities inspired a general spirit of loyalty, though the splendour of his court involved his finances in occasional disorder. The prudent policy of Henry VII. maintained peace between the two nations, which for some years was only interrupted by some unavowed hostilities at sea. It was one of James's passions to become powerful on that element, and the valour of the Scottish commanders was crowned with success in some petty conflicts. In 1496 James was induced, partly by a personal dislike to Henry, and partly by a romantic generosity, to adopt the cause of Perkin Warbeck, the pretended duke of York, who came to his court with recommendations from the king of France and the king of the Romans. James appears to have given full credit to his pretension, and besides had in view the advantages to be made, if by his aid Perkin should ascend the English throne. He treated him with respect, married him to the daughter of the earl of Huntley, a lady of royal blood, and entered the English border with an army in his behalf. This was, however, chiefly a pillaging expedition on the part of the Scotch king, and he withdrew after loading his army with booty. He repeated his incursion in 1497, and laid siege to Norham castle; but the approach of the earl of Surrey caused him to retreat, and the English retaliated on the Scotch border. Peace was, however, so much the object of Henry, that he soon made overtures of accommodation, and through the mediation of Spain a truce was agreed upon during the lives of both monarchs. James abandoned the cause of Perkin, but would not consent to deliver him up. Soon after, he listened to a proposal for a nearer union of the two crowns, by his marriage with Margaret the daughter of Henry; and the first treaty of peace between the two nations from the year 1332, was concluded in 1502. By reason of Margaret's tender age the

marriage did not take place till the summer of 1503. It was an important event, which in the issue produced the desirable union of the two kingdoms under one crown.

In a subsequent parliament, several very useful laws for the improvement of the country and the preservation of internal tranquillity were passed, and James, occupied in these patriotic cares, appears in a truly respectable light. He also paid attention to foreign affairs and the concerns of his allies, and the success of his interposition in more than one instance shewed that Scotland was considered as of some weight in the scale of European politics. His close connection with the English court did not prevent him from cultivating the ancient amity between his country and France. Lewis XII. through the medium of Bernard Stuart, lord d'Aubigny, carried on negotiations in Scotland, and obtained the promise of a succour for his wars in Italy; nor could the pope, Julius II. subvert the attachment of James to France, though superstition was one marked feature in his character. The death of Henry VII. in 1509 made no immediate change in the relations between England and Scotland, and the treaty of peace was renewed by Henry VIII. The haughty violence of this monarch, however, endangered the duration of this friendship; and his capturing, upon pretence of piracy, the two ships of the Scottish Barton by means of the admiral lord Thomas Howard (see his article), was considered by James as an act of hostility peculiarly provoking, on account of his fondness for maritime consequence. To gratify this passion he had some time before constructed a ship of war called the *Great Michael*, of larger dimensions than any in the English or French navies;—an idle piece of vanity, which uselessly exhausted the forests of the country and the royal arsenals. The confederacy against France, between the pope, the king of Arragon, and the king of England, was a still more powerful means of setting James and Henry at variance. By the arts of France, and the money lavished by her at the Scottish court, a treaty was formed binding the kings of the two countries to assist each other "against all who may live and die." One of the artifices employed to inflame the spirit of James was well calculated to operate upon his romantic character: this was, his appointment by the French queen, Anne of Britany, to be her knight and champion, after the example of the times of chivalry. Various negotiations were, however, carried on between the English and

Scotch courts, as it was an important point to Henry to secure the northern part of his kingdom from incursion, while he should be absent with the strength of the nation in France. These, however, were ineffectual. James in 1513 sent a fleet with troops to France. Soon after, in retaliation for some depredations of the English borderers, he sent the earl of Home to make an inroad into England, which proved unfortunate, in consequence of his falling into an ambush on his return. Soon after, James, summoning the whole array of his kingdom, amounting to a hundred thousand men, entered England, and made himself master of some castles on the borders. One of these was that of Ford, whose mistress, of the name of Heron, a woman of art and beauty, detained the amorous king some days in a state of inglorious inaction. During this fatal period, his army suffering through bad weather and scarcity of provisions, and dispirited by delay, was seized with a spirit of desertion, which prevailed to such a degree, that it is said not more than thirty thousand remained in the field. In the mean time, the earl of Surrey, having collected the force of the northern counties, advanced at the head of twenty-six thousand well-appointed troops. The two armies met at Flodden on the banks of the Till in Northumberland; and after some skilful manœuvres of the English general, which intercepted the retreat of the Scotch, a general battle was brought on by the attack of the English in the afternoon of September 9, 1513. Great valour was displayed on both sides, and night alone put an end to the conflict. The king bravely fighting in the centre, fell mortally wounded. His natural son the archbishop of St. Andrews, twelve earls, and many inferior nobility and gentry, fell around him; and Scotland reckons few more fatal days than that of Flodden-field. The loss of the English in common men was not much inferior to that of the Scotch, but it did not comprise a single man of rank. The victory on their side was attested by the possession of the field and the enemy's artillery. The king's body also fell into the hands of the victors, and was carried to the monastery of Sheene near Richmond, where it was interred; but the Scotch populace long entertained a fond opinion that their beloved sovereign was not dead, but had buried his disgrace in some foreign pilgrimage. James IV. was slain in the forty-first year of his age, and twenty-sixth of his reign. He left only one legitimate child; another, born after his death, died an infant. *Pinkerton.*
Henry.—A.

JAMES V. king of Scotland, was only a year and a half old at the death of his father in 1513. His minority passed in that contention of parties and feudal anarchy which usually attended such a period in Scotland. During the early part of it, the regency was conducted by the duke of Albany, a native of France, but the next in succession to the Scottish throne. He made various bold attempts to control the aristocracy and strengthen the crown, and was considered as the head of the French party, while the queen-mother, and her second husband, Douglas earl of Angus, supported the English interest. After the final return of Albany to France, the young king, then in his thirteenth year, fell into the hands of Angus and the other Douglasses. Though he was treated with respect, and too much indulged in youthful pleasures, his high spirit revolted at the state of restraint under which he was held; and in the summer of 1528, he made his escape from the palace of Falkland; and repairing to Stirling castle, where his mother then resided in a state of variance with her husband, was soon joined by a number of nobles, who resisted the efforts of the Douglasses to regain possession of his person. Being now in his seventeenth year, he assumed the regal authority, and proceeded to call to account those who had abused the weakness of his youth. The earl of Angus and other Douglasses were declared traitors in parliament, with forfeiture of estate; and on the capture of their strong castle of Tantallon, were obliged to take refuge in England; nor was the king ever prevailed upon to permit their restoration. The character of James displayed itself in decided features. To a graceful person and vigorous constitution, he joined uncommon activity of mind and body, warmth of temper, ardent zeal for justice, accompanied with severity and impatience of control, high designs for the advancement of his country, somewhat impeded by love of pleasure. He was illiterate, yet a friend to letters and the arts; parsimonious in private expences, but splendid in plans of public magnificence or utility. The disorders he had witnessed and felt from a potent and lawless aristocracy, rendered him the constant and determined foe of the nobility; but while he depressed the powerful, he raised and favoured the low, so as to obtain from his people the appellation of King of the Poor. He was also a friend to the clergy, from whom he chose his confidants and ministers, the chief of whom was the celebrated cardinal Beaton. In foreign politics he was inclined to the French

interest, yet he perceived the advantage of living at peace with his uncle, the king of England.

No object was nearer to James's heart than the suppression of those bands of freebooters whom the licence of the times had suffered to range uncontrolled in the remote parts of the country. In all seasons of the year, and at all hours, he was ready to expose his person in expeditions against these marauders, whom he treated with unrelenting rigour. In a progress towards the English borders, he surprised many of the pillagers in those lawless districts; and when the most noted among them, John Armstrong of Gilnocky, had the audacity to appear before him with a train of followers in splendid habits, he caused them all to be apprehended and executed. This act of severity is the subject of a popular ballad, in which the fate of Armstrong is lamented; for he was a robber of generosity, whose depredations were chiefly confined to the English territories. After reducing the borders and highlands to order, James, in 1535, paid a visit to the isles of his dominions, and held courts of justice in the Orkneys and the Hebrides, to the terror of the tyrannical chieftains of those distant regions. Having sent an embassy to France to negotiate a matrimonial connection with that court, he went thither in person in 1536 for the purpose of making a nuptial choice. On his arrival, he found the king, Francis I. gone to Provence to defend his country against an invasion from Charles V., and he was induced by his martial ardour to set out for the scene of action; but before he reached it, the emperor had retired, and the king of France was upon his return. He was received by his brother monarch with great cordiality, and indulged with his wish of an union with his sister Magdalen, though the delicate health of that princess had been made an objection. The marriage took place on January 1, 1537, and James brought home his bride; but he had to lament her death in the July following. In this year he incurred the stain of cruelty by the beheading of the son of lord Forbes for treason, upon slight evidence; and still more, by the shocking execution at the stake of the beautiful and heroic lady Glamis, sister to the earl of Angus, for the imaginary crime of witchcraft practised against his own person. His inveterate hatred of the Douglasses was thought to have influenced him upon this occasion.

James had contracted such a partiality for the French court, that soon after his queen's death, he sent cardinal Beaton to demand in

marriage Mary daughter of René duke of Guise, and widow of the duke of Longueville; and the nuptials were consummated in 1538. This union with a bigotted family seems to have enforced his propensity to severe measures against the Protestants, who now began to spread their opinions in Scotland, and of whom several suffered death. The wealth acquired by his marriages, and the prospect of children to strengthen his throne, also encouraged him to rule his nobles with a tighter rein, several of whom he harassed by fines and forfeitures.

Henry VIII. saw with jealousy his nephew's close connection with France; and having brought upon himself the utmost hostilities of the Roman see by his attacks upon the church, he was desirous of securing himself by drawing James into similar measures. He sent in 1540 an embassy into Scotland to sound the king's intentions, and persuade him to enrich himself with the spoils of his monasteries. In this latter purpose he entirely failed; one reason for which was, that James had already provided for some of his natural children by grants of wealthy abbacies and priories, the revenues of which he brought to his own coffers during their minority. He was led, however, to agree to a proposed interview at York with Henry, who hoped to be able to influence him by his arguments in a free conference. When this intention became known, it occasioned great apprehensions in the French or prelatical party, who employed their utmost efforts to prevent it. The most effectual of their measures was the offer of a large sum of money, with a future annual increase of revenue; and this proved irresistible. James sent an excuse to Henry for the breach of his engagement, by which that haughty prince was extremely exasperated, and a rupture between the two kingdoms became the probable consequence. Some hostilities from the Scotch borderers aggravated the quarrel to such a degree, that Henry sent a fleet to the Firth of Forth, and ordered an immediate incursion from the warden of the east marches. Negotiations were afterwards resumed, in which the Scots commissioners seemed only desirous of gaining time; and the king of France in the mean time promised succours to James, while the clergy did not cease urging him to war against the oppressor of the church. Henry issued a violent manifesto, and sent the duke of Norfolk with an army, who entered Scotland in October, 1542, but want of provisions soon obliged him to return. In the mean time, James lay in Etrick forest with thirty thousand men, and thinking he had a fair opportunity to gain an

advantage, proposed in a council of war to follow the enemy into England. The nobles, however, recollecting the disaster at Flodden, and not cordially affected to their king, almost unanimously remonstrated against the design. James in a rage upbraided them with treachery and cowardice, and disbanding his troops, returned deeply chagrined to Edinburgh. His mind was previously ulcerated by the loss of two infant princes, the desired fruit of his second marriage. By the efforts of lord Maxwell, warden of the marches, seconded by the clergy, a body of ten thousand men was re-assembled, joined by several barons. They were reviewed by the king at Lochmaben, and marched with a train of artillery to besiege Carlisle, in which quarter there was scarcely any force to oppose them. They had reached the banks of the Esk, beyond which lord Wharton was posted with a hastily-raised body of five hundred horse. The unhappy suspicions of the king against his nobles had caused him to send his favourite, Oliver Sinclair, to take the command as soon as the army should cross the border. He caused himself to be elevated on men's shoulders, and declared his commission to the indignant assembly. A prodigious confusion instantly spread through the whole host, and bodies of them began tumultuously to disband. The English leader perceived the disorder, and did not hesitate to lead on his small troop to the attack. The effect was astonishing;—not the least resistance was made, and the principal nobles yielded themselves prisoners, while the multitude took to flight. This disgraceful affair, called the rout of Solway, completed the perturbation of the king's mind. Overwhelmed with anguish, shame, and despair, he retired to Falkland, and soon shewed symptoms of a broken heart. While his frame was manifestly giving way, news was brought him of the birth of a daughter: he took no other notice of the event, than to say, "The crown came with a girl, and will go with a girl." He expired on December 14, 1542, in the thirty-first year of his age. Besides his only legitimate child, he left several natural children, whose mothers were all ladies of family. *Pinkerton. Henry.—A.*

JAMES I. of England and VI. of Scotland, was the son of Mary queen of Scotland by her cousin Henry lord Darnley. He was born in the castle of Edinburgh in June, 1566, at the unfortunate period when his mother was at open variance with her husband, and had begun to fix her affections on the earl of Bothwell. In the stormy and disgraceful times

which soon followed, the infant prince was committed to the charge of the earl of Mar, who with true fidelity kept him out of the hands of Bothwell. When Mary was reduced in 1567 to resign the royal authority, James was solemnly crowned at Stirling, and thenceforth all public acts ran in his name. His childhood passed in civil wars under the regencies of Murray, Mar, and Morton, during which he resided in Stirling castle under the tuition of the celebrated Buchanan and other masters. His progress in school learning was rapid, and appeared to give a favourable presage of his talents for government; but, as his character opened, an instability and weakness of temper was manifest, which rendered him, like many of his predecessors, an easy prey to flatterers, and nourished that propensity to favouritism which marked his whole reign. Some of the first into whose hands he fell, instilled into his mind pernicious maxims of the plenitude of regal authority, and urged him to unpopular measures, which, in 1582, produced a conspiracy of nobles, who took possession of his person at Ruthven castle. He was conveyed to the palace of Holyrood-house, and treated with much external respect, while he was in reality held under restraint. A new confederacy, however, procured his liberation, and he again put himself under the sway of his former favourite, the earl of Arran. Scotland was at this time distracted with parties. The recent reformation had created a new body of clergy, extremely jealous of all who retained the old religion, and as much disposed to usurpations on the civil authority as the papal hierarchy had ever been. The ancient aristocracy was agitated by its usual family feuds, aggravated by political differences and rivalries. Queen Elizabeth had long employed all her arts to maintain a party in that country, which policy was now become the more necessary on account of her conduct to its queen. These jarring interests produced a state of intestine discord, which demanded both prudence and firmness in the ruling powers.

Arran, a man violent and unprincipled, carried on measures of severity against the nobles of the former conspiracy, and against the clergy who favoured them, and several of both fled to England. Engaging the young king in a constant round of amusement, of which hunting was his favourite, he exercised with unlimited sway all the regal authority, and by his insolence and rapacity rendered himself universally odious. He was soon rivalled in the king's favour by the master of Gray, who was sent

ambassador to England, and was engaged by Elizabeth in her interest. Though James had been induced to treat his mother irreverently, and had never known enough of maternal caresses to contract a filial affection, yet when her life appeared in imminent danger from the sentence pronounced against her by an English judicature, he felt himself bound in honour to interfere, and wrote a warm and menacing letter to Elizabeth on the occasion. He also applied to other courts for their assistance, and assembled his own nobles, who promised to stand by him in preventing or avenging such an injustice. When he learned the fatal catastrophe, he rejected with indignation the hypocritical excuses of Elizabeth, and seemed to prepare for immediate hostilities; but some cool reflection on the inadequacy of his means, and the necessity of keeping on good terms with England in order to secure his succession to its crown, of which he was the presumptive heir, gradually softened his anger, and induced him to resume a friendly correspondence with the English court.

One of the first acts of James's full majority, in 1587, was a meritorious attempt to put an end to all the family feuds among the nobility, and personally reconcile them with each other at a solemn festival in Holyrood-house. When the invasion of England was resolved upon by Philip of Spain, that monarch employed all his art to engage the king of Scotland in his party. Elizabeth, on the other hand, courted him with a promise of publicly acknowledging him as her successor. As he clearly perceived that his true interest was connected with that of England, he rejected Philip's offers, and put his kingdom in a state of defence against any invasion from the Spaniards. At the same time the people, zealous for the preservation of Protestantism, entered into a national bond for the maintenance of true religion, which was the origin and model of all after-engagements of the like kind under the name of solemn leagues and covenants. After the defeat of the Armada, Philip, by way of revenge against James, stirred up a conspiracy of some popish lords in his kingdom, which was discovered by Elizabeth; and when it broke out into open rebellion, was quashed by the king at the head of a body of troops. The conspirators were treated with that lenity which James ever shewed towards the Catholics, and which brought the sincerity of his own professed faith into question; though it seems to have proceeded partly from mildness of temper, and partly from timidity. Further, though as

a theological controversialist (one of his prominent characters) he was convinced of the errors of Popery, he was fond of the splendor of ecclesiastical hierarchy, and bore a rooted antipathy to the republican model of Presbyterianism.

In 1589 James married Anne the second daughter of Frederic II. king of Denmark. After some tedious negotiations, the princess had put to sea in order to come to her royal spouse, but was driven back to Norway by a storm. James, with an ardour and spirit which were foreign to his usual character, sailed in quest of her, and consummated the marriage at Upslo: he afterwards passed the winter in a series of feasting and amusements at Copenhagen. The domestic history of Scotland for several subsequent years displays much turbulence and party contest. Presbyterian church-government, the darling of the nation, was established by law in 1592. The popish lords renewed their conspiracies; and the daring ambition of Stewart earl of Bothwell more than once endangered the king's life and liberty. The weakness and unsteadiness of his temper led him to fluctuate and temporise, and dissimulation became his principal art of government. He, however, opposed with firmness the usurpations of the Presbyterian clergy and the licence of the citizens of Edinburgh, and employed rigorous measures for their humiliation. In the year 1600, while the country was in a state of unusual tranquillity, a very extraordinary event took place, the nature and causes of which remain a mystery. As the king was hunting near his palace of Falkland, he was accosted by a brother of Ruthven earl of Gowrie, who by a feigned tale induced him with a small train to ride to the earl's house at Perth. He was there led to a remote chamber on pretence of having a secret communicated to him, where he found a man in complete armour, and a dagger was put to his breast by Ruthven, with threats of immediate death. His cries from a window summoned some of his attendants to his relief, and in the end, Gowrie and his brother were both slain, and the king remained unhurt. It appears probable, that the design was rather to get possession of the king's person than to murder him; but the plot was so wild and incoherent, and the circumstances so dubious and unaccountable, that no consistent explanation of the affair has been given.

As Elizabeth advanced in age, the English nation began to look with more and more confidence to James as their future king; and

many persons of consequence held a secret correspondence with him. Her jealousy of a successor continued till the last; and it was not till a short time before she expired, which was in March, 1603, that she declared the king of Scotland the heir of her crown. His proclamation as king of England immediately followed her death, and without a shadow of opposition he took possession of this noble inheritance. Both nations rejoiced in an event that was to terminate the many calamities which ages of hostility had been spent in inflicting upon each other. James was now arrived at the mature age of thirty-seven, experienced in the cares of government, and enjoying a reputation among foreigners rather commensurate with his acquired knowledge and plausible discourse than his real wisdom. He took an affectionate leave of his countrymen, and proceeded amidst the acclamations and festivities of his new subjects to the seat of the British empire. One of his first acts was to bestow a profusion of honours and titles, in which, as in so many other points, he displayed a contrast to the maxims of the late reign. Many of his Scotch courtiers who accompanied him were the objects of this liberality, as well as of the more solid bounty of crown grants. A conference held at Hampton-court in 1604 between the divines of the established church and the puritans, afforded James an opportunity of exhibiting his skill in theological controversy, and the ill-will he bore to popular schemes of church-government. The meeting of parliament gave occasion to his asserting those principles of absolute power in the crown which he held theoretically in a degree subversive of all public liberty, though in practice his timidity and irresolution produced continual concessions. Thus he provided the rising spirit of freedom in the house of commons with constant matter of alarm and contention, while he suffered his authority to sink into contempt.

Although James had in Scotland distinguished himself by lenity to the Roman-catholics, yet those of that religion in England were so much disappointed in their expectations of his favour, that some zealots among them laid a plot of a more horrid and atrocious kind than can easily be paralleled in the annals of history. This was, to blow up the house of lords at the first meeting of parliament, and with it, the king, queen, and prince of Wales, and all the principal nobility and gentry of the kingdom, and then to set upon the throne the young princess Elizabeth, and establish the Catholic

religion. Such was the secrecy with which this conspiracy was conducted, that it was discovered only the eve of the designed execution, November 5th, 1605. A letter written in mysterious terms to lord Monteagle to warn him against attendance in parliament on that day, is said to have led the sagacity of James to a suspicion of the nature of the plot; but there is reason to suppose that other notices had been communicated to the court. Either the magnanimity or the timidity of the king led him to speak and act with great moderation respecting the Catholic party after this event, in which he gave some displeasure to the zealous Protestants. An attempt to effect an union between England and Scotland, though favoured by the king, was rendered abortive through the prejudices of the English parliament.

Although the general policy of James led him to regard with indifference the affairs of foreign nations, yet he displayed his zeal for orthodoxy in 1611, by haughtily remonstrating with the Dutch States on their permitting the Arminian Vorstius to hold a professorship in one of their universities, and he obtained the important point of his removal. His cares for reducing Ireland to a settled form of law and government were more to his honour. In 1612 he lost his eldest son, Henry, a prince just advancing to manhood, whose qualities rendered him the hope and darling of the nation. The suspicion of his being poisoned is fully refuted by the minute narrative of his illness given by sir Theod. Mayerne, which proves it to have been a putrid fever. In the following year, the princess Elizabeth was married to Frederic elector palatine.

The object of James's passion for favourites about this period was Robert Carr, a youth from Scotland, whose sole attractions were a handsome person and graceful demeanour. Introduced by accident to the king's notice, he made such an impression upon him, that he was in a short time raised to the titles of viscount Rochester, and earl of Somerset, and loaded with honours and riches. None of the king's minions contributed more to discredit him. Engaging in a criminal correspondence with the countess of Essex, he influenced the king to promote a scandalous divorce between her and her husband, after which the lovers were married. Carr's friend, sir Thomas Overbury, having strongly dissuaded him from this connection, the vengeful and abandoned countess, with her paramour's aid, caused him to be poisoned. The deed was discovered, and

several of the agents suffered death for it; but Somerset and his countess, though convicted, and the most guilty of all, obtained the royal pardon, to the general indignation of the public. Somerset, however, lost all his consequence, and was succeeded in the king's favour by the handsome George Villiers; who was rapidly advanced through a course of honours to the dukedom of Buckingham, and continued to possess unrivalled influence during the remainder of this reign, and the next, till his tragical exit.

No circumstance in James's reign was more unpopular than the treatment of the celebrated sir Walter Raleigh. Soon after the king's accession to the English crown he had been involved in a conspiracy, for which he had been capitally condemned, but reprieved, and during thirteen years was kept a prisoner in the Tower. Prince Henry, who greatly admired him, was used to say that "no king but his father would keep such a bird in a cage." In 1615 he obtained his release from prison, in consequence, it is said, of a sum of money paid to the favourite Villiers; but the king refused to grant him a pardon on his former sentence. Raleigh had formerly made an expedition to Guiana, where he pretended to have discovered a rich gold mine, and it is probable that the prospect of wealth accruing to the crown from this source was a principal motive for his liberation. He was now suffered to fit out an expedition under the royal commission, for the purposes of trade and discovery, with which he proceeded to Guiana. The result was (as will be more particularly related in Raleigh's life) that the Spanish town of St. Thomas was attacked and burnt to the ground. When Raleigh returned, great complaints of this act of hostility were made to the king by the Spanish ambassador, Gondemar; in consequence of which, James was induced to order him to be executed, October, 1618, upon his former sentence. Although much may be urged respecting the misconduct of Raleigh, who, with all his great qualities, was a man of very lax principles, yet it was thought an act of tyranny to put him to death on a sentence passed so many years before, and which appeared to be virtually repealed by the command which had been conferred upon him; and James was supposed to have been more influenced by the promises and threats of the Spanish court, than by regard to justice. How much he was under the influence of that court, soon appeared in his negotiations for marrying his son prince Charles to the infanta of Spain;—an union which his regal pride

and want of money led him to seek, though extremely unpopular among his subjects. His consent to the prince's romantic journey with Buckingham to that country, was extorted from his weakness by his favourite. The breach of that match was succeeded by proposals of marriage to the French princess, Henrietta, which were brought to effect, accompanied with the very impolitic and disgraceful stipulation that the children should be educated by their mother, a bigoted Papist, till the age of thirteen.

Violent dissensions with his parliament, which rose in its pretensions in proportion to his weakness, embittered the latter years of his reign, and prepared dreadful consequences for his successor. The affairs of his son-in-law, the elector palatine, who, having been induced to accept the crown of Bohemia, and act as the head of the Protestant religion in Germany, was defeated and stript of all his dominions by the emperor, occasioned James much disquiet. His pacific policy, and profound reverence for the rights of sovereignty, which he thought in the emperor's favour, induced him to employ only fruitless negotiations. At length, however, the nation's zeal for the Protestant cause compelled him, in 1624, to declare war with Spain and the emperor, and troops were sent over to Holland to act in conjunction with prince Maurice for the recovery of the palatinate. But from mismanagement, the greater part of these perished through sickness, and the whole enterprise was defeated. Not long after, the king was seized with an intermitting fever, of which he died in March, 1625, in the fifty-ninth year of his age, having reigned over England twenty-two years, and over Scotland almost his whole life. He left no other issue than his son Charles and his daughter Elizabeth.

Though many princes have been inferior to James I. in good intentions, and in abilities, yet few have left a less respected name. All his best qualities were perverted in their exertion by radical weaknesses. His learning degenerated into pedantry and prejudice, his generosity into profusion, his good-nature into pliability and unmanly fondness, his love of peace into pusillanimity, and his wisdom into cunning. His reign, though not unprosperous to his subjects, was inglorious; and he possessed neither the attachment of his own people, nor the esteem of foreigners. He received in his life-time a great deal of adulation on account of his literary accomplishments, as he was not only an encourager of learning, but an author. In this capacity Hume says of him, "Whoever will read his 'Ba-

silicon Doron,' particularly the two last books, 'The true Law of Free Monarchies,' his Answer to cardinal Perron, and almost all his speeches and messages to parliament, will confess him to have possessed no mean genius." Unfortunately, he is more remembered as the zealous advocate for the doctrine of witchcraft and demoniacal possessions in his "Demonology," and for his "Counterblast to Tobacco." His character with posterity is that of a solemn trifler; and a kind of ridicule is attached to his very name. *Robertson's Hist. of Scotland. Hume's Hist. of England.—A.*

JAMES II. king of England, VII. of Scotland, second son of Charles I. and Henrietta of France, was born in October, 1633, and immediately declared duke of York. After the capture of Oxford by the parliament army in 1646, he was carried to London and placed under the care of the duke of Northumberland. He made his escape in 1648, and was conducted to his sister the princess of Orange. In the next year he joined his mother at Paris, and at the age of twenty he served in the French army under marshal Turenne, and obtained the esteem of that great commander. He afterwards entered into the Spanish army in Flanders under don John of Austria and the prince of Condé; and thus advantageously passed the years of family exile, in acquiring military experience and the reputation of a spirit suited to his birth. There seems, however, to have been nothing of brilliancy in his character, and he had rather the desire than the ability of excelling. At the restoration of his brother in 1660, the duke of York took the command of the fleet as high-admiral. A matrimonial engagement which he had contracted abroad with Anne Hyde, daughter of chancellor Hyde, afterwards lord Clarendon (see his life), becoming known in consequence of her pregnancy, the king consented to their lawful union. The duke had ungenerously attempted to free himself from the obligation, and one of his ignoble favourites had pretended to have been admitted to her favours; but the spirit of the lady triumphed over these unworthy artifices, and she became the acknowledged duchess of York. Her husband, however, did not pique himself on conjugal fidelity; and, with a cold saturnine temper, he was as much under the influence of female attractions as his gay brother. It was, indeed, remarked that his mistresses were generally little distinguished for beauty or elegance.

Maritime and commercial affairs engaged the duke's attention; and he was at the head of an African company when, in 1664, he took a

leading part in promoting a Dutch war for the supposed interests of trade. He was made commander-in-chief of a powerful fleet, which, on June 3d, 1665, engaged that of the Dutch under Opdam, and obtained a victory; Opdam's ship being blown up in the action, and nineteen of his fleet sunk or taken, with the loss of one only on the part of the English. The duke was in the thickest of the fight, and three men of quality were killed close at his side; nor could any imputation have fallen upon his courage, had not his ship, in pursuit of the enemy, slackened sail in the night, which was in consequence of orders from Brouncker, his gentleman of the bedchamber, while his master was asleep. It is asserted that the duke knew nothing of the order, and was highly displeased with it; but Brouncker was never punished for what he had done, except by dismissal after the house of commons had taken up the matter. The duke had no further share in the naval actions of that war. In 1671 the duchess of York died, leaving her husband two daughters, who came to be successively queens of England. Before her death she declared herself a convert to the Roman-catholic religion, which had been secretly that of the duke many years, and was now openly avowed by him. This declaration produced a great impression on the people, whose constant fears of Popery were revived with greater force and reason now that the heir apparent of the crown had embraced that religion. With respect to James himself, an attachment to it, and zeal to promote it, became the ruling passion of his life, and influenced all his after-fortune. A narrow understanding, and a cool steadfastness of temper, peculiarly fitted him for imbibing and retaining the opinions which the Catholic clergy possess such powerful means of inculcating upon their devotees; and the licentiousness of his life was an additional means of subjugating him to their sway. In the Dutch war of 1672 the duke of York was again placed at the head of the fleet, with the earl of Sandwich next in command. As he lay in Solebay, joined by the French admiral d'Estrées, he was attacked by de Ruyter. A furious engagement ensued, in which Sandwich was blown up, and the duke's ship so shattered that he was obliged to shift his flag to another. At length the Dutch retired, and were not pursued; and the loss sustained on both sides was nearly equal. The French kept aloof and suffered little. The jealousy of parliament having afterwards caused a test act to be passed in order to exclude Papists from public employments, the duke of York was

obliged to resign his command. It is not to be wondered at, that, after this occurrence, he entered heartily into the plot of the king and his Popish counsellors for introducing the Catholic religion into England, and that he maintained an intimate correspondence with the French king for this purpose.

In 1673 he married for a second wife Mary-Beatrix Eleonora of Este, daughter of the duke of Modena. In 1677 the duke's eldest daughter, Mary, was married to the prince of Orange;—an alliance that gave universal satisfaction. Both his daughters had been brought up in the Protestant faith, to which they stedfastly adhered. During the violent proceedings on occasion of the supposed Popish plot, the duke of York, in 1679, by his brother's advice, withdrew to Brussels. A bill afterwards passed the house of commons for his exclusion from the succession to the throne, but it was rejected by the lords, though not without vehement debates. Limitations of his authority were afterwards proposed; and it was manifest that dread of a Popish reign was one of the most prevalent sentiments throughout the nation. When, from the change of the times, the royal party again triumphed, the duke, in 1681, was sent to Scotland to hold a parliament as king's commissioner. His conduct in that country justly exposed him to the imputation of cold unrelenting tyranny; and the manner in which the remnant of the Covenanters was treated, was cruel in the extreme. Having returned to London, he went to Scotland a second time by sea, when the frigate in which he embarked struck upon a sand-bank off the coast and was lost. The duke escaped in the barge, and is said to have shewed more solicitude to save his dogs and his priests than several persons of quality who accompanied him, and who were left to perish. Among those whom he preserved, was, however, Churchill, afterwards the renowned duke of Marlborough, and then one of his favourites. During the remainder of Charles's reign, the duke of York possessed a great influence in the government, and was forward in promoting all the severe measures which have left a stain upon that period. The king himself was obliged to check his impetuous rigour; and once said to him, in opposition to some violent counsels, "Brother, I am too old to go again on my travels; you may, if you choose it;"—a remark, which proved, not a warning, but a prediction!

Charles II. died in February, 1685, and the duke, as James II., succeeded to the crown without the least opposition. From the time of his ascending the throne he seems to have pursued

with steady determination the two objects, of rendering himself absolute, and of introducing the Roman-catholic religion into his dominions. It was happy for the country that his bigoted zeal induced him to join the latter design with the former; for the high-church party had been so successful in inculcating the principles of blind loyalty and passive obedience, and the friends of civil liberty had been so completely disheartened, that little opposition could have been expected to the usurpations of arbitrary power. A slight sketch of the transactions of this misguided reign will suffice to display its leading character. The king began with going openly, with the ensigns of his dignity, to mass, though as yet an illegal meeting. He also immediately shewed an intention of carrying the prerogatives of the crown as high as possible, and beyond the true constitutional limits. A rebellion in the kingdom soon gave him an indication of the temper of the zealous adherents to civil liberty, and the reformed religion. It was excited by the duke of Monmouth, the late king's natural son; who, near the close of the last reign, had been sent abroad on account of his rivalry to the duke of York. By the counsels of the malcontents he was urged to try his fortune in an attempt to gain the crown, to which he pretended to be entitled by virtue of a supposed marriage between Charles and his mother. He landed in June, 1685, with a very small train, at Lyme in Dorsetshire; where he was soon joined by a considerable body of people, chiefly of inferior rank, with which he took possession of some neighbouring towns, assuming the title of king. His followers, however, were undisciplined and unwarlike, and sustained an entire defeat from the king's troops at Sedgmoor in Somersetshire, the duke himself after the battle falling into the hands of the pursuers. The throne of James might have been strengthened by the suppression of a rash and unjustifiable rebellion; but the severity of his temper induced him to employ so much cruelty of revenge against the vanquished, that the hatred was even greater than the terror he inspired. Monmouth, notwithstanding his mean supplications, paid, not unjustly, his life as the penalty of his hostile attempt. Of his followers, many were put to death on the field, and many in cold blood by martial law, with circumstances of savage ferocity. When it was thought expedient to have recourse to the civil courts for punishing those who had escaped and their abettors, judge Jefferies, whose name has been consigned to perpetual infamy, was sent down with a special commission, in

the exercise of which he displayed the most brutal and unrelenting rigour, and filled the towns of the west with mourning and consternation. It was computed that 251 persons fell under the hand of justice, if law pushed to the extremity can be so called; and so little did the royal mercy interpose to moderate its severity, that James declared his approbation of the judge's proceedings, by raising him to the peerage and the chancellorship, and was accustomed to jest upon his bloody assizes by giving it the name of *Jefferies's campaign*.

These measures struck a temporary awe into the nation; and even the parliament was so far daunted, that James was suffered almost without opposition to take steps for the confirmation of his authority. All idea of resistance to arbitrary power might have been lost, had not the king, pushed on by his own bigotry and the violent counsels of his queen and priests, pursued with such impolitic haste his designs of introducing Popery, that all the religious zeal of the general body of Protestants was brought into action. By virtue of his assumed dispensing power, he rendered tests of no avail, and filled the army and council with Catholics, to whom he gave all his confidence. He put Ireland entirely in the hands of the Papists, governed Scotland by means of a few converted noblemen, and made daily advances towards giving a preponderance to the same party in England. By a declaration in favour of liberty of conscience, he attempted to gain the attachment of all the persecuted sectaries; but the greater part were too well aware of his own disposition and the spirit of his religion, to confide in a toleration thus introduced. He soon proceeded to direct attacks upon the established church. An ecclesiastical commission was formed, which cited before it all clergymen who had done any thing to displease the court. The rights of the universities were invaded; and in particular, a mandate was issued to Magdalen college in Oxford, commanding the election of a man as president who had shewn a disposition to turn Catholic. A still bolder exercise of power followed, which may be regarded as the immediate prelude of the storm that burst upon the infatuated monarch's head. The king published a declaration of indulgence in matter of religion, which was ordered to be read by the clergy in all the churches of the kingdom. Seven bishops met and drew up a very loyal and humble petition against this ordinance. This was considered as an act of disloyalty, and they were committed to the Tower. They were afterwards prosecuted for sedition, and solemnly

tried; but it was impossible to procure their condemnation, and they were acquitted amidst the universal plaudits of the by-standers. The general rejoicing extended to the regiments encamped at Hounslow, and was loudly re-echoed by the soldiers. Even this proof of the national spirit did not deter James from his rash projects, and he seemed resolved to hazard every thing upon the issue. He had already sent a solemn embassy to Rome in order to reconcile his kingdoms to the holy see; which was received with great coolness by that politic court, sensible of the dangers in which he was involving himself and the cause by his precipitation. The birth of a son and heir at this time, June, 1688, supported his confidence; but so unpopular was he become, that a general persuasion prevailed that a supposititious child was obtruded upon the nation.

Meantime the dangers threatening religion and liberty had occasioned an union of parties in England; and many of the nobility and gentry had concurred in an application to William prince of Orange, stadtholder of the United Provinces, the king's son-in-law, for aid. He had prepared a fleet and army for the invasion of the country, and measures had been secretly taken to secure his success. James, after being long kept in ignorance, was informed of these transactions by his minister at the Hague, and was struck with terror at the impending hazard. He immediately repealed all his most obnoxious acts, and practised every method to gain popularity. It was too late; all confidence between king and people was at an end, and concessions were regarded only as a token of fear. William, after having once been put back by a storm, arrived with his fleet in Torbay, November 4, 1688, and landed his forces. The remembrance of the ill fate of Monmouth's rebellion for a time prevented the people in the west from joining him; but at length several men of rank came in, and an association was formed for the support of the cause. The royal army began to desert by whole regiments; and even the favourite Churchill left his master for the prince. The king, who had advanced to Salisbury, found it advisable to retire. He saw himself abandoned by those whom he most trusted; and even his daughter Anne, married to George prince of Denmark, put herself into the hands of the insurgents. At this news, the unhappy father, in agony of heart, exclaimed, "God help me! my own children have forsaken me." Incapable of forming any vigorous resolution, he only thought of his own personal safety and that of his family; and finding his overtures of

accommodation disregarded, he resolved to seek shelter in a foreign country. He sent the queen and infant prince to France under the conduct of the duke de Lauzun; and himself embarked, December 2, to get on board of a ship at the mouth of the Thames, leaving all public affairs in the utmost confusion. Putting in at Fever-sham, he was recognised by the people; who detained and insulted him, till he was protected by some of the gentry. They brought him back to London, where (such is the versatility of the populace, and so soon does pity for distress succeed to hatred) he was received with acclamations, and honourably lodged at Whitehall. The prince and his party began to fear lest he should be invited to resume the reins of government; and by harsh treatment, endeavoured to renew his purpose of taking refuge out of the kingdom. The plan succeeded: he desired leave first to retire to Rochester, whence he privately embarked on board a frigate, which conveyed him to Ambletuse in Picardy. He thence repaired to St. Germain's, where he was received with the greatest kindness and hospitality by the French king, Lewis XIV. The throne of Great Britain meantime was declared vacant by the king's *abdication*; and was filled, with the national consent, by his daughter Mary and her husband William, conjointly, Anne being nominated the next in succession, to the exclusion of the infant prince.

Lewis, whom both religious and political considerations rendered sincerely desirous of the restoration of James, enabled him in March, 1689, to make a trial for the recovery of Ireland, where the Catholics possessed the chief power. He was received with open arms, and without resistance became master of the whole island except part of the north. He failed in the siege of Londonderry, and, returning to Dublin, held a parliament. Violent and arbitrary measures against the Protestants were the result of his temporary authority in the kingdom, which proved that his principles of government had undergone no change. At length William landed with an army in Ireland, and the decisive battle of the Boyne was fought in June, 1690. In this action, so important to his interest, James kept aloof from danger, and gave reason to conclude either that all his earlier displays of valour were forced and fallacious, or that late disasters had enfeebled the tone of his mind. He soon after returned to France, and buried his disgrace in the retreat of St. Germain's. All succeeding projects for his restoration were abortive, and he spent the last years of his life only distinguished by the practices of a

punctilious devotion. He is said to have entered into the society of Jesuits, from which he had unfortunately chosen his principal confidants and advisers. He died at St. Germain's, on September 16, 1701, at the age of sixty-eight. *Hume and Smollett's Hist. Eng. Siècle de Louis XIV.—A.*

JAMES I. king of Arragon, was the son of Peter II., who was slain in battle in 1213. James was at that time about six years old; and though the loyal part of his subjects caused him to be solemnly proclaimed, and an oath of allegiance to be taken to him, yet the usual disturbances in a country divided by potent nobles occurred in his minority. At the age of twelve, he had the spirit to put himself at the head of a body of troops, in order to reduce a rebellious subject, in which he was successful. In 1221 he was married to the infanta Leonora of Castille. Two years afterwards, his uncle don Ferdinand, aided by a party of the nobility, got possession of the persons of the young king and queen, and kept them in a state of restraint. James made his escape; and a series of intestine disorders took place, till he became finally master of his kingdom about the age of twenty. The trade of Catalonia, part of the Arragonese dominion, being much injured by the Moors of Majorca, James proposed to the states of that province an expedition for conquering the island, which was crowned with full success in 1229. He was about that time divorced from his queen under pretence of relationship; but it was agreed that the infant Alphonso, the fruit of this marriage, should not be prejudiced in his right of succession. So great was the reputation of James, that Sancho king of Navarre, having quarrelled with his nephew the count of Champagne, adopted the king of Arragon for his successor, and obliged his nobles to acknowledge him as such. Upon the death of Sancho, however, James, finding the states of Navarre unwilling to confirm this disposition, wisely released them from their obligation, and suffered the inheritance to take its proper course.

It was now his great object to annex to his dominions the Moorish kingdom of Valentia, for which purpose he solicited a bull of crusade from the pope, Gregory IX. It was granted him; but in return he was obliged to permit severe canons against heresy and reading the Scriptures to be enforced in his dominions, and the inquisition to be introduced into Arragon. He married for a second wife Iolande daughter of Andrew king of Hungary, at which time he was engaged in the conquest of Valentia. He

became master of the capital in 1238; and almost the whole of the province was afterwards reduced by his commanders, who made no scruple of breaking a truce to pursue their advantage. Revolts of the oppressed Moors were finally quelled by expelling the greatest part of the people from the country: they retired into the neighbouring kingdoms of Granada and Murcia, and into Africa. A severe revenge which he took of his confessor for revealing his secrets to the pope, caused him to be excommunicated by the holy see; but he was absolved upon submission. Other disquiets arose from his intentions of dividing his territories among his sons; and notwithstanding his external successes, he passed a troubled and agitated life. On the death of his second wife, he espoused donna Theresa Vidaura, a lady who had been his mistress and borne him several children; for a strong propensity to amorous indulgences was his prevailing weakness. In 1258 he made an amicable settlement with the king of France, St. Lewis, of some perplexed claims which each had to parts of the other's dominions. James appears, indeed, to have generally acted an honourable part with respect to his Christian neighbours; for after making several conquests in the kingdom of Murcia as ally to the king of Castille, he very punctually put them into the hands of that prince.

As an atonement for his repeated failings with respect to the fair sex, for which he was severely reprimanded by the pope, he took the cross in 1268, and embarked for the Holy Land; but being driven by a storm into a port in France, he returned without accomplishing his purpose. A quarrel between his now eldest son don Pedro, and his natural son don Hernando Sanchez, gave him much uneasiness, which was aggravated by seeing the latter in open rebellion against him in Catalonia. Don Pedro put an end to this disturbance by the death of Hernando. In 1276 the remaining Moors of Valentia broke out into revolt, and defeated an army sent against them. This disaster had such an effect upon the mind of the king, that he fell sick, and, resigning the crown to his son Pedro, took the habit of a Cistercian monk. He soon after died at Xativa, in July, 1276, at the age of sixty-nine. To his second son James he left the kingdom of Majorca and his possessions in France. The conquests of James I. of Arragon gave him the title of *the Great and the Warlike*; and he is acknowledged as one of the most active and fortunate monarchs of his line. *Mod. Univers. Hist.*—A.

JAMES II. king of Arragon, surnamed *the*

Just, son of Peter III., was born in 1261. He was king of Sicily in right of his mother, at the death of his elder brother Alphonso III. in 1291, whom he succeeded on the throne of Arragon. He was persuaded by Sancho king of Castille to renounce his rights on Sicily; but his mother and his brother Ferdinand did not think themselves bound by this cession, and held the island by force. James in 1295 married the daughter of Charles king of Naples. Equipping a fleet, he conquered Alicant and the best part of the kingdom of Murcia; and afterwards visited Rome, where he was persuaded by the pope to make war upon his brother Ferdinand in order to expel him from Sicily. Although he was successful in a great naval fight, he discontinued the war, probably from an impression of its injustice, and no persuasions could induce him to renew it. When the persecution broke out against the knights-templars, James, unlike the other sovereigns of Europe, refused to concur in the severe measures against them, saying, "We must first be convinced of their guilt, and it will be then time enough to think of their punishment." He afterwards took those in his own dominions under his protection, and caused them to be treated according to law; and when the order was finally suppressed, he confirmed those who had been declared innocent, in the possession of their estates during life, and assigned them, as they fell in, to the other military orders.

In conjunction with the king of Castille, he made an expedition in 1308 against the Moorish king of Granada, with whom he seems to have had no other quarrel than the standing one of religious difference. This enterprise was unsuccessful, and both kings retreated to their own dominions without taking the towns they had besieged. James succeeded better in an expedition against the piratical Tunisians; whom he restrained from their depredations upon the commerce of his subjects, by taking possession of several of their fortresses. He then turned his attention to the improvement of his dominions, and the aggrandisement of his family by matrimonial alliances. He compelled his eldest son, don James, against his will, to marry Eleonora of Castille. The prince however immediately quitted his spouse; and when menaced by his father with being set aside from the succession, he replied, that he desired nothing more than to be permitted to renounce it. Accordingly, at a solemn assembly of the states, he made this renunciation, took an oath of fealty to his next brother, and assumed the habit of Calatrava. This extraordinary person

afterwards passed a private life, not without follies and vices, but in apparent content. At the same assembly, Arragon, Catalonia, and Valentia, were united, and the union was declared inseparable. The pope having formerly conferred upon James the right to the islands of Sardinia and Corsica, an expedition was set on foot in 1323, under the command of the prince Alphonso, for taking possession of the former island; which was attended with success. Some revolts, indeed, followed; but they were quelled before the death of the king, which took place in October, 1326, the thirty-sixth year of his reign. He was greatly esteemed and regretted by his subjects, to whom he was endeared by the equity and moderation of his government. *Mod. Univers. Hist.—A.*

JAMES, Saint, usually called *the elder*, to distinguish him from the subject of the next article, was one of the apostles of Christ, and, together with his brother John, and Peter, admitted to peculiar intimacy with their master. He was the son of Zebedee; and followed his father's occupation, which was that of a fisherman, at or near Bethsaida in Galilee, on the northern coast of the lake of Gennesareth. To him and his brother John our Lord gave the surname of *Boanerges*, or *the Sons of Thunder*; in allusion, perhaps, to the zeal and fortitude for which he knew they would prove eminent while engaged in propagating his religion. James was one of the three chosen disciples who were admitted to be present at the miraculous resurrection of the daughter of Jairus, and at the scene of our Lord's illustrious Transfiguration upon the mount. He was one of the four to whom Christ addressed himself in private, when he delivered an express prophecy concerning the destruction of Jerusalem, and the approaching calamities of the Jewish nation. He was also one of the three whom our Lord chose to attend him during the scene of his trying agony, while contemplating his approaching sufferings and death. He appears to have been peculiarly active in the mission on which Christ sent his apostles, to announce his character and pretensions in the different parts of Judea through which he afterwards journeyed; but his zeal for his master's glory betrayed him on one occasion into an intemperance of resentment against those who refused to shew him due respect, which was totally inconsistent with the mild genius of his religion, and exposed the apostle to the severe reproof of Christ. As our Lord was passing from Galilee towards Jerusalem, he sent some of his disciples to procure accommodations in a village of

the Samaritans. The latter, however, out of their hatred to the Jews, and to the festival of the dedication of the temple, which Christ was going to attend, would not grant him the common rites of hospitality. Exasperated at their conduct, James and his brother John conceived that they ought to be rendered examples of signal punishment; and addressing themselves to Jesus, they said, "Lord, wilt thou that we speak for fire to come down from heaven, to destroy them?" as Elijah did with regard to his enemies. Upon this Jesus immediately rebuked them, with becoming severity, and said, "Ye know not what spirit ye are of;" intimating that their zeal for his honour was mingled too much with personal resentment and ostentation, and declaring that their intemperate proposal was inimical to the spirit of his religion, who came into the world "not to destroy men's lives, but to save them," and, therefore, to exert his miraculous power in works of mercy and benevolence, and not of terror and vengeance. James, likewise, in common with the other disciples of Christ, had firmly embraced the opinion that their master would restore the temporal kingdom of Israel. So strongly were they possessed of this notion, that they were incapable of understanding the spiritual nature of that kingdom which the prophets assigned to the Messiah; and even when Christ plainly foretold to them his approaching sufferings, death, and resurrection, the only ideas which they entertained on the subject were, that whatever difficulties lay in the way of the accomplishment of their expectations, they would certainly end in the triumph and glory of their master as a temporal prince. It is not therefore to be wondered at, that they promised to themselves exalted stations under the new government. James, in particular, and his brother, as they were peculiar favourites of our Lord, were led to aspire to distinguished dignities; and, under the influence of their mistaken persuasion, they prompted their mother to join with them in an importunate request to Christ, that they might be raised to the highest places of honour and trust in his expected kingdom. Our Lord soon checked their ambition by informing them, that they knew not what they asked, since the lot of his faithful adherents, instead of temporal grandeur and authority, would be extreme sufferings and persecutions; and, upon their confidently declaring that they were ready to submit to these tests of their attachment to him, he predicted that they should indeed be called forth to the trial, and by that means be furnished with an opportunity of

shewing the sincerity of their professions, by their patience and fortitude. After the resurrection of Christ, James retired into Galilee; whence he soon returned to Jerusalem, and was witness of the ascension of his Lord, and received the same supernatural communications with the other apostles on the day of Pentecost. From this time he appears to have preached the Gospel to the Jews, with great activity and success, till the year 44, when the persecutions with which they had at intervals harassed the converts to Christianity, broke forth with redoubled fury. For king Herod Agrippa, who was a Jew, and zealous in the observation of the rites and ceremonies of his religion, in order that he might secure the good opinion of his countrymen, seconded them in their cruel proceedings against the Christians with all the influence of his weight and power. Among others whom he caused to be apprehended and put to death was James, whom he ordered to be beheaded with the sword; by which event this son of Zebedee became the first martyr among the apostles, and an early example to the rest of the treatment which they also might expect to meet with for propagating the religion of their master. It has long been a tradition in Spain, that this James planted the Gospel in that country; and Jasper Sanctius, a learned Spanish Jesuit, wrote a treatise in defence of it. But such a tradition is inconsistent with the history of the Acts of the Apostles, from which it appears that none of that number had left Judea at so early a period, and it is not supported by the testimony of any ancient writers of credit. Cardinal Baronius endeavoured to maintain it when he wrote his Remarks on the Roman martyrology; but he had seen reason to change his opinion at the time when he composed his Annals. Indeed it is now generally allowed to be without foundation, even by Popish writers. *The four Evangelists, passim. Acts xiii. 1, 2. Benson's Pref. to Paraph. on the Ep. of James. Lardner's Suppl. to Cred. ch. ix. Moreri.—M.*

JAMES, saint, another apostle of Christ, called by way of distinction from the preceding *the less*, not improbably on account of the shortness of his stature. He was the son of Alpheus, or Cleophas, who had married Mary the sister of our Lord's mother, and is sometimes called the Lord's brother, in conformity to the latitude with which the Jews were accustomed to apply the terms brother or sister, so as to include the first cousins of any particular person. He appears to have been one of the earliest disciples of Christ; but we have no ac-

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count of the time when he was called to the apostleship, neither is there any thing said of him particularly in the history of our Saviour which is given in the Gospels. From the Acts of the Apostles, however, and from the Epistles of Paul, we are enabled to collect several circumstances concerning him. It is generally allowed, that he was the person mentioned 1 Cor. xv. 7. to whom our Lord made one separate and particular appearance, soon after his resurrection. After our Lord's ascension, he is spoken of as one of the apostles of the circumcision, Acts i. 13. Soon after St. Stephen's death, about the year 36, he seems to have been appointed president, or superintendent in the church of Jerusalem, where, and in Judea, he resided during the remainder of his life. From these circumstances he was styled by the ancient fathers, the first bishop of Jerusalem; but surely without properly considering the distinction between the apostolical and episcopal offices. After James *the elder* was put to death, James *the less* appears to have been considered as a leading man among the apostles, and is spoken of by St. Paul, in the second chapter of the Epistle to the Galatians, together with St. Peter and St. John, as one of the pillars of the Christian church. To these three St. Paul very early imparted the grand secret of his design to preach to the idolatrous Gentiles, and to receive them into the Christian church, without any subjection to the law of Moses; and he and Barnabas received first from these apostles the right hand of fellowship, that is, an acknowledgment of their being brother-apostles, who were to go among the Gentiles, as the twelve did among the Jews. James, likewise, presided in the council of the apostles, elders, and brethren, held at Jerusalem in the year 49, or 50, mentioned in the xvth chapter of the Acts; in which the conduct of those who were for enforcing on the Gentile Christians the observance of the law of Moses, was formally disavowed, and the famous decree was made concerning the Gentile converts abstaining from things offered to idols, fornication, things strangled, and blood. We learn no further particulars concerning this apostle from the New Testament. Several other circumstances relating to him are to be found in the writings of Origen, Eusebius, Jerome, and others of the ancient fathers, taken from Hegesippus, Clement, passages in Josephus which bear strong intrinsic marks of being interpolations, or from tradition; some of which are highly contradictory, others very incredible, and others manifestly fabulous. The curious reader may see

them collected together, and their credibility accurately examined by the judicious Lardner, as referred to below. What is probable in them may be comprised within a narrow compass. It appears then that James, on account of his excellent character for virtue and piety, was held in high esteem by the Jewish people, both believers and unbelievers, and was generally distinguished by the surname of *the Just*. But notwithstanding his great merit, the hatred of the leading people among his countrymen to the Christian cause excited a tumult against him, in which he suffered martyrdom at Jerusalem. According to Hegesippus, the tumult began at the temple, where the Scribes and Pharisees, and other Jews, entered into discourse with James concerning the character of Jesus, and called upon him publicly to declare his sentiments upon that subject. This opportunity he embraced to avow openly, from an elevated part of the temple whence he could be heard by the assembled multitude, and to argue that Jesus was the Christ, or the expected Messiah, and that his doctrine contained full instruction how men might be saved, and obtain eternal life. Exasperated at his bold defence of the crucified Nazarene, some of the principal among the Jews laid hold on him, and either precipitated him from the spot on which he stood, or dragged him by violence out of the temple, and then instigated the populace whom they infuriated to stone him as a blasphemer. While the cruel scene was transacting, he continued praying to God on behalf of his savage murderers, till one of them knocked out his brains with a fuller's pole. His martyrdom is generally believed to have taken place in the year 62. He was the author of an "Epistle," which was probably written but a little time before his death, and addressed to *the twelve tribes scattered abroad*, or to the believing Jews both in Judea and in every other part of the world. It is the first in order of the seven Catholic, or general Epistles, as they stand in the New Testament; and was designed to establish the believers' faith, and animate their hope, under the sufferings which they endured as well as those which were approaching; to warn them against falling into the vices which abounded among their unbelieving brethren; and, particularly, to set them right with respect to the doctrine of justification by faith, shewing the utter insufficiency of a bare belief, unaccompanied with the practice of good works, to render them acceptable to God and to insure their eternal salvation. The authority of this Epistle was early questioned in some of the Christian churches;

but after a very severe scrutiny, it was at length universally received as a part of canonical Scripture. For the testimonies in favour of its authenticity and authority we refer the reader to Lardner. To this apostle has also been attributed a work, manifestly supposititious, entitled, "*Πρωτο-ευαγγέλιον*," which is chiefly employed in treating of the natiivities of Christ and his mother. The first copy of it was brought from the east by William Postel, a learned French visionary in the 16th century, of which a Latin version was first published in 1552, 8vo. It is inserted, in Greek and Latin, in Fabricius's "*Cod. Apocryp. Nov. Test.*" There is likewise extant "*A Liturgy*," which bears the name of this apostle, but which is clearly to be referred to a later period than the apostolical age, on account of the peculiar modes of expression abounding in it, as well as the rites and forms of prayer which it contains. It was first published at Paris in Greek, in 1560, 8vo; and is inserted, in Greek and Latin, in the second volume of Father Combefi's "*Auctuar. Patr. Acts and Epistles ut sup. citat.*" Lardner's *Suppl. to Cred. ch. xvi.* Benson's *Pref. to Paraph. on James.* Cave's *Hist. Lit. vol. I. sub Sæc. Apost. Moreri.*—M.

JAMES, a saint in the Roman calendar, and a celebrated eastern prelate in the fourth century, was a native of Nisibis, a city of Mesopotamia, which was anciently the boundary between the Persian and Roman dominions. He devoted himself early to the ascetic life, and by his great proficiency in divine and human learning acquired the surname of *the Wise*. He was a distinguished confessor in the persecution under the emperor Maximinus, and, on account of his eminent sanctity and virtues, was at length elected bishop of his native city. In the year 325 he was present at the council of Nice, where he rendered himself conspicuous by the part which he took in defence of the orthodox faith. When at the commencement of the reign of the emperor Constantius, about the year 338, Sapor king of Persia laid siege to Nisibis, our prelate performed the functions both of governor and bishop, and so effectually animated the citizens, by his example and by his prayers, that they repulsed all the attacks of the assailants, and obliged Sapor to retire from before their walls with disgrace. The good citizens were disposed to ascribe their deliverance more to the efficacy of the bishop's prayers, than to their own intrepidity; and Theodoret has preserved some wonderful relations of miracles wrought by him and supernatural interpositions granted in answer to his intercessions,

which are of equal credit with the other fabulous legends of the superstitious ages. James died at Nisibis during the reign of the emperor Constantius; and so highly was his memory venerated by the inhabitants of that city, that when the greater part of them quitted it, upon its being delivered up to the Persians by the emperor Jovian, they carried the bishop's remains with them, as sacred relics. James was the author of several works, but is not classed by St. Jerome among the ecclesiastical writers of his time, because, says Gennadius, that father was unacquainted with the Syriac tongue, and mentions only those writers in that language of which he had seen Greek or Latin versions. In the first three of our subjoined authorities, the curious reader may see the subjects of twenty-three pieces of which he was the author. An edition of these was published at Rome, in 1756, folio, in Syriac and Armenian. *Fabricii Bibl. Eccl. sub Gennad. cap. i. Cave's Hist. Lit. vol. I. sub Sæc. Arian. Dupin. Nouv. Dict. Hist.—M.*

JAMES, the name of one of the first in point of rank of the Armenian patriarchs, concerning whose time and life we have not met with any particulars. He is deserving, nevertheless, of this slight notice, on account of his having been the author of an Armenian version of the Bible. It was printed in Holland, in 1666, in quarto, and is esteemed a valuable work. *Nouv. Dict. Hist.—M.*

JAMES DE VORAGINE, a pious Italian prelate in the thirteenth century, who derived his surname from Voraggio in the territory of Genoa, where he was born about the year 1230. In the year 1244 he entered into the Dominican order at Genoa, and rose to be prior of his house. In the year 1267 he was appointed provincial in Lombardy, and presided over that province till 1286. Afterwards he was created general of his order; and in the year 1292 was nominated archbishop of Genoa, by pope Nicholas IV. He died in the year 1298, highly respected for his piety and virtues; particularly for the prudence with which he conducted himself towards the contending factions of the Guelphs and Ghibbelines, and his extensive charities, to which he devoted almost all the revenues of his archbishopric. He was the author of a voluminous collection of the lives of the saints, known by the name of the "Golden Legend," in which, according to the judgment of his Catholic critics, he has introduced an infinite number of the most absurd and romantic fables which the greatest possible credulity could swallow, and the most visionary imagination

invent. But notwithstanding the absurdities with which it abounds, it met with a most favourable reception in the world; and after the first printed edition of it in Latin, in the year 1470, folio, it was translated into English, French, and Italian, and underwent more numerous impressions than any other work, from the first invention of the art of printing till towards the close of the 16th century. The author also published numerous "Sermons," adapted to Lent, the different Sundays in the year, the saints' days, &c. and a work entitled, "Mariale Aureum," containing 160 discourses in praise of the blessed Virgin, which, says Dupin, "are worth just as much as his 'Legend,' both on account of their style, which is mean and trivial, and the matter which they contain." Our prelate was likewise the author of a "Chronicon Januensis Civitatis," the most credible part of which has been given to the public by Muratori in the twenty-sixth volume of his "Collection of Italian Writers;" and he is said to have been the first person who caused an Italian version of the Bible to be published, in the year 1270. *Cave's Hist. Lit. vol. II. sub Sæc. Schol. Dupin. Moreri. Nouv. Dict. Hist. Landi's Hist. de la Lit. d'Italie, vol. II. liv. vi. art. ii.—M.*

JAMES DE VITRY, a noted French Cardinal and historical writer, who flourished in the thirteenth century, was born at the little town near Paris whence he took his surname, in the latter part of the twelfth century. He received his education at the university of Paris; and having afterwards entered into orders, he was presented to the benefice of Argenteuil. That living after some time he resigned, and became a regular canon in the monastery of Oignies, in the diocese of Namur. Hence he went to the Toulousain, where he preached up the crusade against the Albigenses. Afterwards his zeal led him to preach up the crusade against the Saracens, to assume the cross, and to follow the crusaders into the east. In that part of the world he continued many years, and was made bishop of Ptolemais, or Acre. At length pope Gregory IX., in the year 1228, that he might recompense him for the services which he had rendered to the Catholic cause, invited him to Rome, raised him to the purple, and bestowed on him the bishopric of Fresecati. Soon after his elevation to the dignity of cardinal, he was sent into France in the capacity of papal legate, to preach up a new crusade against the Albigenses, and he was afterwards sent in the same character into Brabant, and the Holy Land. During these missions he is said to have conducted

himself with abilities as a man of business, steadily devoted to the interests of the holy see, and with a sufficient degree of dignity and loftiness of demeanour. He died at Rome, in the year 1244. He was the author of several works, the most curious and valuable of which was entitled, "*Historiæ Orientalis & Occidentalis Libri III.*" In the first book the author gives an account of the state of affairs in the east, civil and ecclesiastical, the manners of the inhabitants, &c.; and the history of the country from the time of Mahomet to the year 1210. In the second he gives a view of the state of ecclesiastical affairs in the west, during his own time. In the third book he returns to the east, the history of which he brings down to the year 1218. The first and second books were published at Douay, in 1597, octavo; and the first and third books are printed in the second volume of Bongars's collection, entitled, "*Gesta Dei, per Francos.*" Afterwards the third was given by father Martenne, in the third volume of his "*Thesaurus Anecdorum.*" Besides this history, our cardinal was the author of "*Epistola ad familiares suos in Lotharingia, de capta Damiata,*" which is inserted in the collection of Bongars quoted above; "*Epistola ad Honorium III., Papam,*" printed in the eighth volume of father D'Achery's "*Specilegium;*" "*Vita B. Mariæ Ogniacensis, Libris II.,*" inserted by Surius under June 23; "*Sermons on the Gospels and Epistles for the whole Year,*" printed at Antwerp, in 1575, folio, &c. *Cave's Hist. Lit. vol. II. sub Sac. Schol. Dupin. Moreri. Nouv. Dict. Hist.—M.*

JAMES, THOMAS, a learned English divine and critic who flourished in the seventeenth century, was born at Newport in the Isle of Wight, about the year 1571. He was educated in grammar learning at Winchester school, where he became a scholar upon the foundation, and was from thence sent to New college, in the university of Oxford, of which house he was made fellow in 1593. He took his degree of B.A. in 1595, and that of M.A. in 1598. During the following year, after having collated several MSS. he published "*Philobiblion Richardi Dunelmensis,*" with an Appendix "*De Manuscriptis Oxoniensibus,*" quarto. This work he dedicated to sir Thomas Bodley, to whom he had been strongly recommended for his learning and extensive acquaintance with books, and who designed him for the office of keeper of that noble library which he was then building. In the mean time Mr. James proceeded in the same spirit to publish, "*Ecloga Oxonio-Cantabrigiensis,*" 1600, quarto; containing a catalogue

of all the MSS. in each college library at Oxford, but not those in the public library, and in each college library as well as the public one at Cambridge. Anthony Wood says, that while he was making this catalogue, having liberty given him by each college in Oxford to peruse their MSS., when he found that any society was careless about them, he borrowed and took away what he pleased, and placed them in the public library. In the year 1602, he was confirmed by the university in the office of keeper of the Bodleian library, to which he had been appointed by the founder; and in 1605 he printed, "*Catalogus Librorum in Bibliotheca Bodleiana,*" octavo, or rather a small quarto, on which Joseph Scaliger bestowed high commendation. Not long after this he applied himself to examine the state of all the public libraries in England; which circumstance was noticed at the time by Camden, in his "*Britannia,*" who calls him "a learned man, and a true lover of books, wholly dedicated to learning, who is now laboriously searching the libraries of England, and purposeth that for the public good, which will be of great benefit to students." In the year 1614 Mr. James accumulated his degrees in divinity, and had the subdeanery of Wells bestowed upon him by the bishop of that see, without any solicitation on his own part. About the same time the archbishop of Canterbury, unasked, presented him to the rectory of Mongeham in Kent, and to some other preferments. These promotions, especially when the manner in which they were conferred upon him is considered, were strong testimonials to his distinguished merit. In the year 1620 he was appointed a justice of the peace; and in the same year he resigned his place of library-keeper, in order that he might pursue his intense studies with less interruption. The nature of his studies we learn from two letters of his annexed to Parr's Life of Usher, in one of which, written to a friend, he says, "I have of late given myself to the reading only of MSS., and in them I find so many and so pregnant testimonies, either fully for our religion, or against the Papists, that it is to be wondered at." And in another letter written to archbishop Usher about the same time, he assures the prelate that he had restored three hundred citations, and rescued them from corruptions, in thirty-nine quires of paper. He had before written to his grace upon the same subject, when he observed, that in Sextus Senensis, Alphonsus de Castro, and Antoninus's *Summa*, there were about five hundred bastard brevities, and about one thousand places in the true authors which are

corrupted; and that he had diligently noted, and would shortly vindicate them out of the MSS., being yet only conjectures of the learned. He was a member of the convocation which was held with the parliament at Oxford, in the year 1625, and he moved in it that commissioners should be appointed for the purpose of collating the MSS. of the fathers in all the libraries in England, with the Popish editions, in order to detect the forgeries in the latter. That the plan which he had formed may be better understood, we shall give a quotation from the last cited letter to Usher, in which he says, "I have gotten together the flower of the English divines, who would voluntarily join with me in the search. Some fruits of their labours, if your lordship desires, I will send you up. And might I be so happy as to have other twelve thus bestowed, four in transcribing orthodox writers, whereof we have plenty, that for the substantial points have maintained our religion (£40 or £50 would serve); four to compare old prints with the new; four others to compare the Greek translations by the Papists, as Vedeliſ has done with Ignatius, wherein he has been somewhat helped by my pains; I would not doubt but to drive the Papists out of all their lurking-holes. But alas! my lord, I have not encouragement from our bishops. Preferment I seek none at their hands, only £40 or £60 a year for others is that I seek, which being gained, the cause is gained, notwithstanding their brags in their late books." In the same letter he says, "if every churchman that has £100 a year and upwards lays down but a shilling for every hundred towards these public works, I will undertake the reprinting of the *fathers*, and the setting forth of five or six orthodox writers, comparing of books printed with printed or written; collating of Popish translations in Greek; and generally whatsoever shall concern books or the purity of them; I will take upon me to be a *Magister S. Palatii* in England, if I be thereunto lawfully required." But neither from the convocation nor individuals did he meet with the desired encouragement for his grand delign; and yet so firmly was he persuaded of the great advantages which would arise from it to the interests of the Protestant religion and of learning, that, arduous as the task was, he set about the execution of it himself, and made some progress in it, as appears from his works. To the regret of the learned world, however, he was prevented from completing his design by his premature death,

which took place in 1622, when he was only about fifty-one years of age. Wood informs us, that he left behind him the character of being the most industrious and indefatigable writer against the Papists who had been educated at Oxford since the Reformation. The principal of his productions, exclusive of those already mentioned, were, "*Bellum Papale, seu Concordia Discors Sixti V. & Clementis VIII. circa Hieronymianam Editionem*," 1600, quarto; "*Concordantiæ Sanctorum Patrum, i. e. vera & pia Libri Canticorum per Patres universos, tam Græcos quam Latinos, Expositio, &c.*" 1607, quarto; "*Apology for John Wickliff, shewing his Conformity with the now Church of England, &c.*" 1608, quarto, to which is added the *Life of Wickliff*; "*A Treatise of the Corruption of Scripture, Councils, and Fathers, by the Prelates, Pastors, and Pillars of the Church of Rome, &c.*" 1611, quarto, and 1688, octavo; "*Index generalis Sanctorum Patrum, ad singulos Versus Cap. V. secundum Matthæum, &c.*" 1624, octavo; "*Notæ ad Georgium Wicelium de Methodo Concordiæ Ecclesiasticæ,*" &c. 1625, octavo; "*Vindiciæ Gregorianæ, seu Restitutus innumeris pene locis Gregorius Magnus, ex variis Manuscriptis, ut magno Labore, ita singulari Fide collatis,*" 1625; and "*Specimen Corruptelarum Pontificiorum in Cypriano, Ambrosio, Gregorio Magno, & Authore Operis imperfecti, & in Jure Canonico,*" 1626, quarto. For the titles of his other pieces, as well as of the MSS. which he left behind him, we refer to *Wood's Athen. Oxon. vol. I. Gen. Dict. Suppl. Biog. Brit.*—M.

JAMES, RICHARD, nephew of the preceding, and like him a learned divine and critic, was also born at Newport in the Isle of Wight, about the year 1592. After passing through the grammar-school, he was sent to Exeter college, in the university of Oxford; whence he was admitted a scholar of Corpus-Christi college, in the year 1608. He proceeded B.A. in 1611, M.A. in 1614, and became probationer fellow of his college in the following year. About this time he entered into holy orders, and was a frequent preacher; but Wood says that his sermons were not approved of by any in the university, excepting by the graver members. About the year 1619, he travelled for improvement through Wales and Scotland; whence he proceeded to Shetland, Greenland, and Russia: on which latter country he wrote observations, as well as on the customs and manners of the inhabitants, which were found after his death among his MSS. Returning to

his native country, he resumed his literary studies with increased ardour; and of the proficiency which he had made in the year 1623, we may form some judgment from a letter of that date, written by his uncle to bishop Usher. In this letter Dr. James says, "a kinsman of mine is at this present by my direction, writing Becket's life; where in it shall be plainly shewed, both out of his own writings and those of his time, that he was not, as he is esteemed, an arch-saint, but an arch-rebel, and that the Papists have not been a little deceived in him. This kinsman of mine, as well as myself, shall be right glad to do any service to your lordship in this kind. He is of strength, and well both able and learned to effectuate somewhat in this kind; critically seen both in Hebrew, Greek, and Latin; knowing well the languages both French, Spanish, and Italian; immense and beyond all other men, especially in reading of the MSS.; of an extraordinary style in penning; such a one as I dare balance with any priest or Jesuit in the world of his age, and such a one as I could wish your lordship had about you: but *paupertas inimica bonis est moribus*, and both fatherless and motherless, and almost (but for myself) I may say (the more is pity) friendless." In the year 1624 Mr. James was admitted to the degree of bachelor of divinity; and not long afterwards he was engaged to assist the celebrated Mr. Selden in composing his "*Marmora Arundeliana*," published in 1628. In the preface to that work, the author acknowledges Mr. James to be "*vir multijugæ eruditionis, studiiq; indefatigabilis*." He also was very serviceable to sir Robert Cotton and his son sir Thomas, in disposing and settling their noble library; and with the former of these gentlemen, who boldly declared his opinions against the illegal extension of the royal prerogative, he was committed close prisoner by order of the house of lords in 1629. During his confinement he wrote a copy of verses in English, which he prefixed to a collection of his printed pieces, bound in one volume, and presented it to the Bodleian library some time before his death. That event took place in 1638, when he was about forty-six years of age, at sir Thomas Cotton's house in Westminster, and was occasioned by the attack of a quartan ague, brought upon him by a too intense application to his studies. Wood says, "he was noted by all that knew him to be a very good Grecian, poet, an excellent critic, antiquary, divine, and admirably well skilled in the Saxon and Gothic

languages. Though humorous, he was of a far better judgment than his uncle, and had he lived to his age, would have surpassed him in published books. Nothing was wanting to our author, and his studies, but a sinecure or a prebendship; either of which, if conferred upon him, Hercules's labours would have seemed a trifle." His published pieces consisted only of two Latin "*Sermons*," and five English ones; "*Poemata quædam in mort. clariss. Vir Roberti Cotton, & Thomæ Allen*," 1633, quarto; and an English translation of "*Minutius Felix's Octavius*," 1636, 12mo. But he left behind him forty-five MSS. of his own composition or collection, all in his own hand-writing, which were placed by his friend Dr. Thomas Greaves in the Bodleian library. In the first two of our subjoined authorities the curious reader may find the subjects of fourteen of those MSS. which were the author's own composition. His collections amount to twenty-four volumes in quarto, and seven in folio, and chiefly consist of selections from ancient MSS., and sometimes from printed authors, relating to history and antiquities. *Wood's Athen. Oxon. vol. I. Gen. Dict. Suppl. Biog. Britan.—M.*

JANOZKI, or JANISCH, JOHN DANIEL, canon of Kiow and Scarbinur, librarian of the Zaluski library at Warsaw, was born at Wieborg in 1720. He distinguished himself by his literary talents; and by several useful works, which he published, rendered great service to the literary history of Poland. He died in 1786. His principal works are: "*Letters on Criticism*," 1745-1746, two volumes octavo. "*Account of rare Polish Books in the Zaluski Library*," five parts, *Breslaw*, 1747-1753, octavo. Janozki conceived the idea of a work of this kind at a very early age; but was deterred from the undertaking by the great scarcity of Polish books in Germany. Being appointed librarian of the Zaluski library at Warsaw, a magnificent collection, which contains the rarest Polish works, he resolved to carry his former plan into execution, and while engaged in this labour met with every encouragement from the royal possessor. In this work he gives the titles of the books at full length, together with their contents; relates the history of them; makes known his opinion of their merits; and intersperses the whole with interesting anecdotes, respecting the lives, services, and characters, of the authors. "*A Dictionary of living Authors in Poland*," two parts, *Breslaw*, 1755, octavo. "*Polonia Litterata nostri Temporis*," quatuor partes, *Vratis*, 1750-1756, oc-

tavo. "Excerptum Polonicæ Literaturæ hujus atque superioris Ætatis," quatuor partes, *ibid.* 1764-1766. "Musarum Sarmaticarum Specimina nova," vol. I. *ibid.* 1771, octavo. "Sarmatica Literatura nostri Temporis Fragmenta," vol. I. *Warsovia*, 1773, octavo. "Janociana, sive clarorum atque illustrium Virorum Poloniæ Auctorum, Mecenatumque Memoriarum miscellæ," tom. II. *ibid.* 1776-1779, octavo. In this work Janozki gives a further account of the Polish writers and of their productions. His information, besides authors, comprehends also the friends and promoters of the sciences, whether Poles or foreigners, settled in that country; and therefore it includes an account of learned men of various nations. The names are arranged alphabetically. The first volume contains a hundred and fifteen, the second a hundred and sixty-two. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

JANSENIUS, or when not Latinised, JANSEN, CORNELIUS, a learned Flemish prelate in the sixteenth century, was born at Hulst, in the year 1510. After pursuing the first part of his academical studies at Ghent, and finishing his philosophy at Louvain, he applied himself to the study of theology, and particularly of the Scriptures. In order that he might thoroughly understand the genuine sense of the sacred writings, he made himself a proficient in the Hebrew, as well as Greek and Latin languages. He officiated as professor of theology for twelve years in the abbey of Tongerlo, belonging to the Prémontré order; during which time he wrote his "Concordia Evangelica," accompanied with a commentary, containing the substance of the lectures which he had read to the canons-regular of that abbey. Afterwards he was presented to the benefice of St. Martin's in Courtray, the pastoral duties of which he discharged during nearly twelve years. He then returned to Louvain, where he was admitted to the degree of doctor of divinity, of which faculty he was also appointed professor, and at the same time promoted to the deanery of St. James's in that city. He was sent by Philip II. to the famous council of Trent, where he made himself respected by his learning and modesty; and upon his return to Flanders in 1568, he was nominated the first bishop of Ghent. After he had worthily filled that post for eight years, he died at Ghent in 1576, when about sixty-six years of age. Dupin pronounces him one of the most useful commentators upon the Scriptures who lived in the sixteenth century. He wrote, in the Latin

language, "A Paraphrase on the Psalms," with numerous extensive notes, printed at Louvain in 1569; "Notes on the Books of Proverbs, Ecclesiasticus, the Canticles, and the Book of Wisdom," printed after the author's death, in 1586; "Commentaries upon some Passages in the Old Testament," &c. But his chief work is his "Concordia Evangelica" in folio, which was first printed in 1549, and afterwards underwent numerous impressions. Dupin says, that "this is the most perfect harmony of the four gospels, which had till then appeared. The author has added a very large commentary upon the text; in which he has collected together whatever he found most important and valuable in the ablest commentators, both ancient and modern. Though he professes only to explain the literal sense of the Scriptures, yet he also takes notice of the moral and mystical senses, for the benefit of preachers, and treats likewise concerning controversial and theological questions. In short, we may pronounce him one of our ablest expositors of the evangelical history, whose commentary abounds in the most useful matter, and has been deservedly commended and esteemed for the learning, judgment, and perspicuity by which it is distinguished." *Dupin. Moreri.*—M.

JANSENIUS, or JANSEN, CORNELIUS, the celebrated bishop of Ypres, and leader of the sect called after his name, was descended from Catholic parents, and born at the village of Accoy, near Leerdam in Holland, in the year 1585. He commenced his studies at Utrecht; whence he removed to Louvain, in the year 1602. In this seminary he applied himself with such assiduity to the different branches of academic learning, that he greatly injured his health; upon which he was advised to try the benefit of a change of air, by removing to some other university. Accordingly he went to Paris, where he met with John du Verger de Hauranne, who afterwards became celebrated under the name of the Abbot of St. Cyran, with whom he had contracted a close friendship at Louvain. Through the recommendation of this friend he obtained the post of tutor in a respectable family, and by his own literary acquirements he soon secured the acquaintance of some persons eminent for their talents and erudition. Some time after this, his friend Du Verger retiring to Bayonne, he followed him to that place; and there they spent five or six years together in intense application, particularly to the study of the fathers, and of St. Augustine. As Jansenius did not appear to have a strong constitution, Du

Verger's mother used sometimes to tell her son, "that he would prove the death of the worthy young Flemming, by making him over-study himself." The ardour and diligence which they discovered in acquiring knowledge, recommended them so strongly to the bishop of Bayonne, that he procured Du Verger a canonry in his cathedral, and placed Jansenius at the head of a college in that city. Some time afterwards this prelate having been raised to the archiepiscopal see of Tours, prevailed upon Du Verger to remove to Paris; upon which event Jansenius, as he was thus separated from his friend, and was not sure of the protection of the new bishop, determined to resign his post and to return to Louvain. He had been now twelve years absent from that university; but his reputation was so well established, that he was soon appointed principal of St. Pulcheria's college. This post did not perfectly accord with his wishes, as the duties of it interfered too much with that time which he was desirous of devoting to his favourite studies: and on the same account he refused the philosophical chair, which he was urged to accept. In the year 1617 he took his degree of doctor of divinity, with great reputation, and was admitted one of the professors in ordinary of that faculty. In this department he exhibited evidence of such learning and abilities, and conducted himself with so much propriety, that he acquired the respect and esteem of all the members of the university, and his advice and talents were employed in the management of their concerns of moment and delicacy. The Jesuits having embarked in some undertakings which interfered with the privileges of the university of Louvain, no person was thought so well qualified as Jansenius to be sent their ambassador to the king, to defend their rights against the encroachments of those fathers. This appointment occasioned him to take two journeys into Spain, one in 1624, and the other 1625; and the success of both is a proof of the dexterity and prudence of his negotiations. In the year 1630 the king appointed him professor of the holy Scriptures in the university of Louvain. In the same year he engaged in controversy with the Protestants. What gave rise to this, was an edict of the States-general in the year 1629, prohibiting the public exercise of the Romish religion in Bois-le-duc, and appropriating the ecclesiastical revenues of the mayoralty of that city to the service of the Protestant religion, which four ministers were appointed to preach there. The latter, finding

that numerous calumnies were secretly propagated respecting their principles, published a manifesto, in which they maintained that they taught nothing but the pure doctrine of the gospel, and challenged their adversaries to publish their objections to their sentiments, in an open and manly manner. In answer to this manifesto, Jansenius published a piece entitled, "*Alexipharmacum, &c.*" in the year 1630; on which Gisbert Voetius, one of the four ministers who preached in Bois-le-duc, wrote remarks, which he published under the title of "*Philonius Romanus correctus.*" To these remarks Jansenius replied in a new work, entitled, "*Notarum Spongia, &c.*" printed in the year 1631. Four years afterwards Voetius published a large work, in answer to this piece, entitled, "*Desperata Causa Papatus;*" but Jansenius thought proper to withdraw from the field. The controversy, however, was prolonged by other combatants, as the reader may learn from Bayle.

About the year 1634, Jansenius was engaged in another controversy, which may be called a Protestant one. He was waited upon by Theodore Simonis, a wavering Roman-catholic, who entreated him to solve some doubts which he entertained respecting the pope's infallibility, the worship of the eucharist, and some other points. As Jansenius was often puzzled with his objections, he told him one day, that he would not dispute with him any longer by word of mouth, but in writing; and that he plainly saw that he had to do with a Roman-catholic, who intended to join the Protestants, and make it the subject of his boasts that he had overcome him. Simonis was at first averse to engage in a written disputation, but at length consented, and different communications passed between them on the subjects in question. Their correspondence terminated in a manner not very honourable to Jansenius: for the lodgings of Simonis were surrounded with soldiers, and himself threatened with the punishment due to heretics. The duke d'Arschot's secretary was loud in his exclamations against him, and said that there was wood enough in his master's forests to burn that heretic. It appears from the result, that Jansenius had instigated this arrest of his opponent, in order to silence him by a more summary method than that of argumentation. As, however, the person who examined Simonis, in the name of the archbishop of Mechlin, declared that he found him to be a good Catholic, and fully resolved to persevere in the Romish communion, the prisoner was set at liberty, and Jansenius was forced to pay

the expences of the soldiers, &c. At this time the Spaniards and the Dutch were at war; and in the year 1634 a treaty was concluded between Lewis XIII. king of France, and the States-general, according to the terms of which Lewis engaged to join his forces with those of the Dutch republic. This treaty exasperated the passions of the king of Spain against the French court; and nothing could prove more acceptable to him than the severest philippics against the new confederacy. On this occasion Jansenius took up the pen, and published, in 1635, a work entitled, "*Alexandri Patricii Armacani, Theologi, Mars Gallicus, seu de Justitia Armorum & Fœderum Regis Galliarum Libri duo.*" It contains the most malignant and invidious exclamations against the services which France continually rendered to the Protestants of Holland and Germany, to the great prejudice of the Romish religion. And it speaks of the Dutch as rebels, who owed the republican liberty which they enjoyed to an infamous usurpation. The spirit and language of this piece perfectly corresponded with the deep resentment of the king of Spain; and in the same year in which it was published he rewarded the author for the zeal which he had displayed in his cause, by promoting him to the bishopric of Ypres. It is said, that the publication of this book was the first cause of the hatred which cardinal Richlieu entertained against Jansenius and his followers, and of the consequent partiality which was shewn by the court towards their enemies the Jesuits. No sooner had our new prelate taken possession of his see, than he commenced the reform of the diocese; but he was prevented from finishing that good work by his death, in 1638, when he was only about fifty-three years of age. This event was occasioned by the plague, to which he fell a sacrifice, while with paternal solicitude he was administering spiritual and temporal succour to those of his diocesans who were infected by that disorder. He died highly respected, not only for his learning and other eminent qualifications, but also for his piety and virtues. His works were, "*Tetrateuchus, sive Commentarius in IV Evangelia,*" quarto; "*Pentateuchus, sive Commentarius in V Libros Moysis,*" quarto; "*Analecta in Proverbia, Ecclesiasten, Sapientiam, Habacuc, & Sophoniam,*" quarto; the answer of the divines of Louvain, "*De Vi obligandi Conscientias quam habent Edicta Regia super re Monetaria;*" and that of the divines and civilians, "*De Juramento quod publica*

Auctoritate Magistratui designato imponi solent;" "*Oratio de interioris Hominis Reformatione;*" and the celebrated work on which he had employed the labour of more than twenty years, entitled, "*Augustinus, seu Doctrina Sancti Augustini de Humanæ Naturæ Sanctitate, Ægritudine, Medicina, adversus Pelagianos & Massilienses,*" folio. This work, which gave such a wound to the Romish church, as neither the power nor wisdom of its pontiffs will ever be able to heal, is divided into three parts. The first is historical, and contains a relation of the Pelagian controversy, which arose in the fifth century. In the second, we find an accurate account and illustration of the doctrine of Augustine, relating to the constitution and powers of the human nature, in its original, fallen, and renewed state. The third contains the doctrine of the same father, relating to the aids of sanctifying grace procured by Christ, and to the eternal predestination of men and angels.

Of the disputes to which the "*Augustinus*" gave rise, we shall extract an account from Dr. Mosheim, and chiefly in his own words. In this book, which even the Jesuits acknowledge to be the production of a man of learning and piety, the doctrine of Augustine, concerning man's natural corruption, and the nature and efficacy of that divine grace, which alone can efface this unhappy stain, is unfolded at large, and illustrated, for the most part, in Augustine's own words. For the end which Jansenius proposed to himself in this work, was not to give his own private sentiments concerning these important points, but to shew in what manner they had been understood and explained by that celebrated father of the church, now mentioned, whose name and authority were universally revered in all parts of the Roman-catholic world. No incident could be more unfavourable to the cause of the Jesuits, and the progress of their religious system, than the publication of this book; for as the doctrine of Augustine differed but very little from that of the Dominicans; as it was held sacred, nay almost respected as divine, in the church of Rome, on account of the extraordinary merit and authority of that illustrious bishop, and, at the same time, was almost diametrically opposite to the sentiments generally received among the Jesuits; these latter could scarcely consider the book of Jansenius in any other light than as a tacit, but formidable, refutation of their opinions concerning human liberty and divine grace. And, accordingly, they not only drew

their pens against this famous book, but also used their most zealous endeavours to obtain a public condemnation of it from Rome. Their endeavours were not unsuccessful. The Roman inquisition began the opposition by prohibiting the perusal of it, in the year 1641; and in the following year Urban VIII. condemned it by a solemn bull, as infected with several errors, which had long been banished from the church. But notwithstanding the bull of the pontiff, the doctors of Louvain in particular, and the followers of Augustine in general, who were very numerous in the Netherlands, opposed, with the utmost vigour, the proceedings of the Jesuits, and the condemnation of Jansenius; and hence arose a warm contest, which proved a source of much trouble to the Belgic provinces. The neighbouring countries also became involved in the controversy, and it broke out with peculiar vehemence in France, where the abbot of St. Cyran had procured Augustine many zealous followers, and the Jesuits as many bitter and implacable enemies. This respectable abbot was the intimate friend and relation of Jansenius, and one of the most strenuous defenders of his doctrine. On the other hand, the greater part of the French theologians appeared on the side of the Jesuits. Pope Urban VIII. and, after him, pope Innocent X. appear to have been desirous of terminating the contest, in the same manner as the popes in former times had suppressed the controversy between the Franciscans and Michael Baius, of which we have given an account in the life of that professor; but the restless spirit of the French doctors threw all into confusion, and disconcerted the measures of the pontiffs. The opposers of the doctrine of Augustine selected *five propositions* out of the work of Jansenius, which appeared to them to be the most erroneous in their nature, and the most pernicious in their tendency; and, being instigated and seconded by the Jesuits, employed their most zealous endeavours, and their most importunate entreaties at the court of Rome, to obtain their condemnation. On the other hand, a great part of the Gallican clergy used their utmost efforts to prevent this condemnation; and for that purpose sent deputies to Rome, to entreat Innocent X. at least to suspend his final decision. The interest and the importunities, however, of the Jesuits prevailed; and the pontiff, without examining the merits of the cause with a suitable degree of impartiality and attention, condemned, by a public bull, in 1653, the propositions of Jansenius.

These famous propositions contained the

following doctrines: 1. That there are divine precepts, which good men, notwithstanding their desire to observe them, are, nevertheless, absolutely unable to obey; nor has God given them that measure of grace, that is essentially necessary to render them capable of such obedience: 2. That no person, in this corrupt state of nature, can resist the influence of divine grace, when it operates upon the mind: 3. That, in order to render human actions meritorious, it is not requisite that they be exempt from *necessity*, but only that they be free from *constraint*: 4. That the Semi-pelagians err grievously in maintaining, that the human will is endowed with the power of either receiving or resisting the aids and influences of preventing grace: 5. That whoever affirms that Jesus Christ made expiation, by his sufferings and death, for the sins of all mankind, is a Semi-pelagian. Of these propositions the pontiff declared the first four only heretical; but he pronounced the fifth rash, impious, and injurious to the Supreme Being. This sentence of the pope did not either drive the Jansenists to despair, or satisfy their adversaries to the extent of their desires; for Jansenius was not named in the bull, nor did the pontiff even declare that the *five propositions* were maintained in the "Augustinus," in the sense in which he had condemned them. Hence the disciples of Augustine and Jansenius defended themselves by a distinction invented by the ingenious and subtle Anthony Arnaud, in consequence of which they considered separately in this controversy the *matter of doctrine* and the *matter of fact*. They acknowledged themselves bound to believe; that the *five propositions* were justly condemned by the pope; but they maintained, that his holiness had not declared, and consequently that they were not bound to believe, that these propositions were to be found in Jansenius's book, in the sense in which they had been condemned. They did not, however, long enjoy the benefit of this artful distinction. The restless and invincible hatred of their enemies pursued them in every quarter where they looked for protection or repose; and at length engaged Alexander VII. the successor of Innocent, to declare by a solemn bull issued out in the year 1656, that the *five propositions* which had been condemned, were the tenets of Jansenius, and were contained in his book. To this flagrant instance of imprudence the pontiff added another still more shocking: for, in the year 1665, he sent into France the form of a declaration, which was to be subscribed by all those who aspired after any preferment

in the church, and in which it was affirmed that the *five propositions* were to be found in the book of Jansenius, in the same sense in which they had been condemned by the church. This *formula-ry*, as it was called, produced the most deplorable divisions and tumults. It was immediately opposed with vigour by the Jansenists, who maintained, That in *matters of fact* the pope was *fallible*, especially when his decisions were merely personal, and not confirmed by a general council; and, of consequence, that it was neither obligatory nor necessary to subscribe this papal declaration, which had only a matter of fact for its object. Some of this party were less resolute than the rest in opposing the *formula-ry*, and employed a variety of methods and stratagems to elude the force of it; but nothing less than the entire ruin of the Jansenists could appease the fury of the Jesuits. Such, therefore, among the former, as made the least opposition to the tyrannical declaration, were cast into prison, or sent into exile, or involved in some species of persecution. In the year 1669, a change took place in their favour, owing to the fortitude and resolution of four French bishops, who refused to subscribe the declaration without proper explication and distinctions. And when the court of Rome began to menace and level its thunder at their heads, nineteen bishops more in that country arose with a noble intrepidity, and adopted their cause, in solemn remonstrances, addressed both to the king of France and the Roman pontiff. Moved by their remonstrances and entreaties, Clement IX. became so indulgent as to accept of a conditional subscription to the *formula-ry*, and to permit doctors of scrupulous consciences to sign it according to the mental interpretation which they thought proper to give it. The suspension of their persecution which took place in consequence of this remarkable instance of papal lenity, or prudence, is commonly called the peace of Clement IX. Its duration, however, was but temporary. It was violated in the year 1676, at the instigation of the Jesuits, by Lewis XIV. and three years afterwards it was totally abolished. From that time the calamities of the Jansenists were renewed, and they were pursued with the same malignity and rage which they had before experienced. Some of them avoided the storm by a voluntary exile; others sustained it with invincible fortitude and constancy of mind; others turned aside its fury, and escaped its violence, as well as they could, by dexterity and prudence. For further particulars concerning the controversies to which Jansenius's book gave rise, the progress of his opinions, and the fate of his followers, in France

and in other countries, we must refer our readers to the ecclesiastical historians of the seventeenth and eighteenth centuries. Bayle. *Moreri*. Dupin. *Mosh. Hist. Eccl. Sæc. XVII. cap. i. sect. ii. par. i.*—M.

JANSENIUS, JAMES, a learned professor of divinity at Louvain, in the latter part of the sixteenth and the beginning of the seventeenth century, was born at Amsterdam, in the year 1547. His parents, who were Catholics, designed him for the ecclesiastical profession. Accordingly, after he had been instructed in grammar learning, he was sent to the university of Louvain in 1564, to study philosophy and theology. In the year 1575, he was admitted a licentiate in divinity, and afterwards was appointed first president of the new Augustine college. In the year 1579, he was nominated president of the college of pope Adrian VI; in 1580 was created professor of divinity; and in 1595 succeeded Stapleton as regius professor of the sacred Scriptures. He was made dean of the collegiate church of St. Peter's at Louvain, in 1614, and he died in 1625, when about seventy-eight years of age. His works, particularly such as are exegetical, are held in much esteem. The principal of them are, "Expositio in Prophetam Job," folio; "Commentarius & Expositio in Psalmos Davidicos," quarto; "Commentarius in Canticum Canticorum," octavo; "Expositio in Evangel. Joann." octavo; "Institutio Catholici Ecclesiastæ;" "Liturgica;" "In sacrum Missæ Canonem;" "Enarratio Passionis," &c. *Moreri. Nouv. Dict. Hist.*—M.

JANSSEN, ABRAHAM, a history painter, was born at Antwerp in 1569. He early displayed an uncommon genius for his art; but his progress was impeded by an amorous passion, and after marriage he fell into an indolent and dissipated mode of life which reduced him to poverty. Attributing his depressed condition rather to the injustice of his countrymen than his own negligence, he challenged his celebrated contemporary and townsman Rubens to a trial of skill in the art, that their respective merits might be determined by fair comparison. Rubens declined the competition, and modestly observed that the world would eventually do justice to both. Janssen, however, had he employed his talents properly, would have been no mean rival to that master. He drew correctly, composed with spirit and elegance, painted with a free touch, and as a colourist had no superior in his time, unless it were Rubens. He wrought in the highest department of his art, history-painting. Two fine pieces by his hand adorn the church of the Carmelites at

Antwerp. A Descent from the Cross in the cathedral of Ghent by Janssen is often taken for a work of Rubens; but his masterpiece is the Resurrection of Lazarus, in the collection of the elector-palatine. We are not informed of the later circumstances of his life. *De Piles. Pilkington's Dict.*—A.

JANSSEN, or JOHNSON, CORNELIUS, an eminent portrait painter, is said by Sandrart to have been born in London of Flemish parents, but more probably was a native of Amsterdam. He came over to England about 1618, and obtained great distinction by painting portraits, both of the natural size and in small, which were coloured with extreme clearness, softness, and delicacy, and possess a strong character of truth and nature. He usually painted upon board, with black draperies, which set off the beauty of his flesh-colours. His works were numerous in England, but his fame was somewhat obscured by the arrival of Vandyke, who surpassed him in grace and freedom. During the civil wars he left England, and took up his residence first at Middleburg, and then at Amsterdam, where he died in 1665. Many of his portraits remain in family collections, and the best are highly valued. *Walpole's Anecdotes of Painting. Pilkington.*—A.

JANVIER, PETER, a learned French monk in the seventeenth century, was born at St. Susanne, in the diocese of Mans, in the year 1614. He entered into the Benedictine order in the year 1636, and distinguished himself by his proficiency in literature, and particularly by the intimate knowledge which he acquired of the Hebrew language. After teaching it for several years, with great success and reputation, he employed himself in collecting and revising the works of Peter de Celles, who died bishop of Chartres in 1187. Of these he published an edition in 1671, in one volume quarto, with a preface written by father Mabillon. Five years before this, he had published at Paris, a Latin version of rabbi David Kimchi's Hebrew "Commentary on the Psalms," quarto. He died at the abbey of St. Germain des Près, at Paris, in 1682, when he was about sixty-eight years of age. In the collection of Eulogies, &c. published on the death of the celebrated Jerome Bignon, the curious reader may find a tribute to his memory from the pen of father Janvier, written in the Hebrew tongue. *Moreri.*—M.

JARCHI, SOLOMON BEN, known also by the surnames *Isaaki*, *Isarchi*, and *Raschi*, a famous rabbi in the twelfth century, was born at Troyes in Champagne, in the year 1104. During the preceding century the Jews had established in

this French city a college or academy, in which they taught the languages, medicine, and Jewish theology, at the head of which was a rich merchant and learned rabbi called *Isaac*, who was the father of our Solomon. He bestowed upon his son all the advantages of instruction which that seminary afforded, and initiated him in all the sciences which the Arabians and the Jews alone at that period successfully cultivated. When Solomon had finished his studies, he travelled for further improvement, under his father's inspection, till he was nearly thirty years old. At that time of life he commenced a series of very extensive travels, in subserviency to a design which his father had formed of writing a history of the Jews, from the period of the destruction of Jerusalem. As, however, the different dispersions of that people had scattered them over a considerable part of the globe, it was exceedingly difficult to procure the necessary materials for such a vast undertaking. This task was entrusted to Solomon, who was instructed to collect them in the different countries where any numbers of his nation resided. He left Troyes in the year 1133, and spent about seven years in travelling through Italy, Egypt, Greece, Asia Minor, Palestine, Armenia, and Persia, whence he returned by way of Tartary, Muscovy, and Germany, with ample stores of information. In Egypt he met with the celebrated rabbi Maimonides, who entered into close friendship with him; but who advised him, for reasons of religion as well as policy, to relinquish the undertaking which his father had projected, and to leave the execution of it to more favourable times. Solomon returned to Troyes in the year 1140; when, finding that his father was dead, he followed the counsel of Maimonides, locked up his collections, and applied himself to a very different kind of study. He undertook to illustrate and comment on the work of Rabba-Barnacham relative to rabbi Judah's Collections of Talmudical Traditions. Rabba-Barnacham was prince of the academy of Sora, and his work was written about the year 322 of the Christian æra. Solomon's Commentaries upon it were received by all the Jews with much applause. Afterwards he published highly esteemed glosses on the Jerusalem and Babylonish Talmuds; and, finally, he wrote literal and moral Illustrations of the Bible, which were printed in the great Bibles of Venice and Basil, and were inserted, at least the greater part of them, in De Lyra's immense work on the sacred volume. Rabbi Isaac Athias, in the introduction to a treatise which he wrote in the Spanish language, on the 613 precepts of the Jewish

Iaw, says, that Solomon has commented upon the whole Bible, and the whole of the *Gemara*, with equal brevity and erudition. In the preface to his "Analecta Rabbinica," M. Reland speaks of him as one of the best interpreters of Scripture, and says, that when any difficulties occurred to him in the Hebrew text, the illustrations of Rabbi Jarchi appeared more satisfactory to him than those of the greatest critics, or any other commentator. Our author died at Troyes in 1180, in the seventy-sixth year of his age. He was buried, with every mark of respect, in the Jewish cemetery near that city; but when that nation was afterwards driven out of France, they carried his remains with them into Bohemia, and interred them at Prague. After rabbi Jarchi's return from his travels, he married, and had three daughters, who were all of them wives of learned rabbis. One of them was married to Issac Ben-Imiram, physician in ordinary to Solomon, king of Arabia, and the contemporary and friend of the famous Averroës. Ben-Imiram was the author of some philosophical works, of which the most esteemed is that "De Definitionibus & Elementis." Among his medical pieces, are treatises "De Victus Ratione," "De Febribus," "De Urina," &c. The following is a list of rabbi Jarchi's works, or of productions of which his labours form a considerable portion: "Biblia sacra Hebraica, cum Punctis, cum triplici Targum in Pentateuchum, & Comment. R. Sal. Jarchi in omnes xxxv. S. Scripturæ Libros, per Abraham Ben-Eliezer," Hanover, 1611, octavo; "Biblia Sacra Hebraica, cum Punctis, item cum Comment. R. Sal. Jarchi & Masoretarum Notis criticis," Venice, 1647 and 1649, in four volumes quarto; "R. Sal. Jarchi Scholia in Lib. Esther, &c. ex Versione Ludovici Henrici Dacquin," Paris, 1622, quarto; "Pentateuchus Hebraicè cum Targum seu Paraphrasti Chaldaica—& cum Comment. R. Sal. Jarchi," of which there were various impressions, in folio and quarto, at different periods, at Constantinople, Venice, &c. and of which John Frederic Breithaupt published a Latin translation at Gotha, in 1710, in two volumes quarto; "Lux intellectus, quo continentur Expositiones in Rabbot, seu Textus Libri Rabbot in Genesim, cum Comment. R. Sal. Jarchi," &c. Venice, 1567, folio; and afterwards with the Commentaries of other rabbis added to our author's; "Commentarius in Prophetas majores & minores, in Jobum, & in Psalmos," in Hebrew, and translated into Latin by Breithaupt, at Gotha, 1713, quarto; "Hoseas Propheta, Hebraicè & Chaldaicè, cum duplici Vers. Latina, & Com. Sal. Jarchi, Aben Ezræ, & Davidis

Kimchi," &c. Leyden, 1612, quarto; "The Prophet Joel," with commentaries by the same rabbis, Paris, 1563, quarto; similar Commentaries on Obadiah, Jonah, and Zephaniah, London, 1601, quarto, and in other places; "Panis Lachrymarum, sive R. Sal. Jarchi, & R. Sam. Uside Com. duo in Lamentationes Jeremiæ," &c. Venice, 1605, quarto; "Canticum Canticorum Salomonis, cum Com. Jarchi et alior. Interprete Genebrardo," Paris, 1570, quarto; and similar Commentaries on Malachi, the proverbs of Solomon, which are enumerated in the first volume of father Le Long's "Bibliothèque Sacrée." Our author's commentaries on the Bible and the talmudical writings, were printed as accompaniments to a Hebrew Bible published at Amsterdam in 1660, in four volumes 12mo. *Moreri. Bayle. Nouv. Dict. Hist.—M.*

JARD, FRANCIS, a French priest of the congregation of the Christian doctrine, was born at Boulène near Avignon, in the year 1675, and died in 1768, at the advanced age of ninety-three. Conjointly with father Débonnaire he published a work entitled, "La Religion Chrétienne méditée dans le véritable Esprit de ses Maximes," in six volumes 12mo; which met with a favourable reception from the public. The same success did not attend five volumes of his "Sermons," published in 1768, 12mo, owing to the want both of animation in their style, and originality in their matter. *Nouv. Dict. Hist.—M.*

JARDINS, MARY CATHARINE DES, a lady celebrated as a novel-writer, was born about 1640 at Alençon, of which place her father was provost. An early adventure in gallantry having obliged her to quit her native town, she went to Paris in her twentieth year, and made herself known on that great theatre by her talents as a dramatic writer and a novelist. Though not handsome, she possessed attractions which procured her admirers. Among these was a young captain named Villedieu, who was already married. His love for her made him attempt to dissolve his marriage, but his project met with obstacles. In the mean time his mistress followed him to Cambray, where his regiment lay in garrison; and on their return to Paris, she appeared as *madame de Villedieu*, the name by which she has been chiefly known. This union was not attended with much happiness, and she soon consoled herself when her lover, or husband, was killed in the next campaign. The sudden death of a friend inspired her with pious sentiments, which caused her to retreat to a convent; but when her former adventures became known to the community, they thought proper to dismiss her. Returning into

the world, she became acquainted with the marquis de la Chasse, who had separated himself from his wife. She married him privately, and bore a son, who died within the year, and the marquis soon followed. She exchanged the state of widowhood for a third marriage with one of her cousins, who permitted her to resume the name of Villedieu. She passed some more years in intercourse with the witty and gay, receiving and answering gallant addresses in prose and verse; and at length retired to a small village in the province of Maine, where she died in 1683, being supposed to have shortened her life by a free use of *liqueurs*. The works of this lady were printed collectively in ten volumes 12mo, 1702. They contain a number of novels, or short romances, which were much read, and contributed to set aside the long serious romances before in vogue. She writes in a lively rapid style, and paints with spirit and energy; but little of truth or nature is found in her delineations, nor is a proper decorum always observed. She is one of those French writers who, by ascribing fictitious adventures to known characters of antiquity, have so much contributed to confound truth and falsehood. Her prose is reckoned better than her verse, which last is feeble and languid.—*Bayle. Nouv. Dict. Hist.—A.*

JARS, GABRIEL, an eminent mineralogist, was born at Lyons in 1732. His father was concerned in the mines of the Lyonnais; and as the son early shewed an attachment to the art of metallurgy, he was placed by M. Trudaine in the establishment for the construction of bridges and causeways, in order to obtain a practical knowledge of the business of a miner and civil engineer. The skill he acquired caused him to be thought a proper person for introducing improvements into the art of working mines in France; and in 1757, at the desire of count Maurepas, he went in company with M. Duhamel to visit the mines of Saxony, Bohemia, Austria, and Hungary, finishing his survey in 1759 with those of Tyrol, Stiria, and Carinthia. In 1765 he was employed alone to examine the mines of England and Scotland. His brother, who was also a skilful mineralogist, accompanied him in 1766 to Hanover, Brunswick, Hesse, Norway, Sweden, Holland, and the Low-countries. On his return from these laborious journeys, M. Jars was admitted into the Academy of Sciences. He was employed in arranging the numerous and valuable observations he had collected, when a sudden death in 1769 broke off his designs. His brother, however, reduced his manuscripts to order, and fitted them for publication; and in 1774 printed, at Lyons, the first volume quarto

of a work entitled “*Voyages Metallurgiques, ou Recherches & Observations sur les Mines & Forges de Fer, la Fabrication de l’Acier, celle du Fer-blanc, & plusieurs Mines de Charbon de Terre,*” &c. Two more volumes appeared afterwards, and they form together a complete collection of theoretical and practical metallurgy down to the time in which the observations were made. A work entitled “*Elemens de la Géometrie Souterraine,*” extracted from the Metallurgic Travels of M. Jars, was published at Paris in 1780, octavo. *Nouv. Dict. Hist. Monthly Review.—A.*

JASON, a hero in the semi-fabulous age of Greece, was the son of Æson king of Thessaly. On his father's death or retreat from government, the guardianship of Jason and regency of the kingdom were committed to Pelias, the maternal brother of Æson. The young prince was sent for education to Chiron, whom fable has represented as a centaur. When he was grown to manhood, Pelias, desirous of securing the kingdom to himself, sent Jason on the expedition which has made his name so famous, under the title of the *Argonautic*, and the object of which was to bring a certain *golden fleece* from Colchis, a country at the extremity of the Euxine or Black sea, the modern Mingrelia. It has been a subject of various conjecture what the fabulists have disguised under the fiction of the golden-fleece; the most probable supposition seems to be, that the particles of gold washed down from the mountains by certain streams in that country were received upon fleeces sunk in their beds, and that the fame of the riches obtained in this manner had reached Greece, and excited a desire of pillage. Such an opinion seems more conformable to the character of those *heroic* ages, than that of a commercial voyage to bring back either an extraordinary breed of fine-woolled sheep, or any article of woollen manufacture. The intended expedition being made known through Greece, brought a number of young men of the first families to join it as adventurers, and many names of the most celebrated of the early heroes are found among them. A galley of fifty oars was equipped in the Pagasean bay, which was named after its builder, the Argo. This is generally represented as the sole vessel; but some accounts, more probably, relate that several others were fitted out for the enterprise. This memorable voyage is by most chronologers dated in the thirteenth century B.C. The adventures that befel the navigators in their voyage have given great scope for poetical fiction and exaggeration, in which there is probably a foundation of traditionary truth. Those which ensued after

their arrival at Colchis are still more obscured by the marvellous; but we may gather that the Argonauts succeeded in their purpose, partly by their own valour, and partly by the assistance of Medea, daughter of the king Æetes, who fell in love with Jason, and accompanied him on his return. Jason found Pelias established on the throne of Thessaly; and after his death, Acastus, his son, who succeeded him, expelled Jason and Medea from the country. They retired to Corinth, where they lived several years in peace under the protection of the king Glaucus, or Creon. At length Creon having given his daughter as a second wife to Jason, the jealous rage of Medea induced her to kill her two children by him, and set the palace on fire, in which it is said that Jason, with his new wife, was consumed. Other writers tell the story differently, and suppose them to have been afterwards reconciled. It is impossible to ascertain the exact truth respecting the latter history of this hero amidst so many varying narrations of poets and fabulists; but the preceding narrative seems on the whole to possess the greatest share of probability. *Univers. Hist. Moreri. Danel's Diction.—A.*

IATRUS, MATTHEW, a Greek monk and priest who flourished in the thirteenth century, and took his surname from an island in the Propontis of which he was a native. That his time is not to be referred to an earlier period than what we have already mentioned, may be concluded from some expressions made use of by him relating to dignities which had no existence till after the reign of the emperor Alexius Angelus, which terminated in the year 1203. He was the author of two treatises in Greek verse, which, from the measure in which they are written, are rather to be classed among political songs than regular poems. The former of them is employed in describing the different officers belonging to the great church at Constantinople; and the latter, the officers connected with the imperial palace in the same city. The original of both was published, with a Latin version and notes, by James Goar, and annexed to his edition of George Codinus's treatise, "De Officiis Constant." printed at Paris in 1648, folio. Cave also is of opinion, that he was the author of the "Quæstiones & Causæ Matrimoniales," which form almost the whole eighth book of the "Jur. Græco-Rom." For the subjects of such MSS. of his as are still extant, or have been quoted, &c. the reader may consult *Cave's Hist. Lit. vol. II. sub Dissert. Prim. Moreri.—M.*

JAVELLO, CHRYSOSTOM, a learned Italian Dominican monk who flourished in the sixteenth

century, was born in the duchy of Milan about the year 1471. After he had embraced the ecclesiastical life, he applied with such diligence and success to his studies, that he acquired a high reputation for his intimate knowledge both of philosophy and theology. He taught these sciences successively at the university of Bologna from the year 1507, and he filled the divinity chair in the year 1519, when Pomponacius, who was his intimate friend, engaged him for the first time to commit any of his labours to the press. That writer, who then taught philosophy at Bologna, having maintained in a book which he published in the year 1516, that Aristotle did not hold the doctrine of the immortality of the soul, he created many enemies, who were not contented with writing against him, but endeavoured to draw down on his head the vengeance of the bishops and the inquisition. And though he professed, in a new publication, that his own sentiment was opposite to that of Aristotle, they still inveighed against him as the author of a dangerous position, which insinuated that the immortality of the soul could not be proved by the light of nature. Thus circumstanced, Pomponacius engaged his friend Javello to answer his treatise, as far as related to the point in question, without any critical severity of remark. With Javello's answer all parties declared themselves so well satisfied, that Pomponacius acknowledged that he had been betrayed into an error, and the inquisitors decreed that it should be annexed to all future editions of his work. After this Javello retired from his public employments, and devoted his whole time to the composition of philosophical and theological works. We have no information concerning the date of his death. He was the author of a treatise on "Christian Philosophy;" another on "Christian Politics;" and another on "Christian Œconomics;" and various other works, which were collected together, and published at Lyons, in three volumes folio, in the years 1567, 1574, 1580. They are represented to be works of considerable merit, particularly for the age in which they were written. *Moreri. Nouv. Dict. Hist.—M.*

JAUFFROY, STEPHEN, a French priest of the congregation of the Christian doctrine, was a native of Ollioules in the diocese of Toulon, and died in the year 1760, at what age we are not informed. His character is represented to have been very respectable, both on account of his extensive knowledge and his virtuous manners. He presented to the world a collection of "The Synodal Statutes published by the General Synod held at Mende, in 1738 and 1739,"

octavo ; and he drew up an account of "The Conferences at Mende," which appeared after his death, in 1761, 12mo. *Nouv. Dict. Hist.*—M.

JAY, GUY-MICHAAL-LE, a learned advocate of the parliament of Paris, who flourished in the seventeenth century. He was profoundly skilled in the Oriental languages, and formed the noble design, when the copies of the Polyglott of Antwerp were becoming scarce, of publishing a similar work, on a larger plan, and at his own expence. This design he was enabled to carry into execution, though with the ruin of his fortune. He might have been reimbursed his expences, however, and also received an ample compensation for his labours, if he would have permitted it to appear under the name of cardinal Richlieu, who was jealous of the reputation which cardinal Ximenes had acquired by patronising the famous Spanish Polyglott ; but M. le Jay chose to reserve to himself all the glory of the undertaking. Being now poor and a widower, he embraced the ecclesiastical life, and obtained the small deanery of Vézelay, in the Nivernois. The income arising from this benefice, and the inadequate sums which he received from the sale of some of the copies of his work, were his only means of subsistence till some years afterwards, when cardinal Mazarine made him a present of nineteen thousand livres. The king, likewise, as a reward of his zeal and disinterestedness, granted him letters of nobility, and a brevet of counsellor of state. He died in the year 1675, but at what age we are not informed. The Polyglott of M. le Jay is in ten very large folio volumes, which were published at different periods from 1628 to 1645. It is a beautiful work in point of typography, but is too bulky to be used with convenience. This edition of the Bible contains the Syriac and the Arabic versions, with their Latin translations, and the Hebrew Samaritan text of the Pentateuch, with the Samaritan translation of the same in Samaritan characters, which are not in the Polyglott of Ximenes. The prefaces, or prolegomena, however, to the different texts, and in particular to the Arabic and Syriac versions, leave the reader greatly at a loss for much information that was desirable concerning them ; which is partly to be attributed to the quarrels between the persons of whose assistance M. le Jay availed himself, as we have already mentioned in the life of Gabriel Sionita. It is a curious circumstance, that, notwithstanding all the labour and expence which M. le Jay had bestowed on this work, he should, in his general preface, make use of language, from which readers who concur with

him in opinion must pronounce his undertaking to have been at least entirely useless. For he there maintains, that of all the Bibles we ought at present to receive only the ancient Latin translation, which alone, he concludes, we ought to consult when we meet with any difficulties. If, as father Simon pertinently remarks, this was M. Jay's persuasion, he certainly was to blame in ruining himself by printing a Bible containing so many different texts : he ought only to have printed the vulgate edition, which, according to him, is the true original by which we ought to regulate the Hebrew text. The high price at which this work was offered for sale in England, induced Walton to form his scheme of publishing a Polyglott Bible, which though less beautiful, is more complete and commodious than our author's. *Moreri. Nouv. Dict. Hist. Simon's Crit. Hist. Old Test. Catal. Polyg. Bible.*—M.

IBAS, bishop of Edessa in the fifth century, and famous in ecclesiastical history on account of the opposite decisions concerning his orthodoxy, pronounced by the fourth and fifth general councils. He was a Syrian by nation, and appears to have been elected to the see of Edessa about the year 436. While he was a Presbyter of that church, he wrote a letter to one Maris, a Persian, concerning the council of Ephesus and the condemnation of Nestorius, in which he was thought, not without reason, to favour the Nestorian doctrine. In consequence of this, he was accused of that heresy, and his cause was referred to the judgment of John, bishop of Antioch ; but the prosecution was dropped, owing, not improbably, to the good management of that prelate, who was favourable to Ibas. Several years after he had been made bishop of Edessa, having for some reasons excommunicated four presbyters of his church, they revived against him the charge of Nestorianism, which they preferred before Domnus, who had succeeded John in the see of Antioch, and Flavianus, patriarch of Constantinople. In order to establish this charge, they accused him of pronouncing an anathema against Cyril, bishop of Alexandria, and branding him with heresy ; and of having said in one of his public discourses, "I do not envy Jesus Christ his divinity, since I can also become divine, as he is of the same nature with myself." Uranius bishop of Himeria, Photius bishop of Tyre, and Eustathius bishop of Berytus, were joined in a commission with Damascius the imperial prefect to take cognizance of this business. The matter was investigated in two synods held during the year 448, one at Tyre, and the other at Berytus, in which Ibas strenuously denied that he had made use of any

such expression concerning Christ, as his enemies pretended. With respect to the anathema which he had pronounced against Cyril, he reminded his judges that it had been delivered before the peace had taken place between the eastern bishops and that prelate, but maintained that since that time a perfect agreement had subsisted between them. After hearing both parties, the judges pronounced Ibas not guilty of the charge preferred against him. Notwithstanding this acquittal, in the following year he was again accused of Nestorianism before the council of Ephesus, which, from the violence and injustice of its proceedings, was called *the assembly of robbers*; and by them a decree of deposition, exile, and imprisonment, was passed against him. According to the testimony of Facundus bishop of Hermiana, he was from this time cruelly harassed, in being sent from one place of confinement to another, till in the year 451 the council of Chalcedon pronounced his sentiments orthodox, and decreed that he should be restored to the dignity of which he had been deprived. Several years after his death he was again condemned as a Nestorian, by the fifth general council which assembled at Constantinople in 553. His "Letter to Maris" is one of the pieces which composed the celebrated *Three Chapters*, already noticed by us under the article FACUNDUS, and in other places. For an account of the schisms to which the disputes about these Chapters gave rise, we refer to the ecclesiastical historians, and particularly to the last of our subjoined authorities. The above-mentioned "Letter of Ibas," is inserted in the fourth volume of the "Collect. Concil." in Greek and Latin. *Cave's Hist. Lit. vol. I. sub Sac. Nest. Dupin. Moreri. Mosh. Hist. Eccl. Sac. VI. cap. iii. par. ii.—M.*

IBBOT, BENJAMIN, an able and judicious divine of the church of England in the eighteenth century, was born at Beachamwell, in the county of Norfolk, of which place his father was rector, in the year 1680. After he had received the preparatory education of the grammar-school, in the year 1695 he was entered of Clare-hall, in the university of Cambridge, where he pursued his academical studies with commendable diligence and proficiency. Having been admitted to his degree of B.A. in 1699, in the following year he removed to Corpus-Christi college, and was made a scholar of that house. He commenced M.A. in 1703, and was elected into a Norfolk fellowship in 1706; but he resigned that situation in the following year, upon his being patronised by archbishop

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Tenison, who took him into his family in the capacity of his librarian, and soon afterwards made him his chaplain. In the year 1708, the archbishop collated Mr. Ibbot to the treasurership of the church of Wells; and he also presented him to the rectory of the united parishes of St. Vedast, Foster-lane, and St. Michael le Querne, in the city of London. In the years 1713 and 1714, he preached the course of sermons for the lecture founded by the hon. Robert Boyle, in consequence of the appointment of the archbishop, who was the sole surviving trustee. In the year 1716, Mr. Ibbot was appointed one of the chaplains in ordinary to king George I.; and when his majesty paid a visit to the university of Cambridge, in the following year, our author was created doctor of divinity by royal mandamus. Some time after this he was appointed assistant-preacher to the celebrated Dr. Samuel Clarke, and presented to the rectory of St. Paul's, Shadwell. His constitution, however, was too delicate to bear the fatigue which constant preaching at places so distant from one another occasioned; and it was sensibly undermined in the year 1724, when he was presented to a prebend in the collegiate church of St. Peter, in Westminster. Upon receiving this promotion he retired to Camberwell to try the benefit of a change of air; but his case soon appeared to be hopeless, and he prematurely fell a sacrifice to his assiduous application to his studies and professional duties, in 1725, when he was in the forty-fifth year of his age. After his death, his friend Dr. Clarke selected from his MSS. "Thirty Sermons on Practical Subjects," which were published for the benefit of his widow in 1726, in two volumes octavo; and in the following year, his "Course of Sermons preached at the Lecture founded by the Hon. Robert Boyle," was published in an octavo volume, in pursuance of his desire, expressed in his will. Both publications reflect credit on the author's abilities as a solid, judicious, and useful preacher; and his Boyle's lecture sermons deserve to be distinguished among the masterly replies of our English divines to Mr. Collins's "Discourse of Free-Thinking." Besides the above, he was the author of some single sermons published in his lifetime; and of a translation, but without his name, of Puffendorff's treatise "De Habitu Religionis Christianæ ad Vitam civilem," or, Of the Relation between the Church and the State, &c. 1719, octavo. *Memoirs prefixed to the two volumes of his Posthumous Sermons.—M.*

IBRAHIM, sultan of the Turks, succeeded his brother Amurath or Morad IV. in 1640, being

then in his twenty-third year. He had been kept in prison by his brother, who had more than once given an order for putting him to death, the execution of which had been prevented by his mother. Such was the terror impressed upon Ibrahim's mind, that when the great officers of state came to announce his succession to the empire, he barred the door of his dungeon against them, and could not be prevailed upon to admit them till the dead body of his brother was laid in his view. The change from such a condition to a despotic throne might have overwhelmed even a powerful mind: Ibrahim was naturally weak, and was totally uneducated; he therefore devolved all the cares of government upon his ministers, and devoted himself entirely to trifling amusements and the grossest voluptuousness. Of the public events of his reign, the first was the capture of Azof, the principal post of the Cosack pirates who infested the Black sea, by which measure their depredations were repressed, and the navigation rendered clear to Constantinople. The admission of some Maltese galleys with a Turkish prize into a port of Candia gave a pretext for a quarrel with the Venetians, to whom that island belonged, and preparations were secretly made to invade it. In 1645 a Turkish army made a descent upon the island, and took possession of Canea and Retimo. A variety of actions ensued, but the entire conquest of Candia did not take place till the next reign. Ibrahim, meantime, abandoned himself to that insatiable appetite for women which was the ruling propensity of his nature, and the empire was ransacked for objects to gratify his palled desires. Unfortunately for him, his notice was directed to a beautiful daughter of the Mufti; and upon her rejection of his proposal to take her for a wife, he caused her to be carried off from the bath, and enjoyed her by force. The injured father determined upon revenge, and made use of his sacred office, the only legal check to Turkish despotism, to procure it. An association was formed among the great men for the removal of the vizir, and the deposition of the sultan himself, and the mufti issued his fetfa or mandate citing him to appear at the divan. Ibrahim refused compliance; which occasioned a second fetfa, declaring him a kafr or infidel, and no longer capable of exercising authority. The Janizaries took the part of the head of the church, and the trembling sultan sought refuge in the arms of his mother. She promised the insurgents that her son should abdicate the throne: he was, in consequence, committed to prison, where the bow-string soon removed him from

further struggles. He died in 1649, leaving several sons, of whom three successively came to the throne.—*Mod. Univers. Hist.*—A.

IBRAHIM AL-SHIRAZI, a celebrated mussulman doctor who flourished at an unknown period, was a native of the city of Shiraz, the capital of the province of Fars, or Persia properly so called. He is also sometimes surnamed *Al Firouzabadi*, since his family was originally from Firouzabad, which is not far distant from Shiraz, and in the same province of Fars. He lived much in retirement, employed in study and devotional exercises, and sustains a high rank among the expounders of the mussulman law. He was the author of many works in Arabic, still extant and highly esteemed; one of the principal of which is entitled "*Almo Hab*," or, "The Good Man," which was commented upon by *Ibrahim Almesri*, a doctor of the sect of *Schaféi*. He was also the author of the "*Tanbih Filfekh*," or "An Exhortation to the Study of Jurisprudence;" and the "*Lamé*," or, "The Exemplar;" which is an illustration of the principal articles, or, as the Mahometans call them, the foundations of the law. He is also believed to have been the author of a work on the art of scholastic disputation, entitled "*Al-Nakth fil Kbelaf v Almaounat filgedel*," or "The Search after Truth." *D'Herbelot's Bibl. Orient.*—M.

IBRAHIM AL-MEROUZI, a very celebrated mussulman doctor who derived his surname from the city of Merou, in the province of Khorasan, of which he was a native. He was the author of many works in the Arabic language, which are greatly valued; and among others of a commentary on the "*Mozni*," consisting of an abridgment of mussulman law. He resided at Bagdat, where he was consulted as an oracle in matters of jurisprudence; and so high was his reputation, that one of the gates of that city, which was not far from his house, was called after his name *Darbe Al Merouzi*, or, the gate of Merouzi. He was of the *Schaféi* sect; and when he was advanced in life removed from Bagdat to Cairo in Egypt, where he died in the year of the Hegira 340, or 951 of the Christian æra. *D'Herbelot's Bibl. Orient.*—M.

IBRAHIM BEN IBRAHIM MEHERAN, surnamed *Esfaraini*, from his being a native of a small town of Khorasan, called Esfarain, dependent on the capital city of Nischabour. He was one of the most celebrated doctors of the sect of *Schaféi*, from whom the most learned characters in Khorosan and Irak professed to derive their doctrine. He was the author of numerous works; the principal of which is a controversial per-

formance, containing a defence of the musulman law against the objections of those unbelievers and atheists described by the Arabs under the title of *Melabedin*, or men without religion. *Abdalgafer*, a Persian author, makes frequent mention of him in "The Chronicle of Nischabour," and says, that the college in that city where he taught his opinions still bears his name. He died in the year 418 of the Hegira, or 1027 of the Christian æra.—*D'Herbelot's Bibl. Orient.*—M.

IDACIUS, or ITACIUS, an ancient chronicler, was a native of Lamego in Spain, and flourished in the fifth century. He was bishop of Chaves in Portugal, and lived under Valentinian III. and to the reign of Leo. He composed a Chronicle, beginning with the first year of Theodosius, where the Eusebian chronicle of Jerome ceases, and bringing it down to the 11th year of Leo, A.D. 467. To him also are attributed a table of Fasti Consulares, often published. Father Sirmond published the Chronicle and Fasti of Idacius, with notes, Paris, octavo, 1619. *Vossii Hist. Lat. Moreri.*—A.

JEANNIN, PETER, a very able and honest minister of state, born in 1540, was brought up to the law, and first acted in quality of an advocate in the parliament of Burgundy. He soon distinguished himself by his eloquence and force of argument, of which a singular anecdote is related. A rich citizen who heard him plead in a cause was so charmed with his talents, that he waited upon him with the intention of offering him his daughter in marriage, provided there was any parity of fortune. On questioning Jeannin concerning the nature and amount of his property, the advocate, pointing first to his head and then to the books on his table, "Here," said he, "is all my estate and all my goods." The states of Burgundy appointed him agent for the affairs of the province. In this situation he displayed his worth and humanity by resisting, with all his power, the order for perpetrating at Dijon the same horrid massacre of the Protestants, on St Bartholomew's-day, which took place at Paris and in other cities; protesting that it was impossible that the king could persist in such a cruel purpose: and a courier arrived a few days after to revoke it. This was the more meritorious in him, as he was a zealous Catholic; insomuch, that he was induced, by the zeal which the leaguers affected for religion and the good of the state, to join their party. Eventually this circumstance was highly serviceable to the kingdom: for being deputed by the duke of Mayenne to negotiate with Philip II. of Spain, the declared protector of the

league, he soon discovered that the real design of that prince in supporting the civil war in France was to gain possession of some of its best provinces. He therefore, on his return, exerted his influence with the duke to detach him from the Spaniards, and dispose him to acknowledge his lawful sovereign. After Mayenne had returned to his duty, Henry IV. was desirous to engage Jeannin in his service; and when the latter honestly objected that it was not fit that his majesty should prefer an old leaguer to so many persons of undeviating fidelity, Henry replied "that he who had been faithful to a duke would never be otherwise to a king." He conferred upon him the post of first-president of the parliament of Burgundy, with the intention that he should dispose of it to another, and devote himself solely to attendance in his council. From that time he was one of Henry's principal advisers and confidants, and was chosen for the management of the most delicate negotiations. He had a great share in effecting an agreement between the king of Spain and the United Provinces, and obtained the applause of both parties for his conduct. Henry having once discovered that a secret of state had been revealed, complained of it at the council-board, saying, at the same time, while he took the president Jeannin by the hand, "I answer for this good man; the rest of you must examine one another." After the death of that great king, Jeannin was entrusted by the queen-mother with the management of the greatest affairs, especially the administration of the finances; and the moderate fortune he left was a proof of his integrity in this department. He possessed an elevated mind, and knew his own value. When once asked by a prince who meant to disconcert him, whose son he was; he replied, "The son of my virtues." This respectable minister, who had witnessed the succession of seven kings to the throne of France, died in 1622, at the age of eighty-two. His "*Memoirs and Negotiations*" were published in 1659, folio, Paris; and in 1695, four volumes 12mo. They are accounted excellent guides for the management of important and difficult concerns, and were much studied by cardinal Richelieu. *Moreri. Nouv. Dict. Hist.*—A.

JEBB, JOHN, an eminent scholar, divine, and physician, was the eldest son of the rev. John Jebb, dean of Cashell, of a Nottinghamshire family. He was born at London in 1736, and received his early education in various schools in Ireland and England, of which the last was that of Chesterfield. In 1753 he was entered a pensioner of Trinity college, Dublin, which he quitted the next year for St. Peter's

college, Cambridge. He took there the degree of B.A. in 1757, and immediately engaged in the office of a private tutor, which, with his other studies, he pursued with singular diligence and assiduity. In 1760 he was admitted probationer-fellow of St. Peter's college, and in the ensuing year he proceeded to the degree of M.A. and was confirmed fellow. In 1762 he received deacon's orders, and in 1763 priest's orders, from Dr. Green, bishop of Lincoln. He was elected by the university to the rectory of Ovington in Norfolk in 1764, and in the same year married Ann, daughter of the rev. J. Torkington and of lady Dorothy Sherrard, with whom he passed his life in a perfect union of affection and sentiment. In conjunction with two friends, the rev. Robert Thorpe and the rev. George Wollaston, he published, in 1765, a work entitled "*Excerpta quædam e Newtoni Principiis Philosophiæ Naturalis, cum Notis variorum*," quarto, the value of which is testified by its general use at Cambridge in the course of academical education. It would be tedious and uninteresting to trace the steps of Mr. Jebb in his clerical removals, but his return to Cambridge in the end of 1766 was an important era in his life. He resumed his office of private tutor, read occasional lectures, acted repeatedly as moderator, and warmly interested himself in the concerns of the university. He began in November, 1768, a course of lectures on the Greek Testament; in which, as well as in other theological discussions, he expressed opinions which decidedly ranked him among those who were desirous of carrying the reformation of religion further than it had been left at the time of the settlement of the church. He also, by his conduct on occasions in which the university acted as a political body, with equal decision took the popular or opposition side; and his determination on these two leading points formed the grand principle of his public life till its final close. He became, in short, one of the most zealous, intrepid, and indefatigable supporters of civil and religious liberty, and of public reform, in the kingdom. In 1769 he was presented by William Adair, esq. to the vicarage of Flixton, near Bungay, and to the united rectories of Homersfield and St. Cross, two contiguous parishes; and was also nominated chaplain to his wife's relation, the earl of Harborough. From this time he divided his residence for some years between Bungay and Cambridge. His theological lectures having excited much obloquy against him, he printed a "*Short Account*" of them in 1770, which he re-edited with large additions in 1772. When a design was formed by some of the cler-

gy of applying to parliament for relief in the matter of ecclesiastical subscription, Mr. Jebb was early acquainted with it, and engaged in it with all the ardour of his character. He assisted in drawing up various papers on the business; and a series of letters on the subject, which he printed in the *Whitehall Evening Post*, under the signature of *Paulinus*, were published together in a pamphlet in 1772.

Another point in which he took a leading concern was the improvement of academical education in Cambridge, by means of annual examinations. For this purpose, in May, 1773, he offered a *grace* (as it is called), followed by three more. They were all rejected in the *caput*; in consequence of that opposition which his known principles excited in the university to all his plans. He, however, persisted in his efforts; and the narrative of the contests on this head would make a curious chapter in the academical history of that period. That he was finally defeated, will occasion no surprise in those who have attended to the spirit of establishments of every kind; but there is reason to believe that the discussions promoted by his several attempts were eventually instrumental in those improvements which have since taken place, so much to the credit and advantage of the university.

The direction which Mr. Jebb's theological opinions had taken was so adverse to the system of the church to which he belonged, that it was manifest one of his zeal and integrity could not permanently continue to officiate as one of its ministers. In proportion as compliances with its forms became more burthensome to him, he withdrew from its functions; and he finally sealed the victory of conscience over worldly interest, by the resignation of all his livings in September, 1775. His motives for this sacrifice were made public in a "*Short State of Reasons, &c.*" Whatever may be urged as an apology for those who, with similar opinions, pursue a different conduct, there is no doubt that the open, manly, and disinterested part will be rewarded with more general esteem; and the name of Jebb will be honourably recorded with those of the few who have joined him in giving the strongest proof of their exclusive attachment to truth (as they conceive it), which a man in this age and country can be called upon to exhibit. He remained at Cambridge some time longer, still occupying himself with his favourite schemes for the reformation of discipline; but finding a determined opposition, together with personal hostilities, which cut off his prospects of support from private tuition, he finally left the place in September, 1776.

He was now, at the age of forty, to look out for some new way of life; and by the advice of his relation sir Richard Jebb, a physician of eminence, he determined upon the medical profession. His general learning and habits of study rendered the acquisition of a new science no formidable task. Taking up his abode in the metropolis, he assiduously attended the lectures of medical teachers and the practice of the hospitals, and in 1777 he received a diploma of M.D. from St. Andrews and was admitted a licentiate of the London College. He did not commence practice till February, 1778, when he had completed two years of professional studies; and he still sought improvement from lectures and hospital cases. In November, 1778, he was elected a fellow of the Royal Society. It was still impossible for him to attend to his private interests to the exclusion of what he thought the public duties of society; and the political state of the country, at this time agitated by the American contest, was likely to rouse the zeal of every man who was accustomed to the discussion of topics connected with the general welfare. Opposition to the principles of the American war, and schemes for the reform of parliament, therefore took a powerful hold on Dr. Jebb's mind, and induced him to stand forward on many occasions as a speaker in assemblies for political purposes. It is needless to enter into the particulars of his efforts on these occasions, as the subjects have now ceased to interest; and though Dr. Jebb's public conduct was in the highest degree upright and consistent, yet he had too much warmth of temper, and too little worldly wisdom, to be proposed as a model in this respect. His character of a party-man was injurious to him professionally, as appeared in the failure of his attempts to obtain the place of a hospital-physician; yet he had many warm friends who were zealous to serve him, and his practice increased as long as his health permitted him to follow it regularly. A publication in 1782, relating "Select Cases of the Disorder commonly termed the Paralysis of the Lower Extremities; to which is added, a Case of Catalepsy;" testified the accuracy with which he contemplated diseases, and his fitness for those investigations which lead to the most effectual methods of cure. The practice of Mr. Pott in applying caustics to the tumour of the spine in the paralysis above mentioned, is that which Dr. Jebb's cases tend to support.

His own health, however, injured by fatigues and anxieties, began to give way soon after he became entrusted with the care of that of others.

His mind seems to have worn out his body, and he fell into a state of debility, from which nothing could raise him. Retaining his faculties and his benevolent feelings, he gradually sunk under his indisposition, and expired on March 2, 1786, in the fifty-first year of his age. His works were published collectively, in three volumes large octavo, 1787. They consist of his "Plan of Theological Lectures," and a "Harmony of the Gospels;" of letters on the subject of subscription; of sermons and theological tracts; of papers relative to the state of public education at Cambridge; of medical cases; and of political and miscellaneous papers.—*Memoirs of his Life*, by John Disney, D.D. are prefixed, from which the preceding account is extracted.—A.

JEBB, SAMUEL, M.D. a man of learning, and editor of several works, was a native of Nottingham. He became a member of Peter-house, Cambridge, and, imbibing the sentiments of the non-jurors, accepted the office of librarian to Jeremy Collier. While at Peter-house he printed a translation of "Martin's Answers to Emlyn," 1718; and in the following year published an edition of "S. Justini Martyris Dialogus cum Tryphone," Gr. Lat. octavo, London. On leaving the university, he married the daughter of an eminent apothecary in London, from whom he took instructions in pharmacy. He, however, continued his literary pursuits; and was the editor, in 1722, of a periodical work entitled "Bibliotheca Literaria," which only reached ten numbers, though enriched with the contributions of several eminent scholars. The other works which he sent into the world as editor were: "De Vita & Rebus gestis Mariæ Scotorum Reginae," octavo, 1725; a compilation from original records and authors of credit: "Aristidis Orationes, cum Notis," two volumes quarto, Oxon. 1728; a valuable edition of this Greek orator: "Joannis Caii Britannici de Canibus Britannicis, de variorum Animalium & Stirpium, &c. de Libris propriis, de Pronunciatione Græcæ & Latinæ Linguae," octavo, 1729 (see article CAIUS); "Baconi Opus Majus," folio, 1733; "Hodii Lib. II, de Græcis illustribus, &c." octavo, 1742; to this he prefixed a Latin dissertation on the author's life and writings. Mr. Jebb, at what period we do not learn, took the degree of M.D. and settled at Stratford, Essex, where he continued to practise till late in life. He finally retired with a moderate fortune into Derbyshire, where he died in 1772. One of his sons was sir Richard Jebb, M.D. mentioned in the preceding article. *Nichols's Anecd. of Bowyer*.—A.

JEFFERY, THOMAS, an English Protestant

dissenting divine, memorable for his excellent defences of Christianity, was the son of a respectable merchant at Exeter, in Devonshire, where he was born at the close of the seventeenth or the beginning of the eighteenth century. He received his academical education in the seminary under the care of the elder Mr. Joseph Hallet, and after he had finished his studies, preached for some time in connection with his worthy tutor. In the year 1726 he settled at Little-Baddow, in Essex; but did not continue there longer than till the year 1728, when he returned to his native city. At this time, by the publications mentioned below, he had afforded evidence of talents and diligence in study which would have reflected credit on advanced age, and were wonderful in a young man. Great expectations were consequently formed of the advantages which the world would derive from his future labours; but they were unhappily frustrated by his premature death, which appears to have taken place soon after his return to Exeter. "He was a young gentleman of strong intellect and deep reflection, devoted to the investigation of religious truth, and the study of the Scriptures; so absorbed in application and thought as sometimes to go a whole day without the usual meals, and without recollecting that abstinence to which was owing the languor and exhausted spirits he felt in the evening. He had an expanded, liberal, and candid mind." His publications met with the approbation and applause of the learned and judicious, and even extorted high encomiums from Mr. Anthony Collins, against whose works they were principally directed. They are entitled, "The true Grounds and Reasons of the Christian Religion, in Opposition to the false ones, set forth in a late Book, entitled, '[The Grounds, &c.]" 1725, octavo; "A Review of the Controversy between the Author of a Discourse of the 'Grounds and Reasons of the Christian Religion,' and his Adversaries," 1725, octavo; "Christianity the Perfection of all Religion, natural and revealed, wherein some of the principal Prophecies relating to the Messiah in the Old Testament are shewn to belong to him in the literal Sense, in Opposition to the Attempts of the literal Scheme," 1728, octavo; and a sermon, entitled, "The Divinity of Christ proved from Holy Scripture," 1726, octavo. Dr. Kennicott, who was an excellent judge of whatever relates to the question concerning the predictions of the Old Testament, highly approved of our author's answers to Collins; and Dr. Doddridge, who repeatedly refers to and quotes him in his

"Family Expositor," speaks of him as having treated the subject of prophecy, and the application of it in the New Testament, more studiously, perhaps, than any one since the time when Eusebius wrote his "Demonstratio Evangelica." *Dr. Toulmin's Communication to the Monthly Magazine, March, 1803.*—M.

JEHOAHAZ, king of Israel, was the son of Jehu, and succeeded his father at the period when Hazael king of Syria had subjugated that part of the kingdom of Israel which was beyond Jordan. As Jehoahaz was a man of might, he courageously disputed the further progress of the conqueror; but, since the severe punishments which had been inflicted upon his country had not the effect of reclaiming him from that idolatry which proved the ruin of the house of Jeroboam and many of his successors, Providence did not favour his enterprises. In repeated unsuccessful engagements against the Syrians, his strength was so much reduced, that he had remaining only fifty horse, ten chariots, and ten thousand foot, and was obliged to submit to the cruel exaction and oppressions of his chastising foe. At length, his son Jehoash, or Joash, whom he associated with himself in the sovereignty, became the instrument of emancipating his country; but it is not certain that this favourable change took place during the lifetime of Jehoahaz. This prince died, after a reign of seventeen years, in the year 839 B.C. *2d Book of Kings, xiii. 1. &c. Blair's Chron. Tables.*—M.

JEHOAHAZ, the son and successor of Josiah, king of Judah, gave early proofs that he intended to reign as wickedly as some of his predecessors had done; on which account the prophet Jeremiah expostulated with him, exhorted him to repentance and reformation, declaring that if the king persisted in his impieties, he should be carried into captivity, and die in a strange land. As the prophet's remonstrances were disregarded by the king, when he was only in the third month of his reign he was deposed by Pharaoh Necho, king of Egypt, who carried him away captive into that country, where he died. He was deprived of his crown in the year 608 B.C. *2d Book of Kings, xxiii. 31. &c. Jeremiah xxii. 1. &c. Blair's Chron. Tables.*—M.

JEHOASH, see JOASH.

JEHOIACHIN, king of Judah, called also JECHONIAH, and by way of contempt CONIAH, was the son of Jehoiakim, and upon his father's death succeeded to the crown, when he was but eighteen years of age. Whether he had assumed the regal dignity without Nebuchadnezzar

zar's permission, or had expressed an intention of shaking off his yoke, we are not informed; but that monarch was his determined enemy. The sacred text says, that "he did that which was evil in the sight of the Lord, according to all that his father had done." His career of wickedness, however, was but of very short duration: for before he had reigned three months Nebuchadnezzar advanced with his army against Jerusalem, and laid siege to it. Jehoiachin does not seem to have been in a capacity to make any resistance, and therefore came out of the city and threw himself on the monarch's mercy, accompanied by his mother, and his whole court; but they found him inexorably resentful against them, and were all sent away captives to Babylon, and died there, as Jeremiah had foretold. On this occasion Nebuchadnezzar ransacked Jerusalem and the whole kingdom of Judea a second time, and carried into captivity the most famous men for valour or wisdom, and the most expert artificers, leaving behind scarcely any but the very common people, to cultivate the land. *2 Kings xxiv.—M.*

JEHOIAKIM, king of Judah, was the son of Josiah, and originally called **ELIAKIM**. Upon the deposition of his brother Jehoahaz, Pharaoh Necho raised him to the throne, changing his name into that of Jehoiakim, and imposing on him a yearly tribute. Notwithstanding the punishment which his brother's impieties had drawn down on his head, he did not take warning from the awful example, but imitated and surpassed him in wickedness, and was closely followed by the Jewish people. On this account Jeremiah was directed by God to denounce his severe judgments against them, unless they repented. This he did in the court of the Temple, at the feast of tabernacles, and, among other things, threatened them with the destruction of the city and Temple. The fury of the king and people would have sacrificed the prophet on this occasion, had not the nobles, and other persons of influence, found means to protect him. When the prophet was afterwards shut up in prison, and had commissioned Baruch, who was his scribe, to write down his predictions of the destruction of Jerusalem, and of the Temple, and also of the Babylonish captivity under Nebuchadnezzar, which Baruch was ordered to read to the people who were assembled in the Temple upon some solemn fast, Jehoiakim's ministers seized the roll in which they were contained, and brought it to the king. Instead of being seriously affected by the dreadful denunciations, the profligate prince cut the roll in pieces

and threw it into the fire, and would have wreaked his vengeance on Jeremiah and his messenger, had they not been kept out of his reach. Besides the practice of idolatry, and a contempt of God's worship, Jehoiakim was guilty of the most oppressive tyranny, in a variety of forms, of rapine, cruelty, and bloodshed; on account of which Jeremiah predicted that he should be given up into the hands of his most dreaded enemy Nebuchadnezzar, and die unpitied and unlamented, and that his carcase should rot upon the ground. In the fourth year of his reign this prediction was begun to be accomplished, when Nebuchadnezzar marched against Jerusalem, and took it, rifling the Temple of its most precious furniture, and the royal palace of its most beautiful young princes to be made eunuchs in his own court, according to Isaiah's prophecy to Hezekiah, and also carrying away the choicest youths of the city into captivity to Babylon. Jehoiakim himself was at first put into bonds, and designed to be sent away with the rest; but the conqueror was afterwards induced to accept of his homage as his vassal, and, upon the promise of a yearly tribute, to leave him as his viceroy over the kingdom. After a subjection of three years, while Nebuchadnezzar was taken up with other conquests, Jehoiakim ventured to rebel against him, and for about three years continued to withhold the annual tribute. This conduct so highly exasperated Nebuchadnezzar, that he sent a powerful army into Judea, which laid waste the whole kingdom, carried away a multitude of prisoners, put Jehoiakim to death, and dragged his carcase out of the city gates, where it was left unburied, according to Jeremiah's prediction. His death took place in the eleventh year of his reign, or 598 B.C. *2 Kings xxiii. xxiv. 2 Chron. xxxvi. Jerem. xxvi. xxxvi. Anc. Univers. Hist. vol. IV. b. i. ch. vii. sect. viii.—M.*

JEHORAM, see **JORAM**.

JEHOSHAPHAT, king of Judah, was the son of Asa, whom he succeeded at the age of thirty-five, in the year 914 B.C. He was an excellent and pious prince, and distinguished for the extraordinary zeal and activity which he displayed in rooting out idolatry, and promoting the pure worship of God throughout his kingdom. He commenced his reign with destroying all the monuments of superstition, and groves consecrated to the impure rights of idol worship, which his father had not been able to demolish; and, in the third year of it, he sent some of the chief officers of his court, attended by a sufficient number of priests and Levites, with copies of the law of Moses, to instruct

the people in every part of his kingdom. These pious labours were productive of the greatest prosperity, both to himself and his people. He also fortified all the considerable cities in the land, and put garrisons into them, and could call out into the field more numerous armies than any of his predecessors, amounting to above eleven hundred thousand fighting men. As he was thus powerful, none of the enemies of Judah ventured to molest him; the Philistines and Arabians paid him tribute; and his wealth increased in proportion to his power. While he was in these flourishing circumstances, he was so imprudent as to contract affinity with Ahab, king of Israel, by suffering his son Joram so marry Athaliah the daughter of that idolatrous prince, who afterwards proved the cause of great mischiefs to Judah. Three years after this event, Jehoshaphat paid a visit to Ahab at Samaria, who entertained him and his attendants with the greatest splendour, and persuaded him to become his ally in an expedition which he had projected for the re-capture of Ramoth-Gilead from the Syrians. Before they set out on it, however, Jehoshaphat desired that the prophets who were in Israel might be consulted, whether God approved of their design, and would give them success in it. Upon this Ahab immediately collected together four hundred of his prophets, who, upon their being asked by him "Shall I go up against Ramoth-Gilead to battle, or shall I forbear?" all joined in assuring him that he should succeed in his enterprise. When Jehoshaphat requested that if there was any other prophet of the Lord, he also might be sent for and consulted, Ahab replied that there was indeed such a person, named Micaiah, whom he hated, because he always predicted evil, and never good, concerning him. However, out of complaisance to Jehoshaphat, he ordered him to be sent for; and Micaiah, in answer to the same question which had been put to the other prophets, at first replied that the expedition could not fail of success. There was something, notwithstanding, in the manner in which he spake, that led Ahab to suspect that he had not delivered his serious opinion, and he therefore solemnly adjured him to tell him the truth in the name of God. Upon this Micaiah informed the king, that if he marched to attack the Syrians he would certainly lose the day, and his life; and that God has suffered his prophets to be possessed with a spirit of delusion, that he might go and meet his death where he expected a victory. Regardless of this prophet's declaration, the infatuated Ahab ad-

vanced to battle and was killed, as we have already mentioned in our account of his life; and Jehoshaphat, who was too easily persuaded to accompany him, narrowly escaped the same fate. Upon his return towards Jerusalem, he was met by the prophet Jehu, who severely reproved him for having entered into a confederacy with the idolatrous Ahab; and the king, becoming sensible of his error, endeavoured to retrieve it, by an assiduous application to such measures of government as might promote the interests of true religion, and contribute to the happiness of his subjects. In subserviency to these grand objects, he made a progress through his dominions, diligently examining how the priests instructed the people and the judges and magistrates exercised their offices, and zealously exhorting them every where to the faithful discharge of their duties. Towards the latter end of this good king's reign, the kingdom of Judah was unexpectedly invaded by an immense army of Ammonites, Moabites, and a mixed multitude of other nations, concerning whose hostile designs and movements Jehoshaphat did not receive any information before they had approached within thirty-six miles of his capital. In this emergency the pious king proclaimed a solemn fast, and went at the head of his people who were assembled at Jerusalem, to the Temple, to implore the Divine assistance. Here he was assured by a prophet, that God would speedily deliver him from those invaders in so extraordinary a manner, that he should have nothing to do but to seize upon their spoil. This assurance was verified on the following morning, when Jehoshaphat, as the prophet directed, advanced towards his enemies with a small army, whom he encouraged, as they went on, to rely wholly upon God. Upon their arrival within sight of the hostile camp, they found that the confederates had become the instruments of their own destruction: for, falling into confusion among themselves, and one nation mistaking the other for enemies, they were seized with a frenzy which led them furiously to slaughter one another, each party imagining that they were destroying the Jews, till they were all cut off by their own swords. After this signal interposition of Providence in their favour, Jehoshaphat and his army employed themselves for three days in collecting the richest of the spoils which they found amongst the slain, and on the fourth day united with the whole body of the people in a solemn thanksgiving to God for their deliverance. Jehoshaphat spent the rest of his days in peace, and died in the sixtieth year of his age, or in

the year 889 B.C. He had reigned over Judah twenty-five years. 1 *Kings* xxii. 2 *Chron.* xvii.—xxi. *Anc. Univers. Hist.* vol. IV. b. i. ch. vii. sect. viii. *Blair's Chron. Tab.*—M.

JEHU, king of Israel, and the instrument selected by God to exterminate the idolatrous house of Ahab and the worshippers of Baal, commenced his reign in the year 884 B.C. He was a general in the service of Joram, the son and successor of Ahab, and appears to have been left by that prince commander-in-chief of his army at Ramoth-Gilead, when he retired to Jezreel to be cured of the wounds which he had received in battle against the Syrians. Soon after the departure of Joram, the prophet Elisha sent one of the sons of the prophets to Ramoth-Gilead, with instructions privately to anoint Jehu king of Israel. This messenger upon his arrival found Jehu sitting in council with the principal officers of the army, and demanded a private audience with him. When they were by themselves, the prophet informed Jehu that God had chosen him to be king over Israel, and to be the executioner of the Divine vengeance against the whole race of Ahab, whom he was to put to the sword, and not to spare the impious Jezabel, whose carcase should shortly be devoured by dogs. The prophet then poured upon Jehu's head a box of oil, with which he had been furnished by Elisha, and immediately opened the door and fled, to avoid any danger to which he might be exposed by the discovery of his business. When Jehu returned to the officers, they asked him what was the purport of that mad man's message; since they knew by the peculiarity of his dress and manner that he belonged to the school of the prophets, and suspected that his business was of an extraordinary nature. No sooner were they informed of the prophet's errand, than they immediately acknowledged Jehu for their king, and proclaimed him in the usual form, with the sound of the trumpet. After having taken the necessary precautions to prevent any person from quitting Ramoth-Gilead, for the purpose of conveying information of what had taken place to Jezreel, Jehu set out for that city with all speed, at the head of a body of troops. When he was at no great distance from Jezreel, he was seen by the watchman in the nearest tower, who gave notice of the approach of armed men. Upon this Joram sent out successively two horsemen to enquire whether they came peaceably or not, both of whom were detained by Jehu, who was now known by the watchman from the fierceness of his driving. When these circumstances

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were mentioned to the king, he gave notice of them to Ahaziah king of Judah, who was come to visit him, and they both went out in their chariots to meet Jehu. When they came within hearing, Joram called out "Is it peace, Jehu?" and upon the latter's immediately upbraiding him with his and his mother Jezabel's murders and idolatries, and assuming a hostile posture, Joram cried out to Ahaziah that they were betrayed. Before, however, he could turn his chariot and escape, Jehu pierced his heart with an arrow, and ordered his body to be thrown into Naboth's field, there to be devoured, according to the prediction of Elijah to his father Ahab. Jehu also ordered a party after Ahaziah, who endeavoured by flight to avoid the fate of Joram, but was mortally wounded by his pursuers. In the mean time he marched towards the royal palace of Jezreel, where the queen mother Jezabel, expecting, probably, that her sex would prove her security, was prepared haughtily to reproach him for conspiring against and killing his sovereign. She was looking out of a window when Jehu entered the palace, and she cried out to him, "Had Zimri peace, who slew his master?" thereby intimating that he must not expect a more fortunate issue to his rebellion, than had been the lot of his predecessor Zimri, who by the murder of Elah had obtained the possession of the crown for seven days only, and then miserably perished. Without giving her any answer, Jehu ordered some eunuchs who attended upon her to throw her out of the window, and she was soon trampled to death by the horses of his retinue.

In the next place Jehu took measures for cutting off seventy sons, or male descendants, of Ahab, who resided at Samaria. With this view he addressed letters to the magistrates of that city, and the chief noblemen of the kingdom who had fled thither for safety, in which he challenged them to raise the bravest of Ahab's sons to the throne, and like men of spirit to come forwards in support of his claim. Jehu's successful valour, however, had inspired them with such terror, that they not only deserted the cause of those princes, but signified their readiness to obey his commands, whatever they might be. Upon this he sent them an order to put all the young princes to death, and to bring him their heads in baskets by the next day; which was punctually complied with. Afterwards Jehu put to the sword all the kinsmen, counsellors, and priests of Ahab, and the other instruments and abettors of his crimes who were in Jezreel, and then set out for

Samaria, to prosecute the same work in that city. On his road thither, he met with forty-two princes of the house of Judah, who were ignorant of the events which had just taken place, and were proceeding to pay a visit to the princes of the house of Israel; and, as they were related to the house of Ahab by the mother's side, he put them all to death on the spot. At Samaria, Jehu rooted out every remaining branch of Ahab's family; and then devised a scheme for collecting together all the worshippers of Baal throughout the kingdom, that he might exterminate them at once. For this purpose he pretended to a much greater zeal for that deity than any of his predecessors had shewn, and proclaimed a solemn festival to be observed in its honour. He then sent messengers to every part of the kingdom, to summon all the priests, prophets, and worshippers of Baal, to be present at that festival, on pain of death. When on the appointed day they were all assembled together in the temple of that deity, and had commenced their idolatrous rites, Jehu commanded a body of men whom he had prepared for the purpose to go in, and to put them all to the sword without sparing an individual. Afterwards he demolished all the idols and ornaments consecrated to the worship of Baal, burning them before the temple, which building he razed to the ground, and turned the spot on which it had stood into a common jakes. He pursued similar measures wherever any temples or altars were erected in honour of that deity, throughout the whole kingdom, till he had entirely cleared it of all memorials of such an abominable superstition. The zeal and diligence which he had thus displayed in executing the Divine vengeance on the impious house of Ahab, and in abolishing the worship of Baal, met with such acceptance from the Divine Being, that a prophet was commissioned to assure Jehu, that the kingdom of Israel should remain in his posterity till the fourth generation. It would have been happy for him and his people, if this promise had engaged him "to walk in the law of the Lord God of Israel with all his heart;" but false policy prevailed in his mind over a pure regard to the interests of religion, and induced him to continue the old idolatry of worshipping the golden calves of Dan and Bethel. On this account God was pleased to make use of Hazael, king of Syria, as his instrument to punish Jehu and the Israelites, who subjugated that part of the kingdom which was beyond Jordan, committing wherever he came the greatest devastations and most in-

human barbarities, as we have already seen in his life. Jehu died in the twenty-eighth year of his reign, or B.C. 856. *2 Kings ix. x. Anc. Univers. Hist. vol. IV. b. i. ch. viii. sect. viii.—M.*

JENKIN, ROBERT, a learned divine of the church of England in the seventeenth, and the former part of the eighteenth, century, was a native of Minster, in the Isle of Thanet in Kent, where he was born in the year 1656. He received his classical education in King's school, at Canterbury; whence he was sent to the university of Cambridge when he was about eighteen years of age, and entered a sizar at St. John's college. In the year 1680 he was elected a fellow of that society; and five years afterwards he was appointed chaplain to Dr. Lake, upon the translation of that prelate from the see of Bristol to that of Chichester. In 1688 his patron collated him to the precentorship of his cathedral church; but upon his refusal to take the oaths at the revolution, he was obliged to resign that preferment, when he retired to his fellowship. In this situation, as from his standing he must have been admitted to the degree of bachelor of divinity before the Revolution, he was not under any necessity of taking the oaths, unless the bishop of Ely, the visitor, insisted on it; and he, by the statutes of the college, was not to visit, unless called in by a majority of the fellows. Others of the fellows, who were similarly circumstanced with Mr. Jenkin, and of similar political sentiments, retained their stations likewise, under these provisions in the constitution of the college. We are not informed at what periods our author was admitted to his different degrees in the university; but he was doctor of divinity when he was elected master of his college, in the year 1711, and he was at the same time appointed lady Margaret's professor of divinity. Upon the accession of king George I. an act was passed, obliging all those who held any post of five pounds a year, to take the abjuration oath. On this occasion Dr. Jenkin appears to have surmounted his former scruples, as far as related to himself; but he suffered much uneasiness in being compelled to eject those fellows of his college who would not comply. This preyed upon his spirits, till he sunk by degrees into childishness. In this condition he was removed to his elder brother's house, at South-Rington in Norfolk, where he died in 1727, in the seventieth year of his age. He was the author of "An historical Examination of the Authority of General Councils, shewing the false Dealing which

hath been used in the publishing of them," &c. 1688, quarto; a valuable work on "The Reasonableness and Certainty of the Christian Religion," in two volumes octavo, of which the fifth edition appeared in 1721; "Defensio S. Augustini adversus Joannis Phereponi in ejus Opera Animadversiones," 1707, octavo, written against M. le Clerc, whom the author accuses of treating the fathers, and especially St. Augustine, with unjust severity; "Remarks on some Books lately published, viz. M. Basnage's History of the Jews: Mr. Whiston's eight Sermons: Mr. Locke's Paraphrase and Notes upon St. Paul's Epistles: and M. Le Clerc's Bibliotheque Choisie," 1709, octavo; a translation from the French of Tillemont's "Life of Apollonius Tyanæus," &c. *Gen. Dict. Nichols's Anec. of Bowyer.*—M.

JENKINS, sir LEOLINE, a civilian and statesman, was born in 1623, at Llantrisant in Glamorganshire, of which place his father was an honest yeoman or small farmer. After a school education at Cowbridge, he was entered of Jesus college, Oxford, where he continued till after the king's death in 1648. Upon that event he retired into his native country, and was employed in the tuition of the eldest son of sir John Aubrey, and of other young men of family in those parts attached to the episcopal church. He removed with his pupils to a house in Oxford, where he continued till, falling under the suspicion of the ruling powers, he found it advisable to go abroad. During three years he led his pupils through a course of study and travel upon the continent; and returning in 1658, lived in retirement till the Restoration. In 1661 he was chosen principal of Jesus college, which post he held till 1673. In the mean time he followed the practice of the civil law, for which purpose he removed to London in 1663, and was admitted an advocate of the court of Arches. He rose successively to the posts of judge of the Admiralty, and judge of the Prerogative court of Canterbury, and in 1669 was sent by the king to France as one of the commissioners for recovering the effects of the queen-mother Henrietta, lately dead in that country. He was knighted for his services on this occasion, and thenceforth was regarded as a political character. He entered the house of commons in 1671, as representative for Hythe. In 1673 he was appointed one of the ambassadors plenipotentiary for concluding a treaty at Cologne, between England and France on the one side, and Spain, Holland, and the empire, on the other. This negotiation proving fruitless, a mediatory commission for a general

peace was opened at Nimeguen in 1675 by lord Berkeley, sir Leoline Jenkins, and sir William Temple, in which the two latter were a long time engaged. The character of each, and the respective parts they sustained, are well represented in Temple's Memoirs. "The evenings were spent in dancing and play, or careless and easy suppers or collations. In these entertainments, as I seldom failed of making a part, and my colleague never had any, so it gave occasion for a good word (*bon mot*) that passed upon it, That the mediation was always on foot to do its business; for I used to go to bed and rise late, while my colleague was a bed by eight and up by four; and to say truth, two more different men were never joined in one commission, nor agreed better in it." He elsewhere says of sir Leoline, that "he had ever so much distrust of his own judgment, that though he had the most great desire that could be to do well, yet he many times could not resolve how to go about it; and was often as much perplexed about the little punctilios of visit and ceremony, that were left to busy that embassy, as if greater affairs had still attended it." St. Didier, in his account of these negotiations, has given Jenkins the character of being "decent, civil, equitable, just in his sentiments, attached to his religion, possessed of much valuable knowledge, and a good mediator." Sir Leoline has sufficiently proved his great diligence and application in public affairs by the two volumes folio of his "Letters" published by William Wynne, esquire. On his return from Nimeguen, in 1679, he received the king's full approbation of his services, and was soon after chosen member for the university of Oxford. In parliament he strenuously opposed the exclusion bill; and so well satisfied the court, that in 1780 he was made a privy-counsellor and secretary of state. In this office he shewed himself a great friend to form and precedent; and though by principle sufficiently inclined to favour the prerogative, yet he sometimes opposed violent and irregular measures. He resigned his place for a valuable consideration in 1684, and went into retirement. On the accession of James II. he seemed inclined to return to public life, but falling into an indisposition, he died in September, 1685. He was never married, and left his property to charitable uses: to Jesus college his benefactions were so great as to give him the credit of being a second founder. Bishop Burnet, though of an opposite party to sir Leoline Jenkins, seems not to have deviated from truth in characterising him. "He was a

man of an exemplary life, and considerably learned; but he was dull and slow: he was suspected of leaning to Popery, but very unjustly; but he was set on every punctilio of the church of England to superstition, was a great assertor of the divine right of monarchy, and was for carrying the prerogative high. He neither spoke nor writ well." That he was indeed a very mean orator sufficiently appears from some passages of his speeches quoted in the *Biogr. Brit.* especially one concerning the *gravity* becoming great assemblies, in which the idea is repeated so as to be perfectly ludicrous. *Biog. Britan.*—A.

JENNINGS, DAVID, a learned English non-conformist divine and eminent tutor in the seventeenth century, was the son of the reverend John Jennings who had been ejected from the rectory of Hartley-Wasphill in Hampshire under the act of uniformity, and born at Kibworth in Leicestershire, in the year 1691. He was instructed in grammar learning at the free-school in his native place; and about the year 1709, was sent to pursue a course of academical studies in a seminary at London, then under the care of the reverend Dr. Chauncey. He finished those studies under the reverend Dr. Ridgley, and the learned Mr. John Eames, and preached his first sermon in the year 1714. In the following year he was appointed one of the preachers at an evening lecture then carried on at Rotherhithe; and in 1716 was chosen assistant to the reverend Mr. Foxon, pastor of the congregation at Haberdashers'-hall. Two years after this he accepted of an invitation to become pastor to the congregational, or independent church in Old Gravel-lane, Wapping, with which he maintained that relation during forty-four years, equally useful and respected. Within less than a year after he had entered on this charge, Mr. Jennings was furnished with an opportunity of giving a public and laudable testimony of his reverence for the authority, and his regard to the rights of conscience, which was worthy of an immediate descendant from a confessor in that glorious cause. For his name is to be found among those of other ornaments to the dissenting interest in that day, who refused to comply with the requisition brought forwards by many of their brethren at Salters'-hall, in 1719, when the controversy concerning the doctrine of the Trinity was warmly agitated, to sign the first article of the church of England, and the fifth and sixth answers in the Assembly's Catechism. After Mr. Jennings had been settled at Gravel-lane about twelve years, he published a small

volume of sermons addressed to young people on New-year's-days, entitled, "The Beauty and Benefit of early Piety, &c." 1730, 12mo, which had proved highly acceptable from the pulpit, and were so favourably received from the press, that they passed through, at least, four editions. In the year 1733, our author was invited by Mr. Coward to be one of the preachers of a course of sermons on the principal heads of the Christian religion, at Berry-street, in connection with Dr. Watts, Dr. Guyse, Mr. Neal, and others. These Sermons were published in 1735, in two volumes octavo, and our author's proportion of them does not constitute the least valuable part of the work. In the year 1736, Mr. Jennings published a translation of professor Augustus Herman Francke's Letter to a Friend, "concerning the most useful way of preaching;" to which is prefixed a history of the professor's extraordinary exertions in the cause of humanity and good morals, of which we have given an account in his life. This translation was accompanied with a new edition of two discourses by the author's brother, the reverend Mr. John Jennings; the first, "of preaching Christ;" the second, "of particular and experimental preaching." They were originally prepared for academical lectures, and delivered by the author to some pupils who were educated by him for the Christian ministry. They were first printed in 1723, and were so much esteemed, as to be recommended by two bishops at their visitations of their clergy. A large edition of them was printed in Scotland, and professor Francke procured them to be translated into the German and Dutch languages.

Mr. Jennings's next publication was a sermon preached to the societies for the reformation of manners, in 1737; and he afterwards printed several single sermons, and an ordination charge, for the subjects and dates of which we must refer to our authority. In the year 1740, he entered the lists against Dr. John Taylor, of Norwich, in the controversy concerning the doctrine of original sin. His treatise was anonymous, and entitled, "A Vindication of the Scripture Doctrine of original Sin, from Mr. Taylor's free and candid Examination of it," octavo. In his remarks on this piece, Dr. Taylor complains, not without reason, of the heavy charges or insinuations against him contained in it, which do not reflect credit on the author's liberality and candour. How far the latter "faces the argument," besides playing "at a distance with some criticism or other, upon which, whether just or not, it doth not

depend," we shall not undertake to determine. It deserves to be recorded, however, to the honour of both these gentlemen, that their hostility on doctrinal points did not prove any obstruction to their friendly and respectful intercourse with each other. In the year 1743, Mr. Jennings was chosen a trustee of Mr. Coward's charities, and also one of his lecturers at little St. Helen's. During the following year he published, "An Abridgment of the Life of the late reverend and learned Dr. Cotton Mather, of Boston, in New England, taken from the Account of him published by his Son the Reverend Mr. Samuel Mather," &c.; which was drawn up at the suggestion and desire of Dr. Watts, and introduced to the world with a commendatory preface from his pen. In the same year Mr. Jennings entered on a new and important sphere of usefulness, which he filled to his death, with great reputation to himself, and no less advantage to the interests of literature and religion: that was the office of divinity tutor in the academy then chiefly supported by Mr. Coward's funds, to which he was appointed on the death of Mr. Eames. For this department our author was admirably qualified, both by his natural endowments and the furniture of his mind. He possessed a strong constitution, quickness of apprehension, an acute judgment, a lively imagination, and a happy memory. His learning was extensive, and his knowledge general. Besides an intimate acquaintance with the Scriptures, which he had critically studied in their original languages, the different theological systems, ecclesiastical history, and Jewish antiquities; there were few branches of science, or of arts and manufactures, concerning which he was wholly unacquainted. As he was indefatigable in pursuing every study in which he engaged, and it was his delight to fill up all the duties of his station; when he undertook the character of a tutor, he entered upon it with a vigorous application, and for several years went through a constant series of laborious studies. These were greatly facilitated by early rising, method, and punctuality; and the fatigue attending them was judiciously relieved by intervals of daily exercise and amusement, at the turner's wheel, and with the carpenter's plane, in the use of which he was ingenious, neat, and active. His heart was so wholly engaged in his academical employment, that nothing ever diverted him from his daily attendance in the lecture room, in which he was exact and regular at the time fixed, almost to a minute. His method of communicating instruction to his

pupils was easy and familiar; his general deportment towards them affable and friendly; and he often rendered them particular kind services. Though sometimes at the lecture room, in the morning, he had been betrayed into expressions of warm displeasure against individuals, he would receive them in his parlour in the afternoon, with all the courteousness of the gentleman, without adverting to any thing that had passed. It is to be lamented that, in particular instances, his conduct could not be reconciled with true liberality, nor consistency. He who, at the beginning of life, had ranked with the advocates for religious liberty in opposition to human impositions, was afterwards, at times, transported by an attachment to his own views on controversial points, and a solicitude to preserve the reputation of orthodoxy to his seminary, into unbecoming resentments at discourses delivered in the academy, though they were not avowedly hostile to his own sentiments, and into a determined opposition to those students who deviated, or were suspected to deviate, from the standard of reputed orthodoxy. In one or two instances, he proceeded to the length of expelling, on this ground, young gentlemen of abilities, and of blameless characters. It is most probable that he was betrayed into this conduct, by the too rigid construction which he placed on a clause in Mr. Coward's will, which directed, "that the students be well *instructed* in true gospel doctrines, according as the same are explained in the Assembly's Catechism, and in that method of church discipline, which is practised by the congregational churches." Mr. Jennings had *instructed* his pupils according to those directions, and might have been satisfied that he had discharged his duty; for more he had it not in his power to do, unless faith could be forced: and the will, certainly, neither authorises, nor advises an expulsion or even censure of those who might not adopt the principles which they were taught.

In the year 1747, Mr. Jennings gave the public a specimen of his scientific studies, in a thin octavo volume, entitled, "An Introduction to the Use of the Globes, and the Orrery, as also the Application of Astronomy to Chronology, &c.;" which has passed through three editions, and is entitled to rank among the most perspicuous and useful elementary works of the same kind, which have been published since its first appearance. With such alterations and additions as the improved state of science have rendered necessary, it would yet merit a preference to the greater part of similar productions, in our seminaries of education. In the year

1749, the university of St. Andrew's, in Scotland, conferred upon our author the degree of doctor of divinity. The last of his publications, printed in his life-time, which it falls within our plan to notice, was "An Appeal to Reason and Common Sense, for the Truth of the Holy Scriptures," 1755; containing a concise and familiar view of the evidences for revelation. Dr. Jennings enjoyed a good state of health till about the year 1760, when he was attacked by a disorder of the epileptic kind, by the frequent returns of which his strength was impaired, and the constancy of his attendance on his public duties interrupted. It proved fatal to him on the 16th of September, 1762, when he was seventy-one years of age. His natural temper was easy and cheerful; and, at the same time, warm and sanguine. His general behaviour was humane and obliging, and his conversation entertaining and instructive. Though he lived much in his study, he acquired none of the rust and austerity, or awkward unsocial manners, which too often disgrace learning. He was fond of vocal and instrumental music; his taste for which he used frequently to indulge, in private concerts of select friends at his house. Few had the happiness to be more valued by their friends and acquaintance. In his family, he was an amiable example of piety, strict sobriety, and temperance; and affectionate in the parental and conjugal relations. As a preacher, he united ease with dignity in his appearance in the pulpit; his voice was clear and musical; his manner pleasing and pathetic; and his discourses entertaining and edifying, ingenious and affectionate. His distinguishing characteristic was ease and perspicuity, by which he made every subject which he discussed plain and familiar; and he would often preach with the same fluency and propriety, *extempore*, as if he had commanded the greatest leisure for composing. His religious sentiments came nearest to Calvinism; but he was, in his general character, a zealous assertor of the right of private judgment, and was led into his views on controverted doctrines, not from a deference to the opinions of any man, or body of men, but to what he conceived to be the obvious sense of the Scriptures. He had the honour to educate many pupils who proved ornaments to the dissenting interest; some of whom still sustain a respectable rank either in the religious, literary, or scientific world. After his death, an useful little treatise was printed from a MS. which he left behind him, entitled, "An Introduction to the Knowledge of Medals;" consisting of a course of lectures on the history; the nature,

size and shape; the orders into which they are to be distinguished; the impression and form; and the value and use of medals. From his MSS. also was published, in the year 1766, a larger and more elaborate work, edited by Dr. Philip Furneaux, who bestowed much care and labour on it, particularly in examining the references to authors, either for proof or illustration, which are very numerous. It is entitled, "Jewish Antiquities: or, a Course of Lectures on the three first Books of Godwin's Moses and Aaron. To which is annexed a Dissertation on the Hebrew Language," in two volumes octavo. In his comment on Godwin, the author had been preceded by a variety of writers, particularly the judicious Hottinger, and the learned Witsius in the lectures which he read to the students in the university of Leyden. A MS. copy of the annotations of the latter was in the hands of Dr. Jennings, of which he in a few instances availed himself. But his own work surpasses the performances of those learned writers, particularly in compass and variety, and as it contains the opinions and improvements of later authors. Though he chose to execute his design upon the plan of the three first books of Godwin's Moses and Aaron, his work does not consist of detached remarks on the text of that writer, but of distinct and complete dissertations on the subjects treated of by him, and on some others which he has omitted; and he has also introduced several things relative to the subjects of his three last books. It richly deserves the perusal of all, who would obtain an intimate acquaintance with the sacred oracles, especially with the Old Testament; as well as of those whose profession leads them more directly to the study of divinity. Many passages of the Scriptures are skilfully explained and illustrated in it, and many more may be so, by a judicious application of that knowledge of Jewish antiquities which is comprised in it. Of the author's learning, industry, and judgment, it is an honourable monument.

Mr. JOHN JENNINGS, whose name has occurred in the preceding narrative, was the elder brother of Dr. David Jennings, and, like him, a divine and tutor among the Protestant Dissenters. For some time he was pastor of a church at Kibworth in Leicestershire, which had been formed by his father, and there he opened an academy for the education of young persons to the work of the ministry. In the year 1722, he removed with his pupils to Hinckley; where he died in the following year, in the prime of his days, highly respected on account of his

great learning, piety, and usefulness. Besides the "Discourses" already noticed, he published "A Genealogical Table of the Kings of England, Scotland, and France, for the Space of nine Hundred Years;" and he was the author of a valuable little work, entitled, "Miscellanea in Usum Juventutis Academicæ," containing, among other things, a concise and judicious sketch of oratory; observations relative to criticism, taste, and the rules of good writing; heads of short lectures on romances, fortification, &c. This little volume was printed at Northampton, in the year 1721, 12mo; but it was no otherwise published, than as it was dispersed among the author's pupils and friends. *Dr. Toulmin's Commun. to the Protestant Dissenter's Mag. for March and April, 1798. Pref. Jewish Ant. Dr. Savage's Funeral Serm. for Dr. Jennings. Private Information.—M.*

JENSON, or JANSON, NICHOLAS, an eminent printer of the fifteenth century, was an engraver in the mint of Paris, when he was appointed by Lewis XI. to go to Mentz and endeavour to bring away with him the newly-discovered art of typography. Another account ascribes this mission to Charles VII. in 1458; and says, that Jenson on his return finding that king dead, went and settled elsewhere. It is certain Venice was the place where he exercised his art, and in which he acquired a high degree of reputation in the three branches of cutting punches, founding types, and printing. He was the first who planned and reduced to its present proportions the character called Roman. The neatness and elegance of his types command admiration even in the modern improved state of the art, and his editions are in great request with the curious. The earliest work from Jenson's press is one entitled "Decor Puellarum," quarto, with the date 1461, but which, from internal evidence, is pronounced an error for 1471. Several editions of Latin books followed, of which the latest date is 1481, probably the last year of his life. *Nouv. Dict. Hist.—A.*

JENYNS, SOAME, a gentleman distinguished as a witty and elegant writer, was the only son of sir Roger Jenyns of Bottisham-hall, Cambridgeshire, and was born in London in 1704. He received a domestic education till the age of seventeen, when he was entered a fellow-commoner of St. John's college, Cambridge. In that university he spent three years, laudably attentive to his studies; and then entered upon the plan of life suited to a man of independent fortune. He was first married to a young lady to whom his father was guardian, and who was

probably a relation, as her name of Soame was that of his mother. This alliance, probably founded on interest, was not a happy one, and ended in a separation, which was soon followed by the lady's death. He married a second wife, who survived him. In his younger days, Mr. Jenyns, with a delicate and diminutive person, sustained the character of a beau, and his polite attention to the ladies was displayed in his first performance, a poem on "The Art of Dancing," published in 1728, and inscribed to lady Fanny Fielding. He continued occasionally to make himself known by pieces in verse, which were sufficiently numerous to be collected into a volume in 1752.

His father's death leaving him master of a considerable estate, he entered, in 1741, into public life as a representative for the county of Cambridge. He again represented that county in 1747, the town of Dunwich in 1754, and that of Cambridge in 1761, which last station he held as long as he continued in parliament. As he began his career by supporting sir Robert Walpole, probably in consequence of his attachment to the whig interest, so he continued the habitual adherent of the minister for the time being, ever after. This conduct was rewarded by the place of one of the lords of trade, which he held from 1755 through every change till its abolition in 1780, when he retired from parliamentary business. Though no speaker, he was a diligent and useful member of the house; and was also an assiduous attendant upon the board of trade, which institution, however, was finally adjudged to be more useful to the members composing it than to the nation. From a man whose political line was thus chalked out by interest, nothing betokening a manly independent spirit could be expected; and it was natural that he should adopt the general principle, that legal power, in whatever hands, ought to be supported. By temper he was, however, inclined to mildness and moderation; and in the American contest, he declared, by a sprightly piece of poetry, his approbation of dean Tucker's scheme of leaving the colonists to themselves; with the expectation, indeed, that, when tired of freedom, they would voluntarily resume their dependence upon the mother-country. As a country gentleman, Mr. Jenyns maintained a very respectable character. He was a constant summer-resident at his estate in Cambridgeshire, where he officiated as a magistrate, and exercised charity and hospitality among his neighbours. He was strictly upright in his conduct, avoided all contention and quarrel, conducted his household with regularity,

and was exemplary in the performance of religious duties. With the liveliness of a man of wit he joined the urbanity of a man of politeness, and his social intercourse is represented as highly engaging and delightful. He died, without issue, in December, 1787, at the age of eighty-three.

We are now to consider Soame Jenyns as a writer, in which capacity he attained no small share of temporary celebrity. His poems, besides that already mentioned, consist of a variety of miscellaneous pieces, as "The Squire and Parson," "The Modern Fine Lady and Gentleman," "Imitations of Horace," "Epistles," "Songs," a translation of "Hawkins Brown's Latin Poem on the Immortality of the Soul," &c. of which the lighter are easy, satirical, humorous, and some of them licentious; the graver smooth, and tolerably elegant; but none marked with the higher qualities of poetical genius. They have been received into some of the standing collections of English poetry. His prose works are, in point of style, of a superior degree of excellence; and perhaps no writer, of his time or since, has afforded an example of purer and more perspicuous language, at the same time animated with wit and embellished with eloquence. He was one of the fashionable contributors to "The World," first published in 1753, and his five papers in this periodical work are distinguished by humour and vivacity. His enquiries took a wide and free range. In one of his epistles he has said,

Sometimes I view with much delight
Divines their holy game-cocks fight;

it was therefore not to be wondered at that one of his first productions should be on a very abstruse theological subject. He published in 1757 a "Free Inquiry into the Origin of Evil, in six Letters," octavo. The fundamental principle by which he thought to avoid the difficulties which press upon every explanation hitherto given of the existence of evil under the government of an infinitely wise and good Being was, that to produce good exclusive of evil is one of those impossibilities which even Divine power cannot accomplish, and that all evils owe their existence solely to the necessity of their own natures: that is, that they could not have been prevented without the loss of some superior good, or the permission of some greater evil. It was, however, only natural or physical evil which was thus to be accounted for. With respect to moral evil, his theory was, that it is permitted in order to provide objects for the just

infliction of those natural evils which were unavoidable. These ideas he pursues in a variety of acute remarks and ingenious illustrations; but the fundamental absurdity of the latter part of his hypothesis was thought to denote rather a warm imagination than a solid judgment. His work, however, engaged a considerable share of the public attention, and produced several replies. A very severe and masterly critique of it was made by Dr. Johnson in the *Literary Magazine*, which the author appears never to have forgotten or forgiven.

A pamphlet in 1756 in favour of a national militia, one in 1767, entitled "Thoughts on the Causes and Consequences of the high Price of Provisions," and other occasional pieces on political subjects, proved his attention to topics of that class. He resumed, in 1776, his theological discussions by a work of great temporary fame, "A View of the internal Evidence of the Christian Religion," 12mo. He was supposed to have passed from early fanaticism to deism or scepticism; and he now declared to the world a full conviction of the truth of Christianity, and displayed the arguments most proper in his opinion to support that belief. The foundation of his reasoning is, that this religion contains a system of ethics not only infinitely superior to, but unlike, everything which had before entered into the mind of man, and therefore that it must have had a divine origin. In pursuing this thought, he shews that it not only carries moral purity to a degree beyond that inculcated by any sect of philosophers, but that it wholly omits or disparages many virtues on which they lay a great stress; as valour, patriotism, and friendship. Nor does he hesitate, in the warmth of argument, to paint in strong colours the incompatibility of the precepts of Christianity with the state of mankind in this world, and the duties imposed by all human societies: in short, the substance of his proof is, that it must be a system from above, because no man could have imagined or proposed such an one. Such a defence, it is manifest, stands upon very dubious ground, and suspicions were not wanting of the author's being an enemy in disguise. But the whole tenor of his life and conversation attested his sincerity; and by numbers even of the clergy his work was regarded as so able and well-grounded, that he received an abundance of those compliments for it, which a layman of the superior classes never fails to obtain when appearing as a volunteer in the cause of revelation. On the other hand, it met with severe strictures from several of the friends of rational re-

ligion who deprecated a defence which seemed calculated to make an irreparable breach between faith and reason. The book, however, from its admirable style and moderate bulk, was very generally read, and many of its observations were acknowledged to be equally just and impressive.

In 1782 appeared his "Disquisitions on various Subjects," octavo. These are marked with the author's characteristics of sprightly wit and shrewd observation, but are vague, fanciful, and declamatory. The pre-existent state of mankind is a doctrine which he supports for the purpose of accounting for the miseries to which they are exposed in this world. He, more dogmatically than even in the preceding work, declares against what is termed rational Christianity; and does not scruple to affirm that the Christian doctrines are "so adverse to all the principles of human reason, that if brought before her tribunal, it must be inevitably condemned." But the chief force of his wit and argument is directed against the principles of civil liberty, towards which he shews a hostility that could not be surpassed by the most thorough-bred tory. Such was the result of a public life spent in the defence of all administrations, and the enjoyment of a (nearly) sinecure place under government. His faculties remained entire to advanced age, and he wrote verses in the last year of his life. His works were printed complete in four volumes octavo, 1710. *Life prefixed to his works, by Charles Nalson Cole, esq.—A.*

JEPHTHAH, a judge of Israel in the twelfth century B.C. was the son of Gilead, of the tribe of Manasseh, either by a wife who was a foreigner, as Josephus supposes, or by a concubine. He had several half-brethren descended from a mother of the Jewish nation, who upon the death of their father would not suffer Jephthah to enjoy any share of his estate, and treated him with so much unkindness, that he thought proper to quit the neighbourhood of his native place, and to retire into the land of Tob, in the most northern part of the lot assigned to his tribe. Here he became the head of a band of spirited adventurers, with whom he made incursions on the territories belonging to the enemies of the Israelites, by which he acquired considerable booty, and established a high character for warlike courage and conduct. After some years, during which the Ammonites had frequently detached plundering parties who ravaged the country of the Israelites, the latter were alarmed by the approach of a numerous army of their enemies, who threatened to make a conquest of the whole land. In this crisis the

Gileadites thought it prudent to send a deputation of respectable persons to Jephthah, to invite him to return to his native country, to become their general and judge for life. At first he received them with reproaches, from which it appears that they had sanctioned or connived at the injuries which he had sustained from his brethren; but after they had declared their willingness to repair his wrongs, and taken a solemn oath that he should be their head, if he would lead them to victory over their enemies, he went with them to Mizpeh. There he was invested with the chief command, in a full assembly of the people; immediately after which he sent an expostulatory message to the king of the Ammonites, charging him with being an aggressor in an unjust war; but finding that he was more bent upon conquest, than a temperate discussion of the merits of his cause, Jephthah went through the whole country of Gilead and Manasseh, and, having levied a sufficient force, marched against the enemy. Before he ventured to engage them, however, he made a religious vow, that, if God would grant success to his arms, he would sacrifice, or consecrate to him, the first living creature that should come out of his house to meet him on his return. In the action which followed Jephthah gained a complete victory over the Ammonites, which rendered them incapable of infesting the country of the Israelites any more; but his joy on that occasion was soon converted into extreme affliction, in consequence of the vow which he had made. For as he drew near to his house at Mizpeh, his daughter, who was his only child, came out to meet him, to congratulate him on his success, with music and dancing and every expression of filial affection. No sooner did he cast his eyes upon her, than he rent his clothes, in token that the heaviest calamity had befallen him, and then disclosed to her the secret of his vow, in language which breathed the deepest sorrow and distress. Painful as was the intelligence which he communicated, she heard it with astonishing constancy and submission, and begged only for a respite of two months, before the vow should be put into execution, that she might retire for that space of time with her companions into the mountains, to lament over her infelicity in being condemned to a life of celibacy. This request was granted; and at the expiration of the two months she returned to her father, "who did with her according to the vow which he had vowed." The generality of Jewish and Christian interpreters have maintained, that on this occasion Jephthah offered up his daughter for a burnt offering. But such a horrid and unnatural sacrifice

would have been the highest crime in the sight of God, who had often declared his utter abhorrence of such abominations, and rejected the Canaanites on that very account. We are satisfied, therefore, that those commentators only have given the defensible and true sense of this part of Scripture history, who represent the fulfilment of Jephthah's vow to have been the consecration of his daughter to the service of God, in a life of perpetual virginity. From the time of her seclusion from the world, it was a custom with the young women of that country to visit her four times a year, to condole with her on her celibacy, which was reckoned one of the greatest misfortunes that could happen to an Israelitish maid, and to extol her piety and constancy in voluntarily consenting to ratify her father's vow. Jephthah's excessive grief at this event may easily be accounted for, when it is considered, that in consequence of it he was deprived of all hopes of any posterity, and excluded from the prospect of having the Messiah among his descendants. Jephthah had scarcely entered on the possession of that dignity which was the reward of his valour, when his tranquillity was disturbed by the haughty Ephraimites, who were envious of the glory which he had acquired by the late victory, and advanced in arms to Mizpeh, threatening to burn Jephthah's house, himself, and all that he had, out of resentment for the insult which they pretended that he had offered them, in not calling for their aid to repel the invasion of the Ammonites. Jephthah denied the charge, and answered that he had asked for their assistance, which they had ungenerously refused; severely upbraiding them at the same time with their baseness, in neglecting the call of honour and patriotism, and leaving him and the Gileadites to sustain the hazardous contest with the enemy. Finding that they still continued their menaces, and were determined on hostility, Jephthah drew out the Gileadites into the field, and a bloody battle ensued, which terminated in the entire defeat of the Ephraimites. After the engagement, the Gileadites seized the fords of the river Jordan, and put to death all those fugitives who attempted to escape into their own country. Their method of distinguishing those who were Ephraimites from other Israelites who might want to cross the river, was by ordering them to pronounce the word *shibboleth*, which signifies an ear of corn, and which those of that tribe were known to pronounce *sibboleth*; so that as many as were detected by that test were killed without mercy. As for Jephthah, we learn no more concerning him, excepting that he judged

Israel, that is the two tribes and a half beyond Jordan, six years, and then died about the year 1182 B.C.—*Judges xi. xii. Joseph. Ant. lib. v. cap. ix. Anc. Univers. Hist. vol. IV. b. i. ch. vii. sect. viii.*—M.

JEREMIAH, the second in number of the greater Hebrew prophets, was the son of Hilkiah, of the sacerdotal order, and born at Anathoth, a city situated about three miles from Jerusalem, but belonging to the tribe of Benjamin, in the latter part of the seventh century B.C. He was called to the prophetic office when very young, and commenced his predictions in the thirteenth year of king Josiah, or 628 B.C.; which he continued to deliver during the space of more than forty-one years, including the date of those uttered in Egypt after the Babylonish captivity. The subject matters of his prophecies are, the idolatrous apostacy, and other criminal enormities, of the people of Judah, and the severe judgments which God was prepared to inflict upon them, but not without a distant prospect of future restoration and deliverance; excepting the forty-fifth chapter, which relates personally to Baruch, Jeremiah's scribe, and the six succeeding chapters, which respect the fortunes of some particular heathen nations. It is observable, however, that though many of these prophecies have their particular dates annexed to them, and others may be tolerably well guessed at from certain internal marks and circumstances, there appears a strange disorder in their arrangement, owing, most probably, to some accident or other which cannot be explained. Mr. Blaney, in the notes to his excellent translation of this prophet's writings, has judiciously endeavoured to restore their proper order, by a transposition of the chapters, wherever it appeared necessary; and we shall follow his plan, when referring the parts of this prophecy to any particular æra. Jeremiah began his predictions, as we have already mentioned, in the thirteenth year of king Josiah; and they appear designed by Providence to exhort the people to imitate the king's zeal and piety, and to prevent their murmuring against or obstructing the reformation which he was introducing into his kingdom. The first twelve chapters in this book seem to contain all the prophecies which were delivered in this reign. So thoroughly tainted, however, were the people of Judah with every species of impiety and moral corruption, that the king's endeavours, and Jeremiah's persuasions, warnings, and threatenings, produced no real change in their incorrigible hearts; and God began his measures of vengeance against them, with depriving them by a sudden stroke of their excel-

lent prince, who was killed in a battle with Pharaoh Necho, king of Egypt. On this occasion the prophet Jeremiah composed a plaintive elegy, which was chaunted at the king's funeral by a number of singing men and women, and was ordered to be used in future upon all mournful occasions. This elegy is no longer extant: for though some men of eminence in literature, both among the ancients and moderns, have imagined it to be the same with that book of Lamentations which has been handed down to us; yet the whole tenor of the latter, from beginning to end, shews them not to have been composed till after the destruction of Jerusalem and its temple, and the depopulation of the country by the transmigration of all its inhabitants. The events described in it are not at all in the style of prophetic prediction, but alluded to and bewailed as what had been already fully accomplished and brought to pass.

During the reign of Jehoahaz, the successor of Josiah, the prophet Jeremiah attempted ineffectually to check by his remonstrances the impious career of that wicked prince, and menaced him with that captivity to which he was speedily reduced; but he does not appear to have had any particular revelation in this reign. Not long after the accession of Jehoiachim to the crown, who set no bounds to his impieties and vices, and whose example encouraged his people to abandon themselves to every species of licentious extravagance, Jeremiah was commissioned to denounce the judgments of God against them, unless they repented. The time chosen for this purpose was the feast of Tabernacles, when there was the greatest concourse of the people at the temple, from all parts of the kingdom. On this occasion, the priests and populace were so highly exasperated against him, for the freedom with which he reproved them on account of their vices, and his threatenings of the destruction of the city and temple, that they seized him, and accused him as a seditious person, who was deserving of death. He was, however, acquitted by the nobles, as a person who spoke by Divine command, and was protected by powerful influence from the king's vengeance. About four years afterwards he foretold the destruction of Jerusalem, and of the temple, and the Babylonish captivity, which he said would last seventy years. For these predictions he was sent to prison; and narrowly escaped the king's fury a second time, as we have already seen in the life of Jehoiachim, when he sent Baruch to deliver them to the people, at a public festival. Under the same article we have given an account of the dread-

ful sentence which he pronounced against that wicked prince, and the fulfilment of it by Nebuchadnezzar. Jeremiah's prophecies under this reign, are continued on from the thirteenth to the twentieth chapter inclusively, to which we must add the twenty-second, twenty-third, twenty-fifth, twenty-sixth, thirty-fifth, and thirty-sixth chapters, together with the forty-fifth, forty-sixth, forty-seventh, and most probably the forty-eighth, and as far as the thirty-fourth verse of the forty-ninth chapter. We do not read of any prophecy delivered by Jeremiah, during the short reign of Jehoiachim; but in that of Zedekiah, the last king of Judah, who was raised to the throne by Nebuchadnezzar, and was tributary to that monarch, he was frequently commissioned to exercise his prophetic office. Not long after Zedekiah commenced his reign, ambassadors were sent to him by the kings of Edom, Moab, Ammon, Tyre, and Sidon, soliciting him to join in a confederacy against the Babylonish power. Jeremiah, who was warned of the object of their mission, sent to each of the ambassadors chains and yokes, which he bid them carry to their respective masters, advising them, in the name of God, to submit themselves willingly to the king of Babylon, and not provoke him to lay a much severer yoke upon them. At the same time he advised Zedekiah to reject their proposition; who was for the present wise enough to listen to him, and for some years continued to send his presents and ambassadors to Babylon, in token of his obedience. That prince's reign was a wicked one; and under his government the iniquities and idolatries of the people became so enormously profligate, that they were ripe for the heavy punishments which God had in store, and Jeremiah was ordered to foretel the approaching misfortunes and ruin of the country. At that time there were several pretended prophets in Jerusalem, who endeavoured to persuade the king that the captivity of those Jews who had been carried to Babylon would soon be at an end, and that the sacred vessels of which the temple had been plundered would all be restored; to which Jeremiah replied, that those few, on the contrary, which had been left behind, would be carried off with the rest.

The contest between Jeremiah and the false prophets lasted some years, during which the latter were incessantly urging the king to shake off the Babylonish yoke, by predictions of victory and deliverance, and the former repeatedly foretold the desolation and ruin with which such an attempt would be attended. Jeremiah's conduct created him many bitter enemies, not only in

Judea, but even in Babylon: for he had written letters to the captives in that city, exhorting them to bear their yoke patiently, and not to expect a deliverance before the expiration of the seventy years. In return, these Jews wrote letters into Judea, to desire that he might be apprehended and punished as a dangerous enemy to his country, who uttered, not what the God of Israel, but the king of Babylon dictated to him. Zedekiah soon gratified the malignant spirit of these men, by ordering Jeremiah to be imprisoned; and he was at length prevailed upon by his evil counsellors, and the promise of assistance from Egypt, to renounce his allegiance to the king of Babylon. No sooner was Nebuchadnezzar informed of this revolt, than he turned his arms against Judah, took most of its cities, and invested Jerusalem, before Zedekiah could make the necessary preparations for its defence. It was then, that seeing his error too late, the king sent privately for Jeremiah, to consult with him what to do; but the prophet only confirmed his former predictions, that the city and temple would certainly be destroyed, and himself and all his subjects carried into captivity. In this moment of terror, the Jews affected to return to God, and in compliance with his law proclaimed the year of release to their Hebrew bond-servants, and let them go free. They soon gave a striking instance, however, of their double-dealing and hypocrisy: for when, on the advance of an Egyptian army professedly for their relief, the Chaldeans raised the siege, in order to meet them, and the Jews believed that their danger was over, they repented of their good deed, and compelled those whom they had discharged to return to their former servitude. Zedekiah does not appear to have been equally elated with his subjects at the retreat of the Chaldeans, since he sent to desire Jeremiah to put up his prayers to God for him and the nation; but was answered, that any expectation of relief from the Egyptians would be disappointed, as they would retreat into their own country, without venturing to encounter the Chaldeans, and that the latter would renew the siege with fresh vigour, and persist in their undertaking, till the predictions which he had already delivered were accomplished. Accordingly, Nebuchadnezzar, having caused the return of the Egyptians into their own land, resumed the siege of Jerusalem, which he pressed so strenuously, that, notwithstanding the strength of the place and the valour of its inhabitants, none but the most infatuated could be blind to its ultimate fate. But before the return of the Chaldeans, Jeremiah, who had been released from his imprisonment, while at-

tempting to retire into the land of Benjamin, was seized as a deserter, and thrown into a dungeon. After he had remained there several days, the king sent for him, to consult him; and, upon his petition, subjected him to a less rigorous confinement, in the court of the prison in the king's house. Hither the people had access to him, and heard him repeatedly foretell the conquest of the city by the Chaldeans. Exasperated at his perseverance in predicting that calamity, some of the Jewish princes were importunate with the king that he might be put to death, since his gloomy prophecies tended to discourage the people from courageously resisting the enemy. Though the king would not consent to that measure, yet he so far yielded to their importunity, that he resigned him into their hands, to be more harshly dealt with; when they cast him into a damp and filthy dungeon, where it appears to have been their design that he should perish, either through the unwholesomeness of the place, or by famine. But he had a friend in one of the principal eunuchs belonging to the palace, who prevailed with the king that he should be removed from that noisome hole, and confined in the prison of the king's court. As the state of the city was now become desperate, from the progress of the enemy in the siege, and the severe pressure of famine, Zedekiah once more sent for the prophet, and solemnly adjured him to give his honest and best advice in the present circumstances, binding himself by oath to take no offence at any proposition which he might make, and also to protect him against the evil designs of his enemies. Upon this Jeremiah assured the king, that he had no other alternative left, to preserve the city from destruction, and himself from captivity and ruin, than that of submitting to the mercy of the Chaldeans; and at the same time exhorted him to take that step, adding, that he was empowered by God to predict the successful issue of such submission. Unhappily, the king rejected his counsel, and was soon afterwards taken prisoner, while attempting to escape by night attended by his nobles and guards; when, after seeing his children slaughtered, his eyes were put out, and he was laden with chains, in order to be sent into captivity. At length, after a close siege of two years and a half, Jerusalem was captured by the victorious Chaldeans, who first plundered the temple, palaces, the noblemen's houses, and the rest of the city, and then burnt the whole to the ground, demolishing the walls and fortifications, and carrying away the whole remaining population into captivity, excepting a few of the baser sort, who were left

to cultivate the land. This catastrophe took place in the year 587 B.C. The prophecies which Jeremiah delivered in the reign of Zedekiah, are contained in the twenty-first and twenty-fourth chapters, the twenty-seventh to the thirty-fourth, and the thirty-seventh to the thirty-ninth inclusively, together with the last six verses of chapter forty-nine, and the fiftieth and fifty-first chapters concerning the fall of Babylon.

When Nebuchadnezzar had made a conquest of Jerusalem, he gave particular instructions to Nebuzaradan, whom he left commander of his forces, to treat Jeremiah well, and to set him at liberty. Accordingly, that general sent for the prophet, and after furnishing him with the means of subsistence, left it to his option either to accompany him to Babylon, whither he invited him by considerable encouragements, or to remain in Judea with Gedaliah, who was appointed governor of the miserable remnant left in that country. As Jeremiah preferred continuing in his native land, he was recommended to the care of Gedaliah, and went to reside with him at Mizpeh. Not long afterwards Ishmael, one of the princes of Judah, who had escaped the common fate by taking timely refuge with the king of Ammon, on perceiving that numbers of the dispersed Jews flocked to place themselves under the government of Gedaliah, was moved with envy, and, instigated by the Ammonitish king, projected and accomplished the assassination of that officer. After perpetrating this base murder, he was returning into the land of the Ammonites with a number of his unhappy countrymen as prisoners, when Johanan, and some other Hebrew captains intercepted him, and, after rescuing his captives, forced him to fly for his life. This barbarous action made the Jewish officers, and the rest of the people, so fearful of the resentment of the Chaldeans, that they began to think of fleeing into Egypt for safety. Having consulted Jeremiah about that design, he gave them an answer, in the name of God, that if they remained in Judea, they should be protected from the Chaldeans; but that, if they persisted in going to Egypt, they should all inevitably perish there, and share in the calamities which would speedily befall that kingdom. This answer, however, was so far from determining them, that, suspecting the prophet to have been instigated by Baruch, rather than inspired by God, they both ventured to remove into Egypt, and to force those two to go along with them. As soon as they had reached the city of Tahpanhes, Jeremiah began to foretell the taking of that place, and the desolation of the whole kingdom by Nebu-

chadnezzar. We have no information that can be depended upon, concerning the subsequent fate of Jeremiah. Several of the ancients, and among them St. Jerome, have preserved a tradition that he was stoned to death by his countrymen at Tahpanhes; while some rabbis assert that he returned to Judea, and others that he went to Babylon, and died there. In the preceding narrative, we have not attempted to refer to any particular period in Jeremiah's life the prophecy concerning the future restoration of Israel to their own land, and the re-establishment of their civil and religious constitution under the Messiah, comprized in the thirtieth and thirty-first chapters; as no date is annexed to it, by means of which the precise time of its delivery can be ascertained.

With respect to the discriminating style and genius of this prophet's writing, we shall lay before our readers the opinion of that excellent critic Dr. Lowth, in the version of Mr. Blaney. "Jeremiah," says he, "is by no means wanting either in elegance or sublimity, although, generally speaking, inferior to Isaiah in both. Jerome has objected to him a certain rusticity in his diction, of which I must confess I do not discover the smallest trace. His thoughts indeed are somewhat less elevated, and he is commonly more large and diffuse in his sentences; but the reason of this may be, that he is mostly taken up with the gentler passions of grief and pity, for the expression of which he has a peculiar talent. This is most evident in the Lamentations, where those passions altogether predominate; but it is visible also in his prophecies, in the former part of the book more especially, which is principally poetical; the middle are for the most part historical; but the last part, consisting of six chapters, is entirely poetical; and contains several oracles distinctly marked, in which the prophet falls very little short of the lofty style of Isaiah. But of the whole book of Jeremiah it is hardly the one half which I look upon as poetical." With respect to the Lamentations, "never was there a more rich and elegant variety of beautiful images and adjuncts arranged together within so small a compass, nor more happily chosen and applied." The best English version of this prophet's writings is that of Mr. Blaney, published in 1784, quarto, accompanied with copious and valuable notes; in producing which the author availed himself of all the assistance that can be derived from Dr. Kennicott's collation, and other sources of information, domestic and foreign. *Book of Jeremiah. Notes to Blaney's Version. Lowth de sacra Poesi Hæb. Prælec. xxi. xxii. Anc. Univers. Hist. vol. IV. b. i. ch. vii. sect. viii.—M.*

JEREMIAH, patriarch of Constantinople in the sixteenth century, was translated to that dignity from the metropolitical see of Larissa, in the year 1572, when he was about the age of thirty-six. His predecessor Metrophanes, is said to have voluntarily abdicated the patriarchal chair; which representation cannot be easily reconciled with his subsequent restoration to it. In the year 1574, or 1575, James Andreas, provost of the church of Tübingen, and chancellor of that university, and Martin Kraus, or in Latin *Crusius*, professor of the Greek and Latin languages in the same university, sent to the patriarch a Greek translation of the articles of the Augsburg confession, with a preface, intended to prove their conformity with the faith of the first seven councils. This gave rise to a controversial correspondence between him and some German divines, which the latter declined publishing; partly, as they are represented to have said, out of delicacy to the situation of the patriarch, who had been deposed by the Turks and was in danger of his life, and partly, because they saw no advantage which could thence result to the church. The Catholics, however, maintained that they were desirous of suppressing it, on account of the able replies which it contained to those articles of belief in which the Lutherans differ from the church of Rome. Be that as it may; a copy of this correspondence was obtained from the abbot of a Greek monastery, by Stanislaus Sokolowski, chaplain to the king of Poland, who translated it into Latin, and published it at Cracow, in 1582, under the title of "*Hieremiæ Patriarchiæ C. P. Censura Orientalis Ecclesiæ, de præcipuis nostri Sæculi Hæreticorum Dogmatibus, &c. cum Annotationibus*," folio. The notes and observations which accompanied this edition, induced the Wirtemberg doctors to publish one in their own defence, entitled, "*Acta & Scripta Theologorum Wirtembergensium & Patriarchiæ C. Politi Jeremiæ, quæ utrique A. 1576, usque ad A. 1581, de Augustana Confessione inter se miserunt, Græc. & Lat.*" 1584, folio; with an apologetic Preface in reply to the observations of Sokolowski, &c. In Fabricius, as quoted below, the reader may meet with further particulars concerning other impressions of this correspondence, and different controversial pieces to which it gave rise. Jeremiah had enjoyed the patriarchal dignity only a few years, when the intrigues of his enemies at the Porte procured his deposition and the reinstatement of his predecessor Metrophanes. Upon the death of the latter in 1580, Jeremiah was again placed at the head of the Constantinopolitan church, and soon

afterwards received the reformation of the calendar introduced by pope Gregory XIII. On this circumstance his enemies grounded an accusation which they afterwards preferred against him to the grand-seignior, of maintaining an unlawful intercourse with the Roman pontiff; which occasioned his being imprisoned and sent into exile, about the year 1585. Two years afterwards he was recalled, and restored to his dignity; from which time we are not informed of any further particulars concerning him. Nicholas Comnenus, in different parts of his "*Prænotiones Mystagogicæ*," to which the curious reader may find directions in the first of our authorities, has spoken in terms of praise of some other pieces of our author concerning the customs of the Greeks, ecclesiastical ordinances, &c. which do not appear to be any longer extant. *Fabricii Bibl. Græc. vol. X. lib. v. cap. xlv. Moreri. Dupin. Dict. Bibl. Hist. & Crit.*—M.

JEROBOAM I. king of Israel, and the first sovereign of that people after the defection of the ten tribes from the house of David, was the son of Nebat, of the tribe of Ephraim. His accomplishments, and capacity for business, recommended him to the notice of king Solomon, who appointed him superintendant of the finances and public works in his own tribe and that of Manasseh. As that monarch had, in his old age, suffered himself to be seduced by his foreign wives into the idolatry of their different countries, God was pleased to inform him that, as a punishment for his crime, his kingdom after his death should be divided, and that a person who was only his servant should reign over ten of the Israelitish tribes. Soon afterwards the prophet Abijah was directed to communicate this divine determination to Jeroboam, and to announce to him, that he was the person selected to be the sovereign of the future confederacy; at the same time assuring him of the continuance of the regal dignity in his family, provided that he adhered to the worship and obedience of the true God. Whether Jeroboam disclosed this secret, or the prophet, we are not informed; but it appears to have reached the ears of Solomon, and Jeroboam, in order to avoid the king's designs against his life, was obliged to fly into Egypt. Here he continued until the death of that prince, and then returned into Judea, before Rehoboam, the successor of Solomon, had received the public homage of the tribes. At the time fixed for that ceremony, when the heads of the tribes, and among them Jeroboam, were assembled at Shechem, before they acknowledged Rehoboam as their king, they required a redress of grievances which they had suffered

under Solomon's administration, and a promise that the public burdens should be lessened. Rehoboam took three days to consider of an answer; and then, instead of following the advice of his father's experienced counsellors, and soothing the people with condescending language and fair promises, he was weakly persuaded by his hot-headed young courtiers to assume a haughty tone, and to terrify them into obedience by threatening to govern them with greater severity than ever his father had shewn. "My father," said he, "made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions." This inconsiderate and tyrannical language so exasperated the heads of tribes, that they disclaimed all further allegiance to the house of David; and the king's friends found it necessary to convey him with all speed to Jerusalem, to prevent his being insulted by the revolters. The tribes of Judah and Benjamin only adhered to Rehoboam; and the other ten tribes, in a general assembly which was immediately convened, chose Jeroboam to be their king. This division of the Hebrews into the two kingdoms of Judah and Israel, took place in the year 975 B.C. Rehoboam immediately raised a numerous army, with the design of reducing the revolted tribes to obedience; but, upon being warned by the prophet Shemaiah against engaging in war with the Israelites, since their defection came from God, he relinquished that purpose, and dismissed his troops. Jeroboam took advantage of his peaceable possession of the new-gotten kingdom, to strengthen himself at Shechem, which he made the principal place of his residence; but there was one thing that he apprehended might contribute in time to reconcile the ten tribes to the house of David, which was the obligation on all the people of Israel to go to worship at Jerusalem during the three great annual festivals. He therefore determined to sacrifice religion to policy, and set up two golden calves, one at Dan, and the other at Bethel, to which places he commanded the people to repair for the worship of God, without going up to Jerusalem. Thus he established idolatry in his kingdom, to which his people appear to have been ready converts; building temples and altars in the high places, and making priests from the lowest orders, having expelled all the Levites and seized their cities and lands, because they would not serve him in his impiety. The first festival which Jeroboam proclaimed, was designed to be an imitation of the Mosaic feast of tabernacles; and when a great concourse of people was assembled to observe it at Bethel,

and Jeroboam was standing by the altar which he had erected there, ready to offer incense upon it, an event took place which, if his heart had not been hardened against conviction, would have stopped him in his criminal career. A prophet presented himself, who publicly declared the new altar and the worship performed there to be idolatrous, and denounced its destruction by a future king of Judah, named Josiah; and, for a proof of his prediction, he told them that the altar should then receive a crack, through which the ashes would run out; which happened accordingly. When Jeroboam heard the prophet's threatening, he stretched out his hand, ordering him to be apprehended; and his hand became withered in an instant, so that he entirely lost the use of it. Upon the king's humble supplication, however, the prophet prayed to God, and the disordered limb was immediately cured. But notwithstanding these wonderful prodigies, Jeroboam persisted in debauching the Israelites from the worship of God, till he drew down a divine denunciation of destruction to his whole family. This was solemnly delivered by the prophet Abijah, when, upon the sickness of his own son of that name, Jeroboam sent his wife in disguise to enquire of the prophet whether he would recover. Though Abijah was blind with age, he knew who it was that approached him, and, calling her by her name, bid her go and inform her husband, that since he had been so ungrateful and wicked as to desert the only true God, and to fill Israel with idolatry, not only this child should die, but all his posterity be afterwards cut off by a new king whom God would raise to the throne of Israel, and their carcasses be devoured by dogs and birds of prey. Even this dreadful prediction did not reclaim Jeroboam, who continued during the remainder of his life to exert both his authority and example in maintaining the worship of his false deities. When Jeroboam had reigned eighteen years, Abijah, who had lately succeeded to the crown of Judah, assembled a large army with which he made an incursion into the Israelitish territories. He was soon met by Jeroboam, with a much more numerous army, and a most destructive conflict ensued, which terminated in the defeat of Jeroboam, who never could recover his strength again, nor prevent the conqueror from subduing Bethel, and other considerable places. Jeroboam died in the year 954 B.C.; and about two years afterwards the prophet's prediction of the total destruction of his posterity was accomplished. *1 Kings xi.—xv. 2 Chron. x.—xiii. Anc. Univers. Hist. vol. IV. b. i. ch. vii. sect. viii. Blair's Chron. Tables.—M.*

JEROBOAM II. king of Israel, succeeded his father Joash in the year 823 B.C. He was a prince of great bravery and military skill, and successfully followed his father's example in rescuing his kingdom from the Syrian yoke. In his enterprises he was encouraged by the prophets Hosea and Jonah, who were contemporaries with him, and foretold that he should complete the deliverance of Israel, which his father had begun. Accordingly, he conquered the Syrian capital, Damascus, and Hamath, with all their territories, both which had formerly belonged to Judah; and all the country on the other side Jordan, from Hamath to the Dead sea. But though his reign was glorious, with respect to conquests, it was disgraced by the same idolatries as had prevailed in the times of his predecessors, as well as by injustice, luxury, rapine, and other immoralities. The prophets Hosea and Amos present to us dreadful pictures of the disorders and debauchery which prevailed in Samaria and in Israel, during his government, and were sent to predict the total ruin which their crimes would shortly bring upon the whole kingdom. Amos, in particular, was sent from Judah, to announce the total dispersion of Israel; for prophesying which Jeroboam obliged him to return to his own country. This prince died in the forty-first year of his reign, or the year 783 B.C. *2 Kings xiv. Anc. Univers. Hist. vol. IV. b. i. ch. vii. sect. viii. Blair's Chron. Tables.—M.*

JEROME, a very eminent father of the church, and saint, was born at Strido, a town situated on the confines of Dalmatia and Pannonia, most probably about the year 342. It is true, that there is a considerable diversity among chronologists relative to the time of his birth; but the date which we have given, after Baronius, Tillemont, and Lardner, seems most reconcileable with what he has written concerning himself, and with the circumstances of his life. His father Eusebius, who was a Christian, and a person of rank and opulence, determined to bestow upon him the advantages of an excellent education; for which purpose, after taking care to have him well grounded in the elements of learning in his native country, he sent him to Rome, where he was placed under the tuition of the ablest masters in all the branches of literature. One of them was the celebrated grammarian Donatus, author of Commentaries upon Terence and Virgil; and another Victorinus, a very eminent professor of rhetoric, and a Christian philosopher of the Platonic school. Under their instructions he made a wonderful proficiency in philology, rhetoric, logic, the

different branches of philosophy, and an acquaintance with prophane authors. To the study of rhetoric he paid particular attention, frequenting the bar, and exercising himself in public pleadings; while at the same time his progress was considerable in theological knowledge, and ecclesiastical history, and he began that acquaintance with the Hebrew language, which he afterwards improved with great application and diligence. Jerome continued his studies at Rome till he was of adult age, when he was baptized; after which he set out on his travels to foreign countries, for the sake of further improvement. He first of all visited every part of Gaul, cultivating an acquaintance with the literary characters in that country, and diligently examining all the libraries wherever he came. He made so long a stay at Treves, that he had time to transcribe with his own hand the Commentary of Hilary of Poitiers upon the Psalms, and also that author's large work concerning synods. From Treves he went to Aquileia, where he contracted an intimate friendship with Ruffinus, a presbyter in that city; and returned thence to Rome. At this time he appears to have collected a valuable library, by which he was desirous of profiting in a life of studious retirement. For prosecuting such a design he considered Rome to be an improper place, on account of the incessant bustle and noise of that city; and to a settlement in his native country he had strong objections, arising partly from the character of the inhabitants, whom he represents as entirely sunk in sensuality, and luxury, and partly from the irregular manner in which the bishop Lupicinus conducted himself. After consulting, therefore, with his friends, he determined to withdraw to some distant scene; and, accordingly, relinquishing his parents, and his worldly prospects, and reserving nothing but his books, and a sufficient sum of money to defray the expences of his journey, he left Italy, and set out for the eastern part of the world, in company with Evagrius a rich citizen of Antioch, and Heliodorus who had been his fellow student. After passing through Dalmatia, Thrace, and various provinces of Asia Minor, he arrived at Antioch; whence he soon proceeded to Jerusalem, for the purpose of visiting the holy places, from motives of well meaning but mistaken piety. After some stay at Jerusalem he returned to Antioch, where he was attacked by a dangerous illness, which the hospitable and friendly attention of Evagrius enabled him to survive.

Scarcely was Jerome's health re-established, before he devoted himself to the severities of

the monastic life ; and, after passing through different countries, and making trial of different situations for seclusion, with which he became successively dissatisfied on account of his dislike to the manners of the neighbouring people, he retired into the frightful deserts of Syria, which were uninhabited excepting by wild beasts and a few solitary monks. He was thirty years of age when he entered on this recluse life ; and being supplied by Evagrius with the few necessities which he wanted, he spent his whole time in study, devotion, and the practice of the most rigorous austerities. He particularly made it his business to become intimately conversant with the sacred Scriptures, and to gain that insight into the Oriental languages, which was necessary in order to his understanding their true sense and meaning. In these employments he spent four years, with such intenseness of application, and such unremitting severity of ascetic discipline, that his health became greatly impaired, and he was obliged to quit his solitude, and to return to Antioch in order to recruit his strength. At this time the church of Antioch was divided by the contending factions of Meletius, Paulinus, and Vitalis, each of whom assumed the title of bishop of that city. In these circumstances, Jerome would not espouse the party of either of the rivals, till he had ascertained who was acknowledged in that character by the church of Rome, into which he had been received by baptism. For this purpose he wrote a letter to Damasus, the bishop of Rome, to enquire whom he was to consider as the lawful bishop of Antioch ; and having received an answer in favour of Paulinus, he immediately embraced the interests of that prelate. He was ordained a presbyter by Paulinus, in 378, when he was about thirty-six years of age ; but he would not accept of that office excepting upon the express condition that his services should not be confined to any one church, and that he should not be drawn from his monastic studious course of life. Soon after his ordination he went to Bethlehem, which he appears to have fixed upon from this time as his favourite place of final settlement ; but his present stay there was only for a short time, as he had projected a visit to Constantinople. His design in taking this excursion was to avail himself of the advice and instructions of Gregory Nazianzen ; on whom he diligently attended for a considerable time, whom he calls his master, and professes that from him he learned the right method of expounding the holy Scriptures. In the year 382, his friend Paulinus, bishop of Antioch, and Epiphanius, bishop of Salamis in the island of Cyprus, being cited by imperial letters to attend at Rome, on the subject of their

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contests with other eastern prelates, Jerome attended them to that city, whither the fame of his piety and learning had for some time preceded him. Here his merit soon gained him the esteem and confidence of Damasus, who made him his secretary, and availed himself of his talents and zeal for the Catholic faith, in answering the difficult questions which were proposed to him from all parts, and in carrying on his negotiations for extending the authority of the papal power. He was also constituted by Damasus the spiritual director of those Roman ladies who had renounced the world and devoted themselves to the religious life. During his residence at Rome he lodged in the house of a matron of this description, named Paula, who was a woman of rank and fortune, and afterwards followed him with her daughters into the East, as we have already seen under the article EUSTOCHIUM. In the employments above mentioned Jerome acquitted himself to the satisfaction of the pope ; but not without exposing himself to the merited censures of the relations and friends of the weak females, whom he encouraged in their fanatical desertion of the duties of their proper stations, and in the misapplication of their wealth to the support of useless and pernicious institutions. He is also said to have created many enemies, by the freedom with which he reprov'd the corrupt manners of the clergy, and the vices of the people. Another circumstance which must have contributed to render his situation at Rome less pleasing to him, was his being involved in disputes with the followers of Origen in that city. For though in the earlier part of his life he had translated many works of Origen into Latin, and frequently commended him, calling him the greatest doctor of the churches since the times of the apostles ; yet now his esteem for him had considerably abated, and he opposed his peculiar opinions as heretical. This exasperated the principal Origenists against him ; and they are represented as having propagated scandalous reports concerning his connection with Paula, which we doubt not were without foundation, notwithstanding his indiscretion in persuading her and others of her sex to abandon their domestic and social relations. He, therefore, determined to quit Rome, and to return to the East.

After the death of Damasus Jerome hastened to execute his determination, and in the year 385 embarked on board a ship, accompanied by a number of monks, and females whom he had persuaded to embrace the monastic life. Having in the course of his voyage arrived at Cyprus, he paid a visit to Epiphanius ; and afterwards

he proceeded to Antioch, where his friend Paulinus gave him a welcome reception. From Antioch he went to Jerusalem, where he pretends to have been witness to a number of miracles, for which, neither the Protestant, nor the most respectable Catholic ecclesiastical historians, consider him to be a sufficient voucher. In the following year he took a journey into Egypt, where he attended the lectures of the learned Didymus, president of the celebrated catechetical school at Alexandria; and afterwards visited the monasteries in the desert of Nitria. Finding, however, the monks zealously attached to the principles of Origen, his growing hatred to the memory of that great man led him soon to take his leave of those solitaries, and to return into Palestine. Having settled at Bethlehem, he was soon joined there by Paula, and the other ladies who had followed him from Rome, with the resolution of embracing the monastic life; and the fame of his great piety and learning speedily attracted to the same place crowds of both sexes, from all parts, to submit to his instructions in the ascetic discipline. In order that they might be properly accommodated, Paula founded at Bethlehem a church, and four monasteries, one for men, which was committed to the care of Jerome, and three for women, over which she herself presided. Jerome was now placed in a situation which entirely accorded with his wishes; where, besides exercising great diligence in the government and instruction of his monks, as well as in the pious and literary education of numerous young men of rank who were placed under his direction, he pursued his studies with astonishing ardour, and wrote a variety of learned and useful works, among which were the greatest part of his translations and expositions of the Scriptures. In these occupations he might have peacefully closed his days, had not his detestation of the opinions of Origen induced him warmly to attack those who maintained and defended them. This spirit of opposition against what he conceived to be heresy, involved him in acrimonious contests, which lasted many years, with John, bishop of Jerusalem, and Rufinus, of Aquileia. With the latter, as we have already seen, he had formerly lived in habits of intimacy and friendship; but upon the removal of Rufinus into the neighbourhood of Jerusalem, and his enlisting among the Origenists, the union between the two friends was dissolved, and their attachment was changed into the most bitter animosity. Jerome was also engaged in controversies with Pelagius, Helvidius, Jovinian, Vigilantius, and others, of which accounts may

be seen in all ecclesiastical historians. In the year 410, when the Goths ravaged Italy and besieged Rome, Jerome afforded an asylum in his monastery to many of the fugitives who fled to the Holy Land; but, as he himself informs us, he carefully excluded from this hospitality all those who were favourers of Origen's opinions, or tinctured in any degree with what he considered to be heresy. He died at Bethlehem in the year 420, about the age of seventy-eight.

St. Jerome is allowed, by the most judicious modern critics, to have been, on the whole, the most learned of all the Latin fathers. To this encomium we think him entitled, when we take into consideration the extent and variety of his acquirements. His knowledge of the Greek and Hebrew languages was respectable, if it cannot be pronounced accurate or profound. He was well skilled in philological learning, ecclesiastical and profane history, and philosophy; and he has adorned his writings with the finest strokes of the Greek and Latin poets, historians, orators, and philosophers. His style, however, is more declamatory, than argumentative; and while reading him, we are led rather to admire his eloquence and ingenuity, than the solidity of his judgment, or the perspicuity and accuracy of his reasoning. But what principally disgraces him as a writer, is the virulence, acrimony, and total want of candour which appears in his controversial productions. "His complexion," says Mosheim, "was excessively warm and choleric; his bitterness against those who differed from him, extremely keen; and his thirst of glory insatiable. He was so prone to censure, that several persons, whose lives were not only irreproachable, but even exemplary, became the objects of his unjust accusations." Cave, who will not be suspected of want of justice to the fathers, says of him, "he was a very hot and furious man, who exercised no command over his passions. When once provoked, he treated his adversaries in the roughest manner, and did not even abstain from invective and satire: witness what he has written against Rufinus, who was once his friend, John of Jerusalem, Jovinian, Vigilantius, and others. Upon these men, when they gave him the slightest provocation, he poured forth a torrent of all the abusive terms which he could devise, without any regard to their persons, dignity, or learning." That he would not have contented himself with merely pouring abuse and invective on his opponents, had he been possessed of power, may be fairly concluded from the approbation which he expressed of the persecutions practised on the adherents to Ori-

gen's opinions in Egypt, by Theophilus, bishop of Alexandria, and his exhortations to that prelate to proceed with firmness and spirit in extirpating heresy. Of Jerome's superstitious turn of mind, his ascetic discipline, and the enthusiastic encomiums which he lavished on the monastic state, afford sufficient evidence; and of his abundant credulity, his Lives, or, as Jortin, more properly calls them, his Romances of Paul the Hermit, and of Hilarion, furnish us with striking proofs. The author just mentioned, when adverting to the degree of credit to which he is entitled, observes, that Tillemont has made two extraordinary concessions concerning him: that he was more disposed to augment, than to diminish miracles; and that exactness was no part of his character. And Dupin acknowledges, that his Life of Paul contains things which have little claim on our belief. But notwithstanding all Jerome's defects and faults, which Le Clerc has fully exposed in his "*Quæstiones Hieronymianæ*," by his learned labours he rendered such services to the cause of revelation, as will hand down his name with honour to the latest posterity. Without being chargeable with vanity, he might bear that testimony to himself, which Lardner has collected in his own words from different parts of his writings: That he had been from the beginning diligent and inquisitive: that all his days he had been employed in the schools of rhetoricians and philosophers, or in reading the Scriptures of the Old and New Testament: that besides Latin and Greek, he had endeavoured to make himself master of Hebrew: that he did not rely upon his own judgment and understanding in interpreting the Scriptures, but consulted other commentators, and was willing to improve by their labours: that he never thought himself too old to learn, but embraced all opportunities of increasing in knowledge: and that he was not employed, as many monks were, in making baskets of rushes, and skreens of palm leaves, to get a livelihood; but in studying the Scriptures, and publishing correct editions of them. The most useful of his productions are, his interpretations of the sacred Scriptures, and those of his letters which contain critical remarks and dissertations on particular texts and expressions in the Bible. They will furnish the reader with more fragments of the ancient Greek translators of the Bible, than are to be met with in the works of any other father; and it is no little recommendation of them, that they present us with the opinions entertained by the Jews of his time of the signification of many Hebrew words, and with the sense and meaning which

they put upon many passages in the Old Testament.

For a particular enumeration of the works attributed to St. Jerome, and the marks by which such as are genuine may be distinguished from the supposititious, we refer to Cave, or Dupin; observing only, that the principal of them consist of a new Latin version of the whole "Old Testament," from the Hebrew, accompanied with a corrected edition of the ancient Latin version of the "New Testament," which met at first with much opposition, but was afterwards adopted by the Catholic church, and is commonly known by the name of *the Vulgate*; "Commentaries," on most of the books of the Old and New Testament; "A Treatise on the Lives and Writings of ecclesiastical Authors;" "A Continuation of the Chronicle of Eusebius," moral, critical, historical and miscellaneous "Letters," &c. The first printed edition of them appeared at Basil, under the care of Erasmus, 1516—1526, in six volumes folio; which was followed, at different periods, by impressions at Lyons, Rome, Paris, and Antwerp. The most correct of all the editions which have been given is that published at Paris, by father Martianay, a Benedictine monk, of the congregation of St. Maur, 1693—1706, in five volumes folio. *Fabricii Bibl. Eccl. sub Hieron. cap. xxxv. Cave's Hist. Lit. vol. I. sub Sæc. Arian. Dupin. Moreri. Mosh. Hist. Eccl. Sæc. IV. par. ii. cap. ii. Jortin's Rem. on Eccl. Hist. b. ii. p. ii. Lardner's Cred. p. II. vol. X. b. i. ch. 114.*—M.

JEROME OF PRAGUE, the intimate friend and associate of John Huss, and, like him, a martyr to the zeal with which he opposed the tyranny of the court of Rome, and declaimed against the corruptions of the sacerdotal order, was born in the city whence he derives his surname, but in what year is unknown. He possessed excellent natural abilities, which were improved by the advantages of a learned education. After pursuing his studies in the university of Prague, where he was admitted to the degree of M.A. he went for further improvement to the universities of Paris, Heidelberg, and Cologne, in each of which seminaries he was admitted to the same degree. Afterwards he passed over into England, where he is said to have studied in the university of Oxford, and copied the writings of Wickliff, which he carried with him into Bohemia. He was admitted to the degree of doctor in divinity in the year 1399, but at what university we are not informed. Upon his return to Prague, in the year 1400, he entered into a strict intimacy with John Huss,

which was cemented by their congeniality of sentiment, and the ardour with which they were equally inspired, to oppose the despotism of the papal court, and to reform the scandalous vices of the clerical orders. He is said to have first openly engaged in the same honourable cause with Huss, in the year 1408. In the year 1410, he was involved in the sentence pronounced by Subinco, archbishop of Prague, against those doctors who had not complied with his mandate to bring in their copies of Wickliff's writings; and in the same year he went into Poland, at the request of the king, to regulate the university of Cracow. From Poland he passed into Hungary, in which country an accusation of heresy was preferred against him; and from thence he went to Vienna, where he was imprisoned on account of his opinions, but liberated at the solicitation of the university of Prague. When in the year 1415 he was apprized of the arrest and imprisonment of his brother reformer, Huss, he deemed himself bound in honour to repair to Constance, to vindicate the cause of his persecuted friend, and to administer to him comfort and assistance. He arrived at that city without being known; but alarmed at the violence of spirit which seemed to rage against reputed heretics, he soon withdrew to Uberlingen, and wrote from thence to the emperor and to the council to demand a safe-conduct.

A pretended instrument of that kind was sent to him, which promised him protection in coming to Constance, but not freedom to depart from that city, and security to his person during his return to Bohemia; and this instrument was accompanied with a citation from the council to appear before them, and answer to the charge of heresy. Fully sensible that such an instrument offered no pledge for his safety, and justly dreading to place himself in the power of those ecclesiastical dignitaries, whose morals and principles he had so often branded with infamy, Jerome refused to obey this citation, and set out on his return to Bohemia. When he had proceeded as far as Hirsaw, he was arrested by the officers of the duke of Sultzbach, who sent him in chains to Constance. Upon his arrival at that city he immediately underwent an examination, and was afterwards committed to prison. The severity with which he was there treated, the importunity of some of his prosecutors, and his solitary meditations on the dreadful catastrophe of Huss, at length shook his constancy, and on the 15th of September, 1415, he read, in open council, a recantation of his errors, and subscribed to the council's condemnation of the doctrines of Wickliff and of Huss. This

submission, however, though it produced some relaxation of the severity which he had experienced, was not attended with the advantages which he expected from it: for notwithstanding the remonstrances of some of the council, among whom were four cardinals, that he had satisfied public justice, he was detained in close confinement. In the course of a few months after his recantation, new articles were exhibited against him; to which he pleaded in a solemn assembly of the council, held for that purpose, having resumed his fortitude, and expressed the greatest shame and compunction for the cowardice which had led him to make his submission, in violation of his conscience, and from an unmanly fear of death. Poggio, who was present at this trial of Jerome, gave a most interesting account of it in a letter to his friend Aretine, from which we shall select a considerable extract taken from Mr. Shepherd's version.

"Soon after my return from Baden to Constance, the cause of Jerome of Prague, who was accused of heresy, came to a public hearing. The purport of my present letter is to give you an account of this trial, which must of necessity be a matter of considerable interest, both on account of the importance of the subject, and the eloquence and learning of the defendant. I must confess that I never saw any one, who, in pleading a cause, especially a cause on the issue of which his own life depended, approached nearer to that standard of ancient eloquence which we so much admire. It was astonishing to witness with what choice of words, with what closeness of argument, with what confidence of countenance, he replied to his adversaries. So impressive was his peroration, that it is a subject of great concern, that a man of so noble and excellent a genius should have deviated into heresy. On this latter point, however, I cannot help entertaining some doubts. But far be it from me, to take upon myself to decide in so important a matter. I shall acquiesce in the opinion of those who are wiser than myself. Do not, however, imagine that I intend to enter into the particulars of this cause: I shall only touch upon the more remarkable and interesting circumstances, which will be sufficient to give you an idea of the learning of the man. Many things having been alleged against the prisoner as proofs of his entertaining heretical notions, and the council being of opinion, that the proof was sufficiently strong to warrant further investigation, it was ordered that he should publicly answer to every particular of the charge. He was accordingly brought before

the council. But when he was called upon to give in his answers, he for a long time refused so to do; alleging, that he ought to be permitted to speak generally in his defence, before he replied to the false imputations of his adversaries. This indulgence was however denied him. Upon which standing up in the midst of the assembly—What gross injustice is this! exclaimed he, that though for the space of three hundred and forty days, which I have spent in filth and fetters, deprived of every comfort, in prisons situated at the most remote distances from each other, you have been continually listening to my adversaries and slanderers, you will not hear me for a single hour! The consequence of this is, that while, on the one hand, every one's ears are open to them, and they have for so long a time been attempting to persuade you that I am an heretic, an enemy of the true faith, a persecutor of the clergy; and on the other hand, I am deprived of every opportunity of defending myself: you have prejudged my cause, and have in your own minds condemned me, before you could possibly become acquainted with my principles. But, said he, you are not gods, but men, not immortals, but mortals, liable to error, and subject to imperfection. We are taught to believe that this assembly contains the light of the world, the prudent men of the earth. You ought therefore to be unremittingly careful not to do any thing rashly, foolishly, or unjustly. I indeed, who am pleading for my life, am a man of little consequence; nor do I say what I do say through anxiety for myself (for I am prepared to submit to the common lot of mortality), but I am prompted by an earnest desire, that the collective wisdom of so many eminent men may not, in my person, violate the laws of justice. As to the injury done to myself, it is comparatively of trifling consequence; but the precedent will be pregnant with future mischief. These and many other observations he made with great eloquence; but he was interrupted with the murmurs and clamour of several of his auditors. It was decreed, that he should first answer to the charges preferred against him, and afterwards have free liberty of speech. The heads of the accusation were accordingly read from the desk. When, after they had been proved by testimony, he was asked whether he had any remarks to make in his defence; it is incredible with what skill and judgment he put in his answers. He advanced nothing unbecoming a good man; and if his real sentiments agreed with his professions, he was so far from deserving to die, that his principles did not even give ground for the slightest of-

fence. He denied the whole impeachment, as a fiction invented by the malice of his enemies. Among others an article was read, which accused him of being a detractor of the apostolic see, an oppugner of the Roman pontiff, an enemy of the cardinals, a persecutor of prelates, and an adversary of the Christian clergy. When this charge was read, he arose, and stretching out his hands, he said in a pathetic tone of voice, Fathers! To whom shall I have recourse for succour? Whose assistance shall I implore? Unto whom shall I appeal, in protestation of my innocence? Unto you? But these my persecutors have prejudged your minds against me, by declaring that I entertain hostility against all my judges. Thus have they artfully endeavoured, if they cannot reach me by their imputations of error, so to excite your fears, that you may be induced to seize any plausible pretext to destroy your common enemy, such as they most falsely represent me to be. Thus, if you give credit to their assertion, all my hopes of safety are lost. He caused many to smart by the keenness of his wit, and the bitterness of his reproaches. Melancholy as the occasion was, he frequently excited laughter, by turning to ridicule the imputations of his adversaries. When he was asked what were his sentiments concerning the sacrament, he replied, that it was by nature bread; but that at the time of consecration, and afterwards, it was the true body of Christ, &c. according to the strictest orthodoxy. Then some one said, but it is reported that you have maintained, that there remains bread after consecration.—True, said Jerome, there remains bread at the baker's. When one of the order of preaching friars was railing against him with uncommon asperity, he said to him—Hold thy peace, hypocrite! When another swore by his conscience, this, said he, is a very safe mode of deceiving. One man, who was particularly inveterate against him, he never addressed but by the title of ass or dog. As, on account of the number and importance of the articles exhibited against him, the cause could not be determined at that sitting, the court was adjourned to another day, on which the proofs of each article of impeachment were read over, and confirmed by more witnesses. Then he arose and said, Since you have attended so diligently to my adversaries, I have a right to demand that you should also hear me with patience. Though many objected violently to this demand, it was at length conceded to him that he should be heard in his defence. He then began by solemnly praying to God, so to influence his mind, and so to inspire his speech, that he might be enabled

to plead to the advantage and salvation of his soul." Afterwards he entered on his defence, which he delivered in so impressive a manner, that every body listened to him with fixed attention. For the particulars we must refer to our authority. "All the audience entertained hopes that he would either clear himself by retracting the heresies which were objected to him, or supplicate pardon for his errors. But he maintained that he had not erred, and that therefore he had nothing to retract. He next began to praise John Huss, who had been condemned to the flames, calling him a good, just, and holy man, a man who had suffered death in a righteous cause. He professed that he himself also was prepared to undergo the severest punishment with an undaunted and constant mind, declaring that he submitted to his enemies, and to witnesses who had testified such shameful falsehoods; who would, however, on some future day, give an account of what they had said, to a God who could not be deceived. When Jerome made these declarations, the assembly was affected with the greatest sorrow; for every body wished, that a man of such extraordinary talents should repent of his errors, and be saved. But he persisted in his sentiments, and seemed to court destruction. Dwelling on the praises of John Huss, he said, that he had entertained no principles hostile to the constitution of the holy church, and that he only bore testimony against the abuses of the clergy, and the pride and pomp of prelates: for that since the patrimony of the church was appropriated first to the poor, then to strangers, and lastly to the erection of churches, good men thought it highly improper that it should be lavished on harlots, entertainments, dogs, splendid garments, and other things unbecoming the religion of Christ. It may be mentioned as the greatest proof of Jerome's abilities, that though he was frequently interrupted by various noises, and was teased by some people who cavilled at his expressions, he replied to them all, and compelled them either to blush or to be silent. When the clamour incommoded him, he ceased speaking, begging and entreating them to suffer him to speak, since this was the last time they would hear him. He was never terrified by the murmurs of his adversaries, but uniformly maintained the firmness and intrepidity of his mind. It is a wonderful instance of the strength of his memory, that though he had been confined three hundred and forty days in a dark dungeon, where it was impossible for him to read, and where he must have daily suffered from the utmost anxiety of mind, yet he quoted

so many learned writers in defence of his opinions, and supported his sentiments by the authority of so many doctors of the church, that any one would have been led to believe, that he had devoted all the time of his imprisonment to the peaceful and undisturbed study of philosophy. His voice was sweet, clear, and sonorous; his action dignified, and well adapted to express indignation, or to excite compassion, which however he neither asked or wished for. He stood undaunted and intrepid, not merely contemning, but like another Cato, longing for death. He was a man worthy to be had in everlasting remembrance. I do not commend him for entertaining sentiments hostile to the constitution of the church; but I admire his learning, his extensive knowledge, the suavity of his eloquence, and his ability in reply. But I am afraid that all these endowments were bestowed on him by nature, in order to effect his destruction. As he was allowed two days for repentance, several learned men, and among the rest the cardinal of Florence, visited him, with a view of persuading him to change his sentiments, and turn him from the error of his ways. But as he pertinaciously persisted in his false notions, he was condemned as guilty of heresy, and consigned to the flames. No stoic ever suffered death with such constancy of mind. When he arrived at the place of execution, he stripped himself of his garments, and knelt down before the stake, to which he was soon after tied with wet ropes and a chain. Then great pieces of wood, intermixed with straw, were piled as high as his breast. When fire was set to the pile he began to sing a hymn, which was scarcely interrupted by the smoke and flame. I must not omit a striking circumstance, which shews the firmness of his mind. When the executioner was going to apply the fire behind him, in order that he might not see it, he said, Come this way, and kindle it in my sight, for if I had been afraid of it, I should never have come to this place. Thus perished a man, in every respect exemplary, except in the erroneousness of his faith. I was a witness to his end, and observed every particular of its process. He may have been heretical in his notions, and obstinate in persevering in them, but he certainly died like a philosopher. I have rehearsed a long story, as I wished to employ my leisure in relating a transaction which surpasses the events of ancient history. For neither did Mutius suffer his hand to be burnt so patiently as Jerome endured the burning of his whole body; nor did Socrates drink the hemlock as cheerfully as Jerome submitted to the

fire." Such were the iniquitous and barbarous transactions which terminated in the martyrdom of this eminent man, who, together with his associate John Huss, is entitled to grateful remembrance, as a fore-runner of the grand reformation under Luther: and the generous warmth with which the learned Poggio has done justice to his merits, as well as the feeling manner in which he has described the trial and execution of Jerome, will, we doubt not, abundantly justify us to our readers, for the long extract which we have given from his narrative. Jerome was burnt on the 30th of May, 1416. His labours as an author appear to have been chiefly confined to the assistance which he afforded to Huss, in the composition of his various works. In the twelfth volume of the "Collect. Concil." are inserted the answers which he gave to the articles preferred against him on doctrinal topics. *Cave's Hist. Lit. vol. II. sub Sæc. Synod. Freberi Theat. Vir. Erud. Clar. Moreri. Dupin. Shepherd's Life of Poggio Bracciolini, ch. ii.—M.*

JEROME DE SANTA FE', a learned Spanish Jew in the fifteenth century, whose original name was *Joshua Larchi*. After a careful examination of the Old Testament prophecies relating to the Messiah, he became a convert to Christianity, and upon his baptism changed his Jewish name for that under which he is described above. He was physician to Peter de Luna, who was chosen pope by the cardinals at Avignon, in opposition to Boniface IX. and took the name of Benedict XIII. When that pontiff was in Spain, in the year 1412, he ordered a public conference to be held in his presence, at Tortosa, between some learned Christians, and the most celebrated Jewish rabbis in Aragon and Catalonia, on the subject of the Messiah's character, and the evidence brought forwards to prove that Jesus was that person; in which Jerome acquitted himself with credit to his own learning and abilities, and to the new faith which he had embraced. In the year 1413, he presented to the pope a treatise in confutation of the errors of the Jews, and another against the Talmud; which are said to have produced such an impression upon the Jews, that the reading of them induced more than five thousand of that people to become Christians. They were both published at Frankfort, under the title of "*Hebræo-mastigis*," 1602, octavo; and are inserted in the twenty-sixth volume of the "*Bibl. Patr.*" The author's treatise against the Talmud had been printed before at Zurich, in 1552; and a folio impression of his other piece had also been published before

the appearance of the Frankfort edition, without any mention of the place where, or the time when, it was printed. *Cave's Hist. Lit. vol. II. sub Sæc. Synod. Nouv. Dict. Hist.—M.*

JERVAS, CHARLES, a painter, would be little entitled to biographical commemoration on account of his art, had it not been the means of procuring him the friendship and praises of Pope and other cotemporary wits. He was a native of Ireland, and studied a short time under Kneller. He obtained permission to copy the pictures in the collections of king William and queen Anne, and made small copies of the cartoons at Hampton-court, which supplied him with money to visit France and Italy. At Rome, though at the age of thirty, he first applied to the ground-work of the painter's art, drawing; and probably the low degree of excellence he ever attained was owing to his original want of this part of instruction. So defective was the public taste at that time in England, that he was characterised in the *Tatler*, as "the last great painter that Italy has sent us," and rose to the head of his profession in the walk of portrait. Yet, according to Mr. Walpole, he was deficient in drawing, colouring, composition, and even in the talent of taking a likeness. His pictures are described by that writer as a flimsy kind of fan-painting as large as the life; yet a few of his works are highly coloured, and he made copies from his favourite master Carlo Maratti, scarcely inferior to the originals. He was extremely vain; and having married a widow of large fortune, he stood high in society. It is said that he ventured to look with a lover's eyes upon the beautiful daughter of the duke of Marlborough, lady Bridgewater. Pope, who had, or thought he had, a disposition for painting, put himself under the tuition of Jervas, and repaid him by a poetical epistle extant in his works. Some letters of Jervas to him have been printed in the additional volumes of Pope's works. Jervas was a writer, and published a translation of *Don Quixote*, as Pope affirmed, without understanding Spanish. He died in 1739. *Walpole's Anecdotes of Painting.—A.*

JESHUA BEN SIRACH, the author of the apocryphal book of Ecclesiasticus, was a native of Jerusalem, as he himself informs us, and appears to have lived in the time of the high-priest Eleazar, about three hundred years B.C. The last high-priest whom he mentions is Simeon, the son of Onias, whose immediate successor was Eleazar, whom Jeshua would doubtless have added to the rest, had he not been living when he wrote. Some writers maintain that he was

of the sacerdotal order; but we find nothing to confirm this opinion in those places of his book where he speaks more particularly of himself. All that can be gathered concerning him from that work is, that he was a person whose great thirst after wisdom made him pray fervently, study hard, travel much, and expose himself to great danger on account of it; that he had been unjustly traduced to Antiochus; whence he is supposed to have retired into Egypt, and there composed his book; and that he was the last writer of the Jewish nation who treated on moral subjects. His book of Ecclesiasticus contains a summary of the ethics received among the Jews after the period of the prophets. It was originally written in Hebrew, and St. Jerome says that he saw a copy of it in that language. It has reached modern times, however, only in a Greek version, which was made by the author's grandson, at the beginning of the reign of Ptolemy Euergetes. It was formerly read by the Jews in their synagogues; but, after suffering much interpolation, it was prohibited. Passages extracted from it are, however, still in the hands of the Jews, under the title of the Sentences of Ben Sira. A full account of the editions, and versions of the book of Ecclesiasticus, and of the commentators upon it, may be found in *Fabricii Bibl. Græc. vol. II. lib. iii. cap. xxix. Book of Eccl. Enfield's Hist. Phil. vol. II. b. iv. ch. i. Anc. Univers. Hist. vol. X. b. ii. ch. xi. sect. ii.*—M.

JESUA LEVITA, a Spanish rabbi in the fifteenth century, was the author of a work which will be found of great use to those who wish to understand the Talmudical writings. It is entitled, "Halicoth Olam," or, "The Ways of Eternity;" and explains, with much accuracy, the ways of reasoning by which the authors of those writings drew their decisions from the text of the written law, and may without impropriety be called *Talmudic logic*. There have been numerous editions of this piece, in rabbinical Hebrew; and Constantine L'Empereur published one in Hebrew and Latin, at Leyden, 1634. Another good edition of it, in Hebrew and Latin, was published by the learned Bashuysen, at Hanover, 1714, quarto. The English reader may meet with specimens of this work, in *Wotton's Miscellaneous Discourses, vol. I. ch. iii. Moreri. Nouv. Dict. Hist.*—M.

JEUNE, JOHN LE, a celebrated French preacher in the seventeenth century, was descended from an ancient and noble family, and born at Poligni in the county of Burgundy, in the year 1592. He appears to have been early destined to the ecclesiastical profession, and

when young was nominated to a canonry in the cathedral church of Arbois, by the archduke Albert of Austria. Having become acquainted with M. Berulle, when the latter was on a visit to the Carmelites at Dole, of which order he was superior-general, M. le Jeune entered so thoroughly into his sentiments and views, that he determined to resign his preferment, to renounce all prospects of wealth or dignity, and to become a member of M. Berulle's newly-founded congregation of the Oratory. He was admitted into that institution in the year 1613 or 1614, and distinguished himself by the zeal with which he submitted to the most arduous injunctions of the order, by his exemplary piety, and unaffected humility. M. Berulle finding that his predominant inclination was for the work of the ministry, when he was of a proper age procured his ordination to the office of priest, and sent him soon afterwards to the seminary of Langres. By the bishop of that city he was employed, conjointly with father Bence, in introducing the reform of his congregation into the abbey of Tart. But the peculiar province to which he devoted himself, and for which his talents were admirably adapted, was that of a public preacher. In this character he embarked on missions through different parts of the kingdom; and his labours are said to have produced wonderful effects in the reformation of the vicious, and the conversion of unbelievers, or of persons tinctured with heretical opinions. He lost his sight while he was preaching a course of Lent sermons at Rouen, when he was about thirty-five years of age; but he did not suffer this affliction to depress his spirit, nor to render him less frequent in the exercise of his pulpit services. Twice in the course of his life he was obliged to be cut for the stone; and submitted to that painful operation with astonishing fortitude and patience. He was held in high esteem by many of the French prelates, and was finally persuaded by the bishop of Limoges to settle in his diocese. Here he spent the last twenty years of his life, indefatigable in the discharge of his professional duties, and much resorted to as a director of conscience. He died in 1672, at the age of eighty. He was the author of "Sermons," in ten large octavo volumes, which have undergone repeated impressions at Toulouse, Rouen, and Paris. They are written in a style which is simple, and insinuating, though rather too antiquated for modern taste; and they were much studied and admired by Massillon, who acknowledged himself indebted to them for the matter of many of his discourses. A Latin version of them was

printed at Mentz, under the title of, "Johannis Junii Deliciæ Pastorum, sive Conciones," 4to. Fatherle Jeune also published a French translation of Grotius's Treatise, "De Veritate Religionis Christianæ." *Moreri. Nouv. Dict. Hist.*—M.

JEWEL, JOHN, a learned prelate of the church of England, and zealous champion for the Protestant cause in the sixteenth century, was descended from an ancient and respectable family in Devonshire, and born at the village of Buden in that county, in the year 1522. He received his first instruction in the rudiments of grammar learning from his uncle John Bellamy, rector of Hamton; and was afterwards sent to different schools at Branton, South-Molton, and Barnstable. Before he was fourteen years of age he was sent to the university of Oxford, and admitted a post-master at Merton college; where his first tutor was a person of inconsiderable learning, and no great friend to the Reformation, but was succeeded by Mr. John Parkhurst, afterwards bishop of Norwich. Under his instructions young Jewel made a considerable progress in his academical studies, and was initiated in the principles of the reformed religion. In the year 1539, he removed to Corpus-Christi college, of which he had been elected a scholar; and in the following year he took the degree of B.A. He now began to prosecute his studies with more ardour than before, accustoming himself to rise at four o'clock in the morning, and to continue at his books till ten at night, with such intenseness of application, that he was often obliged to be reminded when to take his necessary meals. By this indefatigable assiduity he acquired a rich furniture of various learning, but at the expence of his health; and this was still further injured by a cold which he caught in a place whither he had retired from Oxford, during the prevalence of an epidemical sickness; owing to which he contracted a lameness in one of his legs, that accompanied him to the grave. However, he now commenced tutor, with great reputation and success, and contributed much to promote the Reformation, by privately instructing his pupils in Protestant principles. Soon afterwards he was chosen professor of rhetoric in his college, and discharged the duties of that office with distinguished honour for seven years. So much were his lectures admired and followed, that they drew to him many auditors from other colleges; and the fame of them induced his old tutor Mr. Parkhurst to come out of the country, who was so gratified with hearing them, that he bestowed the highest encomiums on Mr. Jewel's abilities. But our author was not more celebrated for his

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learning and talents, than for his eminent piety, and the exemplariness of his manners. It is recorded, that the dean of his college, who was a rigid Papist, once said to him, "I should love thee, Jewel, if thou wert not a Zuinglian. In thy faith I hold thee an heretic; but surely in thy life thou art an angel. Thou art very good and honest, but a Lutheran." In the year 1544 Mr. Jewel was admitted to the degree of M.A.

Upon the accession of king Edward VI. in 1546, Mr. Jewel no longer made any secret of his religious opinions, but openly avowed himself to be a Protestant; and when Peter Martyr entered on his divinity professorship at Oxford, he contracted a close friendship with that eminent man, attended on his lectures and sermons, and officiated as his notary, when he disputed in the divinity school with the champions of the Catholic doctrine, on the subject of the real presence. He now zealously embraced every opportunity which offered, to promote the progress of the Reformation, both in his college lectures, and in his private conversation. In the year 1550, he commenced bachelor of divinity; on which occasion he preached an excellent Latin sermon. About the same time he was presented to the rectory of Sunningwell in Berkshire, the income of which was but small; and, though his lameness made walking painful to him, he went on foot thither every other Sunday, and regularly discharged the pastoral office, both by preaching and catechising. He also frequently preached privately in his own college, and publicly in the university, with great acceptance and applause. The zeal which on these and all other opportunities he displayed, during the whole of king Edward's reign, to disseminate Protestant principles, occasioned his being one of the first victims to the resentment of the Papists, upon the accession of queen Mary. So eager after that event were the Catholic zealots in his own college to signalize their fury against him, that before any law was enacted for the re-establishment of popery, the majority of the fellows expelled him as a heretic, by their own private authority. But notwithstanding his expulsion, so high was the opinion which the university entertained of his abilities, that they appointed him their orator, and employed his elegant pen to draw up their congratulatory address upon the accession of the new queen. Fuller, indeed, intimates, that this distinguished honour was intended to ensnare him, either by rendering him odious to his own party, if he accepted it, or, by provoking against him the enmity of the Catholics, if he refused it. If such was the case, which is not improba-

ble, he had the dexterity to disappoint his enemies; for the address was worded by him in such respectful, and at the same time guarded terms, that it gave offence to neither party, and, after having obtained the approbation of the vice-chancellor and the heads of the colleges, was favourably received by the queen. Mr. Jewel, upon his expulsion from his own college, withdrew to Broadgate-hall, now Pembroke college, whither many of his pupils, and other gentlemen, privately resorted to him for instruction. But not long afterwards, upon the re-establishment of popery, being required to subscribe to the tenets of that faith, with threatenings of death upon his refusal, his fortitude forsook him, and he gave his signature to sentiments which his heart abhorred. His compliance, however, not being thought sincere, measures were planned for securing him, that he might be delivered over to the inquisitorial examination of the bloody and merciless bishop Bonner. Having received information of this design, he privately set out on the night in which it was intended to seize him, and took a bye-road towards London. He pursued his journey on foot, till he was quite exhausted, and obliged to lie down upon the ground. In this condition he was found by Augustine Bernher, a Swiss, who had been in the service of bishop Latimer, and afterwards a minister, who furnished him with a horse, and conducted him to the house of lady Ann Warcup, where he was hospitably entertained, and then conveyed in safety to London. Here he was obliged to exercise the utmost precaution, in order to avoid the emissaries of Bonner, who took incredible pains to discover him: and at length his escape from the kingdom was happily effected by means of sir Nicholas Throgmorton, who secured him a passage in a ship, giving him money for his support; and the management of Giles Lawrence, a fellow collegian, who conveyed him on board.

No sooner was Mr. Jewel landed on the continent, than he proceeded directly to Frankfort, where he arrived in the year 1554; and soon afterwards made a public confession before the English exiles in that city, of his sincere contrition on account of his late subscription at Oxford, begging pardon of God, and of the church, for the weakness which he had discovered in that transaction. After a short stay at Frankfort, he went to reside with his old friend Peter Martyr at Strasburg; who had established in his house a kind of college for learned men, of which he constituted Mr. Jewel his vicemaster. The latter also accompanied that emi-

nent man to Zurich, where he assisted him in the publication of some of his writings, and in the composition of his theological lectures. It was, probably, from this place that Mr. Jewel made an excursion to Padua, in which city he commenced a friendship with signior Scipio, a noble Venetian, to whom he afterwards addressed his "Epistle relative to the Council of Trent." When the joyful news arrived of the death of queen Mary in 1558, and of the peaceable accession of queen Elizabeth to the throne, Mr. Jewel, as well as most of the other Protestant exiles, prepared to return to England, where he arrived in the beginning of the following year, and met with a gracious reception from the queen. He was one of the sixteen divines who were selected to hold a public disputation in Westminster-abbey, in March 1559, upon the principal points of controversy between the Protestants and Papists; when the latter quitted the field on the second day, pretending that it was derogatory to the honour of the Catholic cause, to submit it to such a discussion. In the same year he was appointed, by the queen's letters patent, one of the commissioners who were enjoined to visit the dioceses of Sarum, Bristol, Exeter, Bath and Wells, and Gloucester, in order to root out Popery from those parts of the kingdom. It appears that Mr. Jewel was no friend to the ecclesiastical habits, which were now ordered by authority to be worn by the different orders of the clergy of the church of England, and which were the subject of much warm controversy. In a letter to one of his foreign friends, he calls them, "the habit of the stage," and expresses his wishes to be freed from them. He says, that he and some others "were not wanting to so good a cause; but others seemed to love those things, and hoped to strike the eyes of the people with such ridiculous trifles." He also calls them, "the relics of the Amorites," and wishes that "they might be taken away and extirpated, to the very deepest roots." Some, he observes, "were so much set on the matter of the habits, as if the Christian religion consisted in garments;" but he declares, that he "could set no value on those fopperies." But notwithstanding his disapprobation of the habits, he thought proper to comply with the orders issued by the queen for wearing them; and afterwards himself enforced conformity on this point, in some instances with needless and unbecoming rigour, as we have already seen in the life of Dr. Humphreys. Mr. Jewel's learning and merits were rewarded in the beginning of the year 1560, by his promotion to the bishopric of Salisbury. Soon after

his consecration, when describing the state of religion in England, in a letter to Peter Martyr, he informed him that the English prelates were then engaged in the question about the lawfulness of having images in churches; and that on the day after that in which he wrote, there was to be a debate on the subject before some of the council, between Parker and Cox on the one side, and Grindal and himself on the other. He said, "he could not but laugh within himself, when he thought what grave and solid reasonings would be brought out on this occasion. He was told, that it was resolved to have crucifixes, of silver or tin, set up in all churches; and that such as would not obey this, would be turned out of their bishoprics. If that were true, he would be no longer a bishop." About this time he gave a public challenge to all Roman-catholics, both at home and abroad, in a sermon which he preached at St. Paul's-cross, and immediately printed, to produce a single clear and evident testimony, either from the fathers, or any writer of acknowledged merit who flourished within six hundred years after Christ, from any general council during that period, from the example of the primitive church, or from the holy Scriptures, in support of any one of the many articles which the Romanists maintained against the church of England.

Mr. Jewel's challenge to the Papists excited considerable notice both in England and on the continent, and occasioned an epistolary controversy between our prelate and Dr. Cole, the deprived dean of St. Paul's, in which the latter discovered a greater talent at abuse than argument. Two years afterwards Mr. Jewel published his famous "Apology for the Church of England," in elegant Latin, of which an English translation was published, soon after its appearance, and another in 1564, by Anne, one of the six learned daughters of sir Anthony Cooke, and wife of sir Nicholas Bacon, lord keeper of the great seal. It was also translated into the German, Italian, French, Spanish, and Dutch languages, and afterwards into the Greek, and procured the author a high degree of reputation in every part of Europe. In the years 1564 and 1566, different answers to our author's challenge made their appearance, for the titles of which we refer to the first of our authorities, excepting that of the most considerable, by Thomas Harding, who published at Louvain, in 1564, "An Answer to Mr. Jewel's Challenge," quarto. To this piece bishop Jewel published a full answer, in 1566, entitled, "A Reply unto Mr. Harding's Answer," &c. folio; which was translated into Latin by William Whitaker, fellow of Trinity college in Cam-

bridge, and published at Geneva in 1578, quarto, with our author's "Apology." To this reply Mr. Harding published two rejoinders, in 1566, and 1567. In the mean time, different Catholic writers, whose names may be seen in the "Biog. Britan." had undertaken to confute the bishop's "Apology;" the most learned and able of whom was Mr. Harding, who, in 1563, published at Antwerp, "A Confutation of the Apology of the Church of England," quarto. To this work our prelate published a long and particular answer, containing incidental notices of his other antagonists, and entitled, "A Defence of the Apology of the Church of England," &c. 1564, folio; which was translated into Latin by Thomas Bradoc, B.D. and fellow of Christ's college, Cambridge, and printed at Geneva, in the year 1600. It was so much esteemed, that it was ordered by queen Elizabeth, king James, king Charles I. and by four successive archbishops, to be read and chained up in all parish churches throughout England and Wales. It contributed to promote the reformation from Popery, more than any other publication of that period. However, Harding replying to it, in a work entitled, "A Detection of sundry foul Errors, &c." published at Louvain, in 1568, quarto; the bishop printed an "Answer" to that book, in the same year, folio. From this notice of our author's controversial labours, we return to the particulars of his life. In the year 1565, the university of Oxford, as a reward for his eminent services to the Protestant cause, conferred upon him the degree of doctor of divinity, though he was then absent; and in the following year, he attended queen Elizabeth in the visit which she made to that seminary, and moderated at the divinity disputations which were then held in the presence of her majesty. Bishop Jewel discharged the duties of his episcopal function, with exemplary diligence and attention. In his first visitation he began, and in his last he perfected, such a reformation, not only in the cathedral and parochial churches, but in all the courts of his jurisdiction, as procured him the veneration and esteem of all good men. Of the manner in which his clergy discharged their duties, and of their moral conduct, he was a vigilant inspector; and by watching narrowly the proceedings of his chancellor and archdeacons, his stewards and receivers, he guarded against those acts of oppression, injustice, and extortion, for which episcopal courts have been too often justly censured. To prevent these, and other abuses, he often sat in his consistory court; and he also frequently sat as assistant on the bench of civil justice, being himself in the commission

of the peace. He was also a frequent and zealous preacher, often travelling about his diocese, and occupying the pulpit wherever he came. His private life was pious, useful, and laboriously studious. He generally rose about four o'clock in the morning; and, after prayers with his family at five, and in the cathedral about six, retired to his studies during the remainder of the morning. After dinner he gave audience to all persons who had any requests to make to him, or attended to the causes which either devolved upon him in his judicial capacity, or were referred to him as an arbitrator. About nine o'clock at night, he examined his domestics, respecting the manner in which they had spent the day, and then went to prayers with them; after which he returned to the labours of his study, till near midnight, when he went to bed, where the gentleman of his bed-chamber generally read to him till he fell asleep. Such a laborious course of life, without any recreation, or intermission, excepting what his necessary refreshment at meals, and a very few hours of rest afforded him, contributed to injure his health, and bring on a decline. When his friends could not but observe a sensible alteration in his appearance, they endeavoured, but without effect, to prevail upon him to relax from his incessant application, and to desist, at least for a time, from undertaking pulpit services. In reply to their friendly remonstrances he only answered, that "a bishop should die preaching." These words were almost literally fulfilled in his own case: for a little time before his death, having promised to preach at some place in Wiltshire, on his way thither he was met by a gentleman, who, perceiving from his looks that he was very ill, strongly urged him to return home, telling him that the people had better lose one sermon, than be altogether deprived of such a pastor. The bishop, however, could not be prevailed upon to return, but proceeded to the place appointed, and there preached his last sermon, which he was not able to finish without great difficulty. From that time he grew rapidly worse, and died within a few days, in September 1571, at Monkton-Farley, in Wiltshire, when he was in the fiftieth year of his age.

Bishop Jewel was one of the most learned persons among the reformers. With the Latin and Greek languages he was skilfully acquainted, and was a proficient in the German and Italian. Of his knowledge of theology, ecclesiastical history, and the writings of the ancient fathers, his works bear honourable testimony. His piety and moderation were as commendable as his learning; his moral conduct not only irreproachable but highly exemplary; his command

of his passions astonishing; and his temper meek, modest, and obliging. To the poor he was generous and charitable, and he was liberal to worthy foreigners, and persons in distress. He constantly maintained and educated some poor youths in his own house, and assisted several young students at the university with yearly pensions. In the life of the learned Hooker we have seen, that, among those of others, his obligations were considerable to the bounty of our prelate. Bishop Jewel had naturally a very strong memory, which he greatly improved by art; so that he could exactly repeat what he had written, after once reading it. His own sermons were chiefly extempore, from heads which he penned down, and on which he used to meditate while the bell was ringing to summon the congregation to church. He is said to have taught his method of artificial memory to his old tutor Dr. Parkhurst, while they were at Zurich; who in the space of twenty-eight days, with only one hour's application each day, learned all the twenty-eight chapters of St. Matthew's gospel so perfectly, that he could readily repeat the whole or any particular verse, knowing at the same time what went before, or what followed after, any verse that was mentioned to him. Our author's letter to a noble Venetian, which has been adverted to in the preceding narrative, was written in Latin, and entitled, "*Epistola ad Scipionem patricium Venetum, de causis cur Episcopi Angliæ ad concilium Tridentinum non convenirent, Anno 1559*;" and it was printed at the end of father Paul's "*History of the Council of Trent*," translated into English by sir Nath. Brent, 1629, folio. Besides the preceding, and the articles already numerated, bishop Jewel published, Latin "*Orations*" and "*Sermons*," the subjects and occasions of which are particularized in the first of our authorities; and he was the author of "*A View of a seditious Bull sent into England from Pius V. Bishop of Rome, Anno 1569*," delivered in certain sermons in the cathedral church of Sarum, and printed after his death, in 1582, octavo; "*A Treatise of the Holy Scriptures*," and "*A Treatise of the Sacraments*," both taken from his Sermons, and printed, the former in 1582, and the latter in 1583, octavo; "*Exposition of the two Epistles of the Apostle Paul to the Thessalonians*," printed in 1594, octavo; "*certain Sermons preached before the Queen's Majesty at St. Paul's Cross, and elsewhere*," printed in 1583, octavo, &c. All his English works, which are still deservedly held in esteem, were printed together at London, in 1609, folio; and many of his "*Letters*" are in the collection of records at the end of the volume of Burnet, referred to below. *Biog.*

Britan. Fuller's Abel Redivivus. Brit. Biog. Burnet's Hist. Reform. vol. III. book vi.—M.

IGNATIUS, surnamed THEOPHORUS, saint, one of the apostolical fathers of the Christian church, and a martyr in the early part of the second century, was probably a native of Syria, though the ancients furnish us with no information concerning his country or parentage. He was early educated in the principles of the Christian religion, and was an attendant on the instructions of St. Peter and St. Paul. According to the acts of his martyrdom, the genuineness of which, however, is disputable, he was also the particular disciple of St. John. Having become eminent for his acquaintance with the Christian doctrine, and distinguished by his piety and abilities, he was chosen bishop of Antioch; but it is difficult to prefix the precise time and order of his election to that office. Eusebius says, that he was the successor of Euodius, the first bishop of Antioch after St. Peter; and St. Jerome concurs in that statement. In his Chronicle Eusebius places the ordination of Ignatius in the year 69, after the death of St. Peter and St. Paul at Rome. Some think, however, that Ignatius was ordained by St. Peter, and suppose that Euodius and Ignatius were both bishops of Antioch at one and the same time; the former of the Jewish, and the latter of the Gentile Christians; and that after the death of Euodius, when the Jewish converts were become better reconciled to the Gentiles, they all united under Ignatius as their bishop. If Ignatius only succeeded Euodius about the year 70, it may reasonably be concluded that he was acquainted with several of the apostles; and St. Chrysostom says, that he conversed familiarly with them, and was perfectly acquainted with their doctrine. He presided over the church of Antioch for upwards of forty years, with admirable diligence, prudence, and constancy, till he was condemned to a cruel death in the persecution under the reign of Trajan. With respect to the fact, and manner of his martyrdom, there is no difference in opinion among ecclesiastical historians; but they do not agree in fixing the time when it took place, and in the same relation of the circumstances which preceded it. Dupin, Tillemont, and Cave, place it under the year 107; while bishop Pearson, bishop Lloyd, Pagi, Le Clerc, and Fabricius, place it under 116. We shall lay before our readers the most commonly received account of the circumstances which preceded the martyrdom of Ignatius, as it has been collected from the acts of his martyrdom, the writings of Eusebius, St. Jerome, &c.; to

which we shall subjoin some remarks of the judicious Lardner, and leave our readers to form their own conclusions on the points in which historians vary.

About the year 107, the emperor is represented to have arrived at Antioch, elated with his victories over the Scythians and the Daci, to prepare for a war against the Parthians and Armenians. Having entered the city with all the pomp and solemnities of a triumph, one of the first objects of his enquiries was concerning the state of religion in that place. Finding that the Christians were numerous there, he ordered that the laws should be put in force against them, in the same manner as in the other parts of the empire; and though he forbade the Christians to be sought after, yet he directed that they should be punished if convicted. In these circumstances Ignatius could not expect that he should be overlooked, and thought it more prudent voluntarily to present himself before the emperor, than to stay till he was sent for, and, after modestly avowing his principles, leave the event to Providence. It is true, that he expressed an earnest desire to suffer for the sake of Christ, and a great joy at the expectation of it; but it does not appear that he rashly sought or provoked danger. When the emperor saw him, he reproached him for daring to transgress his laws; and a long as well as particular conversation is said to have passed between them, in which the good bishop defended the innocence and inoffensiveness of himself and his fellow-believers, and explained the principles of his religion, maintaining the superiority of the God of the Christians over the objects of pagan worship, and his belief of the ultimate triumph of the cause of Jesus Christ over every species of superstition and wickedness. The freedom with which he avowed his sentiments, and the resolution which he expressed of adhering to them, determined Trajan to make him a signal example of punishment, in order to deter others from renouncing the Gentile religion. He therefore gave orders for his imprisonment, and finally passed sentence upon him, that, since he was incurably addicted to superstition, he should be conducted in bonds by soldiers to Rome, and there thrown as a prey to wild beasts at the amphitheatre. This cruel sentence created joy, instead of terror, in the mind of Ignatius, who in an address to God exclaimed, "I thank thee, O Lord, that thou hast condescended thus perfectly to honour me with thy love, and hast thought me worthy with the apostle Paul to be bound with iron chains." These chains he would often cheerfully embrace; and having

frequently prayed for his church, and recommended it to the divine care and providence, he was delivered into the hands of his keepers, who were appointed to convey him to the place of execution. If it should seem strange, that Trajan should send an old man, by land, at a great expence, attended with soldiers, from Syria to Rome, instead of casting him to the lions at Antioch, it should be considered, as Jortin observes, that "Trajan sent him by land, on purpose, to shew him about, and to make an example of him as of a ringleader of the sect, *παράδειγμαλίζειν*, and to deter the Christians from preaching and spreading their religion; and for the same reason he sent him to be executed at Rome, where there were many Christians, and which, as it was the capital of the world, so was it the head quarters of all sorts of religions."

Ignatius's guard consisted of ten soldiers, who conducted him on foot to Selucia, a sea-port town in Syria, about sixteen miles from Antioch, whence Paul and Barnabas had embarked for Cyprus. From this place they went by sea to Smyrna, in Ionia, where, for the fees which were bestowed upon them, his brutal keepers permitted him to visit Polycarp, the bishop of that place; to receive himself the visits of the clergy of the Asiatic churches in that country, who encouraged him to a firm and final perseverance in his glorious cause; and also to write letters to different churches, for their instruction and establishment in the faith. One of these letters was to the Christians at Rome, in which he acquainted them with his situation, and his passionate desire not to be hindered in that course of martyrdom which he was now hastening to accomplish. At length his guard became impatient of any longer stay at Smyrna, and proceeded with him by sea to Troas, a noted city of the lesser Phrygia, and not far from the ruins of ancient Troy, where he had the satisfaction of hearing that the persecution had ceased in the church of Antioch. At this place his conductors, for the sake of the money which they received from him and his visitors, permitted messengers who were deputed by different churches to pay their respects to him, and allowed of his further epistolary correspondence with his friends; but notwithstanding this dearly purchased indulgence, they used him at the same time cruelly and barbarously. Of this behaviour he complains in his epistle to the Romans. "From Syria even to Rome," says he, "both by sea and land, I fight with beasts; night and day I am chained to ten leopards, forming my military guard, who, the kinder I

am to them, are the more cruel and fierce to me." From Troas they sailed to Neapolis, a maritime town of Macedonia, and thence to Philippi, a Roman colony, where they were received with all imaginable kindness and courtesy. Hence they proceeded on foot through Macedonia and Epirus, till they came to Epidamnus, a city of Dalmatia; where they again embarked, and, after sailing through the Adriatic, and touching at Rhegium and Puteoli, arrived at the station for the Roman navy near Ostia, at the mouth of the Tyber, about sixteen miles from Rome. The Christians of that city, who had been daily expecting his arrival, came out to meet and entertain him, with affectionate respect mingled with the deepest sorrow, on account of the cruel death which awaited him; but he was firm and undaunted, and rejoiced that he was so nearly approaching to the end of his race, and to the moment when he should bear testimony to the truth of the religion of Christ with his blood. When some of them intimated, that possibly the populace might be dissuaded from desiring his death, he expressed a pious indignation, entreating them to throw no obstacles in his way, nor to take any measures that might hinder him, now that he was hastening to his crown. The interval which took place between the time when he was delivered to the prefect of the city, and his martyrdom, he spent with his brethren in prayers for the peace and prosperity of the church, and for the prevalence of mutual love and charity among its members. That his punishment might be the more pompous and public, one of their solemn festivals, the Saturnalia, was fixed upon for its execution; when it was their custom to entertain the people with the bloody conflicts of gladiators, and the hunting of and fighting with wild beasts. Accordingly, on the 20th of December, he was brought out into the amphitheatre; and the hungry lions, being let loose upon him, quickly made him their prey, leaving no remains but a few of the hardest of his bones. These were afterwards collected by two deacons, who had been the companions of his journey, and transported by them to Antioch, where they were honourably interred.

We have already observed, that historians differ concerning the year in which the martyrdom of Ignatius took place, and in their relation of the circumstances which preceded it. With respect to the latter, in particular, it is questioned whether Ignatius was condemned by Trajan in person at Antioch. The following observations of Dr. Lardner will assist those readers

who may consider it of any importance to arrive at probability on the disputed or questionable points. "Pearson, Lloyd, and Pagi, are positive for the year 115, or 116. Basnage, however, puts the year of Ignatius's death among the obscurities of chronology. Indeed those learned men have for their opinion no other grounds but the testimony of Malela, an author of the sixth century, of no great account in other matters; and the acts or martyrdom of Ignatius, which say, that he was condemned by Trajan in person at Antioch. But it being certain, as these learned men have shewn, that Trajan was not at Antioch, before the year 112; therefore they conclude, that Ignatius was not condemned, at the soonest, before that year. But the genuineness of those acts may be well disputed for divers reasons. And these acts themselves say, that Ignatius was martyred at Rome, when Senecio and Sura were consuls, who were so in the year 107, the tenth of Trajan. Since therefore Eusebius says nothing of Ignatius's being condemned by Trajan himself at Antioch, and his death is placed by him in the tenth of Trajan, I the rather incline to that opinion: which indeed appears to me much the more probable."

Not long after the martyrdom of this apostolical father, Polycarp, bishop of Smyrna, collected together his "Epistles," and sent them to the Christians at Philippi, as appears from the testimony of Eusebius, St. Jerome, Photius, and of Irenæus, the disciple of Polycarp. Among the pieces of this kind, still extant, which have been attributed to Ignatius, there are several which are now almost universally allowed by the learned to be spurious; indeed some critics have gone so far, as to pronounce this verdict on all the remains of antiquity which have been published in his name. The most weighty arguments, however, are in favour of the genuineness of the seven Epistles ascribed to him, which were addressed to the churches at Ephesus, Magnesia, Trallium, Rome, Philadelphia, Smyrna, and to Polycarp. Of these seven Epistles there are two editions; one called the *larger*, and frequently the *interpolated*; and another called the *smaller*. Mr. Whiston, and a few other learned men, have contended, that the *larger* are the only genuine and original Epistles of Ignatius, and that the *smaller* are only an epitome or abridgment of the former. According to the general opinion of the great mass of critics, however, there is ample evidence to prove that the *larger* are interpolated, and that the *smaller* have the best title to the name of Ignatius. It has also been questioned how far the

latter are entitled to be received in their present state; "and whatever positiveness some may have shewn on either side," says Lardner, "I must own I have found it a very difficult question." With the final opinion of that writer, which is expressed with his usual judgment and modesty, we think it most reasonable to agree: "considering then the testimonies I have alleged from Irenæus, Origen, and Eusebius, and also the internal characters of great simplicity and piety, which are in these Epistles, it appears to me probable, that they are for the main the genuine Epistles of Ignatius. If there be only some few sentiments and expressions, which seem inconsistent with the true age of Ignatius; it is more reasonable to suppose them to be additions, than to reject the epistles themselves entirely, especially in this scarcity of copies, which we now labour under. As the interpolations of the *larger* Epistles are plainly the work of some Arian, so even the *smaller* Epistles may have been tampered with by the Arians, or the orthodox, or both: though I don't affirm there are in them any considerable corruptions or alterations." The principal value of these Epistles consists in the abundant evidence which they afford of the authenticity of the books of the New Testament. The best edition of them is that published after Le Clerc, in his impression of Cotelerius's collection, "S. S. Pat. Apostol." with the notes of Usher, Vossius, Cotelerius, &c. printed at Amsterdam, in 1724, in two volumes folio. *Eusebii Hist. Eccl. lib. iii. cap. xxxvi. Fabricii Bibl. Eccl. sub Hieron. cap. xvi. Cave's Hist. Lit. vol. I. sub Sæc. Gnost. & Apostoloci. Dupin. Lardn. Cred. pt. II. vol. I. b. i. ch. v. Fortin's Rem. Eccl. Hist. vol. I.—M.*

IGNATIUS. See LOYOLA.

IHRE, JOHN, knight of the Swedish order of the Polar Star, public professor of rhetoric and politics in the university of Upsal, and member of the Academy of Sciences at Stockholm, was born in the month of March, 1707. Having at an early age lost his father, who was professor of theology at Lund, young Ihre was taken under the protection of his grandfather, then archbishop of Upsal, at which place he studied. After he had completed his academic studies, he set out, in 1730, on his travels to enlarge his literary acquirements and improve himself by the company and conversation of learned men. He visited Germany, England, France, the Low countries, and Denmark; and in 1733 returned to Upsal, where he disputed "De Usu Accentuum Hebræorum," and was elected a member of the Academy of Sciences.

Two years after he was appointed sub-librarian, and in 1737 public professor of poetry. This office proved, at first, highly agreeable to him, and by his lectures on Horace, Virgil, and Ovid, he soon excited among his pupils a taste for the beauties of poetry; but the number of the students who applied to this branch of study being too small, he expressed a wish of obtaining another professorship. This wish was soon gratified, for in the year 1748 he was appointed by the king professor of rhetoric and politics; an office the duties of which he discharged for forty years with great reputation and with much benefit to his pupils, many of whom were of the higher orders. But though the greater part of his time was necessarily required for his academic labours, he devoted some part of it to the improvement of the literature of his country; and as he made choice of those subjects which had been neglected by others, the service he rendered to it in this way was the more meritorious. Having translated into Swedish the "Lady's Library," written by sir Richard Steele, he was convinced that he was still very deficient in the knowledge of his own language, and was therefore strongly excited to examine it with more attention. His "Conspetus Prælectionum in Linguam Suecanam," which he published in 1745, was not continued; but in the year 1756, being encouraged by the diet then assembled to undertake a Sueo-Gothic lexicon, and a considerable sum being assigned to defray the expence, he began to prepare and arrange some materials which he had collected for that purpose. In the year 1766 he published a "Lexicon Dialectorum," in which he explained and illustrated obsolete words, still used in the provinces; and in 1769 his valuable "Glossarium Sueo-Gothicum," in two volumes folio, which is well known to philologists. This laborious work rendered it necessary for him to make himself acquainted with the Mæso-Gothic language; and the useful and learned remarks which he wrote to illustrate the remains of the Mæso-Gothic translation of the New Testament by Ulphilas may be found in the collection published by Busching, under the title of "Ivan Ihre Scripta Versionem Ulphilanæ & Linguam Mæso-Gothicam illustrantia," Berlin, 1773, quarto. Ihre examined also the old Icelandic writings, and shewed in a letter, addressed to Sueno Lagerbring, counsellor of the chancery, published in Sweden in 1772, that the Icelandic Edda is not a short system of the Pagan theology, but an introduction to the Icelandic poetry. This letter was translated into German the follow-

ing year by Schlæzer, who in his notes expressed some doubt in regard to Ihre's assertion; and the latter wrote an answer which is inserted in bishop Von Troil's account of his voyage to Iceland. Sweden is indebted to him also for an explanation of the old catalogue of the Sueo-Gothic kings, to which are added the old West-Gothic laws. In his four dissertations "De Runorum Antiquitate, Patria, Origine & Occasu," he asserts that the Runic writing was formerly used in the greater part of Europe, was introduced into Sweden about the sixth century, and became entirely extinct in the beginning of the fifteenth. He explained, in the Transactions of the Academy of Sciences at Upsal, a Gothic monument discovered at Naples, and made known by Sabbatini; and in the Transactions of the Society of the Belles Lettres published some observations on the surname of Menved, which is applied to Eric, one of the Danish kings. He wrote also a critical examination of the fragment of Livy found at Rome by Bruns; edited with notes Scheffer's manuscript observations on Old Upsal; and in a preface to the Laplandic Dictionary rendered it probable, that the Laplandic was the language spoken in Sweden before the arrival of Odin. These different works will be lasting monuments of Ihre's great learning and industry. He possessed a sound judgment and a retentive memory. When he sat down to write, his ideas were so clear and so well arranged, that he had never any need to correct what he had composed. He was of a mild disposition; loved innocent mirth; had an open friendly heart, and entertained the utmost respect and reverence for the Supreme Being. In the year 1756 king Adolphus Frederick raised him to the rank of a counsellor of the chancery; two years after to that of patrician; and in 1759 conferred on him the order of the Polar Star. During the last four years of his life he was very infirm, and died in the month of November, 1780, in the seventy-fourth year of his age. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

IKEN, CONRAD, professor of theology in the reformed Gymnasium at Bremen, and first preacher in Stephen's church, president of the German Society in that city, and member of the Academy of Sciences at Berlin, was born at Bremen in 1689. After acquiring the rudiments of letters in the public school of his native place, he was sent to the Gymnasium in 1705, and in 1711 repaired to Utrecht, where he remained some time. In 1714 he became preacher at Lopik, and in 1716 had a double

call to Hanau and Zutphen, the last of which he accepted. In 1719 he was appointed second German preacher in Stephen's church at Bremen; and next year, before he went thither to settle, had the degree of doctor of theology conferred on him by the university of Utrecht. In 1723 he was nominated public professor of theology in the Gymnasium; and as the Jewish antiquities were the principal subject of his academic labours, he at first employed Reland's work by way of text-book, but afterwards lectured from his own compositions. He was invited to the Hague to be preacher, and to Utrecht to be professor, but both these offers he declined; and after acquiring great celebrity by his writings, as a good divine and learned Orientalist, died in the month of June, 1753. His works are: "*Antiquitates Hebraicæ*," *Bremæ*, 1732, octavo, several times reprinted; "*Thesaurus novus Theologico-philologicus, sive Sylloge Dissertationum Exegeticarum ad Selectiora atque insigniora Veteris & Novi Testamenti Loca*," *Amstelod.* 1732, two volumes folio; "*Tractatus Talmudicus de Cultu quotidiano Templi Versione Latina donatus & Notis illustratus*," *Bremæ*, 1736, quarto; "*Symbolæ Literariæ ad Incrementum Scientiarum omne Genus a variis amicis collatæ*," *Bremæ*, 1744, three volumes octavo; "*Dissertationes Philologico-theologicæ in diversa sacri Codicis utriusque Testamenti Loca*," *Lugd. Bat.* 1749, octavo. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

IMHOFF, JOHN-WILLIAM, an eminent genealogist, was a German of a noble family, who devoted himself to the study of history, politics, and particularly the descents and alliances of all the great houses in Europe. He died in 1728, having left many voluminous monuments of his labour. These are, "*De Notitia Procerum Germaniæ*," two volumes folio; "*Historia Genealogica Italiæ & Hispaniæ*," folio; "*Familiarum Italiæ, Hispaniæ, Portugalliæ, Magnæ Britanniæ, cum Appendice*," each a volume folio; "*Recherches sur les Grands d'Espagne*," octavo. *Nouv. Dict. Hist.*—A.

INA, king of Wessex, one of the best and most illustrious princes in the Saxon heptarchy, succeeded his cousin Ceodwalla in 689. He began his course as an ambitious sovereign, desirous of extending his dominion by arms. On the pretext of revenging the cruel death of his kinsman Mollo, he invaded Kent in 694, but was induced by a large sum of money to desist from the enterprise. He then turned his arms against Gerwint king of Wales, and obtained a great victory, which gave him the

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full possession of Cornwall and Somersetshire. These large provinces he annexed to his kingdom, treating the vanquished with a humanity hitherto little practised by the Saxon conquerors. He left to the natives the property of their lands, and incorporated them by alliances and a community of laws with his former subjects. These laws he revised and augmented, issuing a code which places him as a legislator at the head of the Saxon kings previous to Alfred. He afterwards sustained a war with Ceolred king of Mercia, which was terminated by a bloody battle in 715, in which both parties suffered great loss. The latter part of his reign was spent in the useful works of peace, and he had worn his crown with glory thirty-nine years, when the devotion of the times induced him, in 728, to make a pilgrimage with his queen Ethelburga to Rome. He then shut himself up in a convent, where he died. Having no children, he bequeathed his kingdom to Adelard, brother to Ethelburga. *Hume. Henry.*—A.

INCHOFER, MELCHIOR, a learned German Jesuit who flourished in the seventeenth century, was born at Vienna, in the year 1584. At the commencement of his academic studies he devoted his principal attention to the science of jurisprudence, in which he became a distinguished proficient at the age of twenty-three. He then determined to enter into the society of the Jesuits, and for that purpose went to Rome, where he was admitted to his noviciate in the year 1607. Here he seems to have relinquished his legal pursuits, and to have employed his time in the study of philosophy, theology, and the mathematics. Afterwards he filled the chair of professor in those faculties, during several years, at Messina, in Sicily. At that place he published, in 1630, a work which shows that, whatever stock of learning he possessed, it was not unaccompanied with a sufficient portion of credulity. It was entitled, "*Epistolæ B. Mariæ Virginis ad Messanenses Veritas vindicata*," folio; or, "*The Blessed Virgin Mary's Letter to the People of Messina proved to be genuine*." In consequence of complaints which were preferred against him before the congregation of the *Index* at Rome, on account of this publication, he was obliged to repair to that city; where his judges were so well satisfied with the reasons which he offered in defence of what he had advanced, that, in the plenitude of their wisdom, they gave their sanction to a new impression of the work, with some trifling alterations, and a change of the title into, "*Conjectatio ad Epist. B. Mar. &c.*;" or, "*A Conjecture con-*

cerning the Blessed Virgin Mary's Letter, &c." "This gives us to understand," says Bayle, "that provided one does not affirm too positively, that the Virgin Mary wrote to the inhabitants of Messina the letter which passes under her name, it is not unlawful to believe it, and to make others believe it also." Father Inchofer continued some years at Rome, where, to his honour, he created many enemies by the zeal and spirit with which he exposed the immoral and barbarous practice of forming *castrati* for the service of the orchestra and the stage. He also became disgusted with the intrigues and selfishness of the order to which he belonged. Thus circumstanced, he retired to Macerata, and afterwards to Milan, where he spent his time in study till his death, in 1648, when he was about sixty-four years of age. He was the author of "Tractatus Syllepticus, in quo quid de Terræ Solisque motu vel Statione secundum Sacram Scripturam & S.S. Patrum sentiendum, &c. Ostenditur," 1633, quarto; "De sacra Latinitate, de variis Linguæ Latinæ mysteriis, ex Origine, Progressu, Fine, &c." 1635, quarto; "Historia trium Magorum," 1639, which is said to reflect little credit on his critical skill; "Annalium Ecclesiasticorum Regni Hungariæ, Tomus I.," 1644, folio; which, from the learning and curious research displayed in it, has occasioned regret that the author did not live to complete his plan; and other pieces to which he did not give his name. He is also thought to have been the author of a severe satire against the Jesuits, entitled, "Lucii Cornelii Europæi Monarchia Solipsorum," which was first published at Venice, and afterwards in Holland, in the year 1648. Bayle. Moreri. Nouv. Dict. Hist. —M.

INGRASSIAS, JOHN PHILIP, an eminent physician and anatomist, was a native of Sicily. He studied medicine at Padua, where he graduated with singular reputation in 1537. He was then invited to the professorship of anatomy and physic at Naples, which he occupied for a number of years, attended by a crowd of students drawn by his fame from all parts of Italy. His unremitted attention to their improvement was acknowledged by a portrait of him placed in the schools of Naples, with the following inscription: *Philippo Ingrassia Siculo, qui veram medicinæ artem atque anatomen, publicè enarrando, Neapoli restituit, Discipuli memorie causa P. P.* He at length quitted this situation to return to his native island, where he settled at Palermo. The right of citizenship was conferred upon him; and in 1563 he was nominated by Philip II. king of Spain, first-physician

for Sicily and the adjacent isles. By virtue of the powers conveyed by this appointment, he restored order in the medical constitution of the country. His zeal for the credit of his profession rendered him rigid and severe in his examination of candidates. He himself exercised his art in the most honourable manner. When the plague raged at Palermo in 1575, he adopted such excellent regulations in quality of deputy of health and first-consultant, that he put a stop to the calamity, and restored health to the city. The magistrates were so sensible of his services, that they voted him a reward of two hundred and fifty gold crowns a month, of which he would accept no more than what served for the maintenance and decoration of a chapel which he had built in the cloister of the Dominican convent of Palermo. He died, greatly regretted, at the age of seventy, in 1580.

Ingrassias ranks among the improvers of anatomy, by his discovery of the bone called stapes in the ear, which, though claimed by others, is ascribed to him by Fallopius: also, by that of the seminal vesicles. He wrote several works both on the practice of medicine and on anatomy. The principal of these is that entitled "In Galeni Librum de Ossibus Commentaria," folio, printed at Messina in 1603, under the inspection of his nephew, Nicholas Ingrassias. It contains the text of Galen, in Greek and Latin, with a very diffuse commentary, in which there is much minute and accurate description, particularly of the parts belonging to the organ of hearing. The figures are those of Vesalius. The author defends Galen as far as he is able, but not against the truth of modern discovery. He also wrote in Italian an account of the plague in Palermo of which he was witness, which work was translated into Latin by Joachim Camerarius. Halleri Bibl. Anatom. Eloy Dict. Hist. de la Méd. —A.

INGUIMBERTI, DOMINIC-JOSEPH-MARY D', a learned and worthy French prelate in the eighteenth century, was born at Carpentras, in the year 1683. He first embraced the ecclesiastical life in the Dominican order, and distinguished himself among the fraternity by the proficiency which he made in theological studies. Afterwards becoming dissatisfied with his connection, and desirous of submitting to what he conceived to be more perfect rules of monastic discipline, he took the habit of the Cistercians, in the house of Buon-Solazzo. In this order, his merits raised him to the highest offices of honour and confidence. Being deputed to Rome on the

business of his monastery, he so highly recommended himself to the esteem of pope Clement XII. that, in the year 1733, that pontiff nominated him archbishop of Theodosia *in partibus infidelium*, and bishop of Carpentras. In this situation he rendered himself universally respected by his discernment, his prudence, his piety, and the vigilant discharge of his episcopal functions. His mode of living was simple and frugal: not for the sake of accumulating wealth, but that he might be able to devote his income to charitable and useful purposes. He built a large and noble hospital; and he collected the most extensive and valuable library in Provence, which he gave for the use of the public. He died of an apoplectic stroke in 1757, when he was in his seventy-fifth year. He was known in the republic of letters by original works and translations; of which the principal were, "Genuinus Character Rever. admodum in Christo D. Armandi Joannis Buttilierri Rancæi," 1718, quarto; an Italian translation of the "Theologie Religieuse," or "Treatise on the Duties of a monastic Life," 1731, in three volumes folio; a translation into the same language of father Petit-Didier's treatise "On the Infallibility of the Roman Pontiff," 1732, folio; an edition of "The Works of Bartholomew of the Martyrs," with his life, in two volumes folio; "La Vie séparée," 1727, in two volumes quarto, &c. *Nouv. Dict. Hist.*—M.

INGULPHUS, a monastic historian, was the son of a courtier of Edward the Confessor, and was born at London about 1030. He studied first at Westminster, and then at Oxford, where he distinguished himself as an adept in the peripatetic philosophy. He went to Normandy in 1051, and was appointed secretary to duke William. By his permission he visited the Holy Land and Constantinople in 1064; and upon his return, entered into the order of Benedictines, at the abbey of Fontenelle in Normandy, of which he became prior. On William's accession to the throne of England, Ingulphus was created abbot of the rich monastery of Croyland. He was in great favour with the king and archbishop Lanfranc, and was enabled to rebuild his monastery, for which he obtained many privileges. He died in 1109. Ingulphus wrote a work on the life and miracles of St. Guthlac, and also a history of the monastery of Croyland. This last work is interspersed with many particulars of the English kings, and places the author among the historians of his country. It was published by sir Henry Saville among the *quinque scrip-*

tores, in London, 1596, under the title of "Descriptio compilata per dom. Ingulphum, Abbatem Monasterii Croiland, Natione Anglicum, quondam Monachum Fontanissensem." The history of Croyland, which comprises from the year 664 to 1091, has been reprinted at Frankfort, and at Oxford: the last, in 1684, is the most complete edition. Ingulphus is partial to his patron king William, and speaks very harshly of Harold. *Vossii Hist. Lat. Bale. Pits. Nicholson.*—A.

INNOCENT I. pope, and a saint in the Roman calendar, was a native of Albano, and unanimously elected bishop of Rome by the clergy and people, on the death of Anastasius, in the year 402. Two years afterwards, at the instance of Augustine and the other orthodox African bishops, he applied to the emperor Honorius, and persuaded him to enact new laws against the Donatists: in consequence of which that sect was cruelly persecuted; and those of them who refused to return to the bosom of the Catholic church were punished with fines, banishment, the confiscation of goods, and, in many instances, with death. About the same time he obtained the intercession of Honorius with his brother Arcadius, emperor of the East, on behalf of Chrysostom, who had been deposed from the see of Constantinople, and whose cause Innocent espoused with great zeal and perseverance. His efforts, indeed, in that prelate's favour were unsuccessful; but he openly protested against the injustice of his treatment, and even refused after his death to hold communion with the eastern churches, till the name of Chrysostom had been replaced in the diptychs. He was the first who persecuted the Novatians at Rome, by depriving them of their churches, and preventing their assembling in public for religious worship. Not long afterwards, however, the pontiff himself was punished for his tyranny, in consequence of the irruption of the Goths under Alaric into Italy, who advanced to Rome, and laid close siege to that city about the end of the year 408. After the place had been reduced to the greatest extremity by famine and the pestilence, Alaric consented to raise the siege, upon the payment of a large sum of money accompanied with a stipulated quantity of rich commodities, and the engagement of the Romans to mediate a peace between him and Honorius, who then resided at Ravenna. Innocent accompanied the deputies sent by the Roman senate to the emperor for that purpose, thinking that his presence might give weight to their negotiations; but they could not prevail

upon Honorius to accept of the terms offered by the Gothic chief. Exasperated at the emperor's imprudent obstinacy, Alaric returned with his army before Rome, and, having made himself master of it, satiated his avarice with the plunder of that great metropolis, which his barbarous troops filled with rapacity, massacre, rape, and every species of violence. Innocent, it is true, was now personally safe at Ravenna; but his mind must have been tortured by the ruin which had thus fallen on his episcopal see. When, however, the departure of the Goths enabled him to return to Rome, he evinced that the school of adversity had not produced its proper effect upon him, by renewing his persecution of the Novatians, whom he caused to be banished from the city, and also by his persecution of the Pelagians, whom he declared to be not only unworthy of Christian communion, but of human society, and even of life. He died in the year 417, after having presided over the Roman church about fifteen years. Theodoret says, that he was a person of great address, and a lively genius; and he was generally esteemed well acquainted with the laws and traditions of the church. Hence he was frequently consulted by the western, and sometimes by the eastern bishops, on points of faith and discipline. Of this deference which was paid to his judgment, he took advantage to propagate many false and dangerous opinions, all tending to the diminution of the episcopal power, and the advancement of the papal. The dignity of the apostolic see was the constant theme of his correspondence; and he first claimed, by divine right, the power of finally deciding all ecclesiastical controversies and disputes. It is true, that no regard was paid to such claims; but by advancing them, he furnished his successors with a pretence to plead some antiquity for the opinions and principles upon which they proceeded. Accordingly, his Decretals, which, as Jortin remarks, sufficiently shew his usurping and domineering spirit, and his wishes to make the Christian world submit to his insolence, have been frequently quoted by the advocates for the see of Rome, to shew how early the popes claimed, as the successors of St. Peter, an universal authority and jurisdiction. Thirty-four "Letters," which have been attributed to him, are inserted in the first volume of the "Letters of the Popes," published by father Coustant, and the subjects of them may be seen in Dupin; but the ablest and most impartial critics consider the greater part of them to be supposititious. *Cave's Hist. Lit. vol. I. sub Sæc. Nest. Platina. Dupin. Moreri.*

Bower. Jortin's Rem. on Eccl. Hist. vol. III. —M.

INNOCENT II. pope, whose former name was GREGORY, was a descendant from a noble family at Rome, of which city he was a native. He commenced his ecclesiastical life as a regular canon of St. John de Lateran, and became abbot of the monastery of St. Nicholas and St. Benedict. He is said to have led a most exemplary life from his infancy, and to have been distinguished for eminent abilities and strict probity, while he was at the same time of a most humane and courteous disposition. These qualities recommended him to pope Urban II., who promoted him to the sacred college by the title of cardinal of St. Angelo. When pope Gelasius II. was obliged to retire to France, he was one of the cardinals who accompanied him; and he was employed by popes Callixtus II. and Honorius II. in several important negotiations, at home and abroad. Upon the death of the pontiff last mentioned, in the year 1130, several cardinals, desirous of excluding from the pope-dom Peter, cardinal of St. Mary's, elected the cardinal of St. Angelo to that dignity, and invested him with the pontifical ornaments before the death of Honorius was publicly known. This election several other cardinals and bishops, and almost the whole body of the Roman people, clergy, and nobility, considered to be uncanonical, and, therefore, on the same day, chose the cardinal of St. Mary's; upon which both were immediately consecrated by their respective partisans, when the cardinal of St. Angelo took the name of Innocent II., and his rival that of Anacletus II. The party of the latter, however, proved so powerful at Rome, that Innocent was obliged to flee with the cardinals who elected him to Pisa, where he was acknowledged lawful pope, as well as in all the other cities of Tuscany. From Pisa he sent nuncios into France, to exhort the bishops there to espouse his cause; who were persuaded to do so, in an assembly convened at Etampes, by the famous St. Bernard, abbot of Clairvaux. When Innocent had received information of this circumstance, he embarked for France, and having landed in Provence he repaired to the abbey of Cluny, and thence to Clermont, where he held a council, and was acknowledged pope by a person deputed for that purpose by Lotharius king of Germany. Afterwards he went to Orleans, where he was splendidly received by the king, Lewis the Gross; and proceeded thence to Chartres, whither Henry I. king of England had been persuaded by St. Bernard to come and own him lawful successor of St. Peter. In

the year 1131, Innocent paid a visit to Liege, upon the invitation of king Lotharius, and was acknowledged pope by the German bishops, who were assembled at that city; after which he went and held a numerous council at Rheims, in which his election to the papacy was confirmed, and a sentence of excommunication thundered out against Anacletus, and all his adherents. While he continued at that place, at the request of the king of France he crowned his young son Lewis, in the room of his brother Philip who had lately been accidentally killed. Innocent returned to Italy in the year 1132; where in the following year he was joined by king Lotharius, who escorted him with an army to Rome, which they entered without opposition, Anacletus having shut himself up in the strong fortress of St. Angelo. As a recompence for this service, Innocent, according to a promise which he had made, crowned Lotharius emperor, with great solemnity, and for the support of his new dignity granted to him, to his daughter, and his son-in-law, during their lives, all the estates of the countess Mathilda.

Not long after his coronation, Lotharius being obliged to return to Germany, the strength of Anacletus's party rendering it unsafe for Innocent to remain in Rome, he retired to Pisa, where he held a council in the year 1134; and in the following year recourse was had to him by Robert, prince of Capua, who had been stripped of his dominions by Roger, king of Sicily, a supporter of Anacletus's claims to the papacy. Innocent sent that prince into Germany, where the emperor promised to reinstate him in his principality, and to fix the pope in the full possession of his see. For this purpose he returned to Italy with a very numerous army, and in the year 1137, conquered Campania and Apulia from Roger, constituting, jointly with the pope, Rainulph, count of Avellino, duke of Apulia and Calabria. In the year 1138 Anacletus died; when the cardinals and clergy of his party chose Gregory, cardinal priest, his successor, who took the name of Victor. After the latter, however, had borne the empty title of pope about two months, he was persuaded by St. Bernard to lay aside the ensigns of the pontifical dignity, and to throw himself at the feet of Innocent. The schism in the church being terminated by this event, and Innocent having now no enemy to contend with at Rome, took up his residence in that city, and summoned a general council to meet in the Lateran, in the year 1139. This was the most numerous council that ever had

been held, consisting of about a thousand bishops, besides a crowd of abbots and other ecclesiastics, who declared the ordinations of Anacletus null; excommunicated Roger, king of Sicily; and condemned the opinions and person of the famous Arnold of Brescia. In the mean time Roger, determined to recover the kingdom of Apulia, assembled a powerful army in Sicily, with which he landed at Salerno, and by the progress which he made, during which duke Rainulph died, appeared likely soon to accomplish his wishes. While he was triumphantly proceeding in the career of conquest, the pope unexpectedly advanced into Apulia at the head of an army, raised by him in Rome, and strengthened with the troops who had served under the late duke. When Roger heard of his arrival, he immediately sent deputies to treat concerning an accommodation, by whom he declared his readiness to receive the investiture of the country which he had conquered, and which he was determined never to part with, at his holiness's hands, to swear allegiance to him, and to pay an annual sum to the apostolical see. The deputies were courteously received, and the pope sent two cardinals in return, to treat with the king. As, however, the latter would not consent to reinstate Robert, prince of Capua, in his principality, of which Roger had made himself master, the treaty was broken off, and the contending parties left the issue to the decision of arms. Innocent, and Robert, prince of Capua, who was with him, immediately laid siege to the strong castle of Galluccio; of which measure the king no sooner received information, than he hastened to the relief of the place, and arrived in the neighbourhood before the pope had any intelligence of his march. Alarmed at his approach, Innocent raised the siege, and retired in great confusion; when the king, by a dexterous manœuvre, attacked the rear of his army, which he put to flight, and was so successful as to take the pope prisoner, with several cardinals, and other persons of distinction. When Innocent was brought to the king's camp he found that he had fallen into the hands of a generous enemy: for Roger sent some of the chief officers of the army to beg his holiness's pardon, and to assure him that he was still willing to enter into an accommodation, upon the terms which he had formerly offered by his deputies. Circumstanced as Innocent was, he had no other alternative; though the necessity was cruel to which he was reduced, of sacrificing the interests of the prince of Capua, who

had adhered to him with constancy from the beginning of the schism, and always opposed his rival. Accordingly, the terms of accommodation were drawn up and executed; in consequence of which the pope absolved Roger from the excommunication, and solemnly invested him with the kingdom of Sicily, the dukedom of Apulia, and the principality of Capua; while on the other hand, the king acknowledged Innocent for lawful pope, took the oath of allegiance to him and his successors, promised to pay the yearly sum agreed upon as a feudatory of the apostolic see, and engaged to assist the pope, whenever his aid should be required, in maintaining the royalties of St. Peter. Upon the recovery of his liberty, Innocent returned to Rome, but not to enjoy in peace and tranquillity the remaining years of his life. In 1141 he was embroiled in a quarrel with the king of France, concerning the nomination of an archbishop to the see of Bourges; in which he suffered his jealousy of the pretended prerogatives of the papacy to carry him so far as to issue an interdict against that kingdom: which was not a grateful return for the kindness which he had met with there, in the days of his adversity. The two last years of his life were wholly occupied in reducing several cities, which attempted to shake off the yoke of the apostolic see, and to recover their ancient liberty. Not long before his death, the Romans themselves refused to obey him as their prince, restored their senate, and created their own magistrates. Roger, the king of Sicily, espoused his cause in this emergency, and ordered a body of troops to march to his assistance. But in the mean time Innocent, unable to sustain himself under the uneasiness which these disturbances occasioned, fell sick, and died in 1143, after a pontificate of rather more than thirteen years and a half. Notwithstanding the excellence of his private life, and the suavity of his manners, from the revolts which took place during his pontificate, it may be suspected that his administration of government was not conducted with prudence and wisdom: and that his zeal for exalting the papal pretensions was not behind that of any of his predecessors, is sufficiently apparent from his negotiations with the king of Sicily, his rupture with the king of France, and his extraordinary language at the opening of the council of Lateran, when, addressing himself to the assembly, he said, "You all know that Rome is the capital of the world, and that all ecclesiastical dignities are held and received by permission of the Roman pontiff, as by a fief; and without his leave cannot be

lawfully possessed." Forty three of his "Letters" are inserted in the tenth volume of the "Collect. Concil.;" and two in the second volume of "Baluze's Miscell." *Cave's Hist. Lit. vol. II. sub Sac. Wald. Platina. Dupin. Moreri. Bower. Jortin's Rem. on Eccl. Hist. vol. IV.—M.*

INNOCENT III. pope, originally called Lotharius, was a descendant from the illustrious house of the counts of Segni, and born at Anagni about the year 1161. After pursuing his studies for some time at Rome, he went to the university of Paris, where he was admitted to the degree of doctor. From Paris he went to Bologna; and in that university, as well as in those where he had formerly studied, distinguished himself above his compeers by the brightness of his talents, and his proficiency in the different branches of academical learning, particularly in philosophy and divinity. Upon his return home, he was promoted to a canonry in the cathedral church of Anagni; and afterwards to the same dignity in the church of St. Peter's at Rome. He was ordained sub-deacon by Gregory VIII. and preferred to the dignity of cardinal-deacon by Clement III. under the title of cardinal of St. Sergius and St. Bacchus. On the death of pope Celestine III. in the year 1198, Lotharius was elected his successor by a great majority of cardinals, when he was in the thirty-seventh year of his age. Being at that time only in deacon's orders, he was first of all ordained priest, and then consecrated high-pontiff, when he took the name of Innocent III. From the moment of his exaltation he resolved to follow the example of Gregory VII; and with equal arrogance, intrepidity, and address, pursued his plans of ambition, till he arrived at a height of despotism, which all Europe beheld with astonishment, but also, to its eternal reproach, with the ignominious silence of a passive obedience. He began with entirely subjecting the city of Rome to his see, the very next day after his consecration. Hitherto the prefect of the city and the other magistrates had taken the oath of allegiance to the emperor only; but Innocent boldly insisted upon their taking that oath to him, as their lawful sovereign, quite independent of the emperor; and was obeyed. In the next place, he sent two legates into the marche of Ancona, to claim that country as belonging to the apostolic see; who succeeded in engaging the cities in that territory, as well as the dukedom of Spoleto, and many cities in Tuscany, to withdraw from all subjection to the emperor, and to submit to Innocent as their lawful lord.

Upon receiving the news of his elevation to the papal chair, Constantia, the widow of the late emperor Henry V. applied to him to be invested with her son Frederic in the kingdom of Sicily, the dukedom of Apulia, and the principality of Capua; but she could not obtain her object, until she consented to resign the privileges granted by pope Adrian IV. to the kings of Sicily, and completely to subjugate the episcopal authority in that kingdom to papal domination. About the same time he sent legates into Germany, to demand the liberty of the archbishop of Salerno, who had been imprisoned as a traitor by the late emperor; and by their threatenings of excommunicating those who detained him, and even of laying all Germany under an interdict, they enforced submission in this instance to the pontifical authority and dignity. Not long after the commencement of his pontificate, Innocent excommunicated Alphonsus X. king of Galicia and Leon, for refusing to dismiss Tarsia, the daughter of Sanctius, king of Portugal, whom he had married within the forbidden degrees; and he also excommunicated Philip Augustus, king of France, for having dissolved his marriage with Ingelburga, a princess of Denmark, and espoused another in her place: nor did he cease to pursue the last-mentioned monarch with his anathemas, until he engaged him to receive the divorced queen, and to restore her to her lost dignity.

In the beginning of the year 1199, Innocent undertook the regency of the kingdom of Sicily, to which he was appointed by the will of the empress Constantia, during the minority of her son Frederic. Of this country Marcobaldus, a powerful German lord, on whom the emperor Henry had bestowed several baronies in it, endeavoured to make himself master, and gained over to his party all the Saracens in the island. Innocent immediately directed against him the force of his spiritual arms, to which Marcobaldus paid little regard; when the pope speedily raised a considerable army, which he sent over into Sicily under the command of an experienced warrior, who defeated the German, and obliged him to abandon the kingdom, thus securing to the apostolic see no little influence and profit from the trust committed to it. At this time the imperial dignity in Germany was disputed, between Philip, duke of Suabia, and Otho, of Saxony; when Innocent assumed to himself the power of deciding the contest, and declaring Otho lawfully elected, sent two cardinals to notify this declaration to the German princes, and to command them, in his name, to

abandon Philip and acknowledge Otho. But notwithstanding the pope's declaration, many of the Germans continued to adhere to Philip: which occasioned a most destructive war, till some years afterwards the two rivals came to an agreement. In the year 1202 Innocent received an embassy from the king of Armenia, to implore his protection against the count of Tripoli, and the knights templars, and to beg that his holiness would reserve to himself the power of excommunicating him or any of his subjects; the issue of which embassy was the submission of that Asiatic kingdom to the papal authority. In the same year, he sent a legate to Johannitus, duke of Bulgaria and Wallachia, which he had conquered from the Greeks, who crowned that prince king, upon his swearing perpetual obedience to Innocent and his successors. On the same terms, in the year 1204, he usurped the privilege of bestowing the regal dignity on Premislaus, duke of Bohemia, who recommended himself to the pope's favour by deserting the cause of Philip, which he had at first supported, and becoming one of Otho's most zealous partisans. Scarcely had Innocent displayed this act of power, when his pretension to universal empire was flattered by the arrival of Peter II. king of Arragon, at Rome, with a grand and numerous retinue, to receive his crown from the pope's own hands. On this occasion the king took an oath of fidelity and obedience to the pope and his successors, and, in return for a sword which he received from his holiness, made his kingdom tributary to the apostolic see, binding himself and his heirs for ever, to pay a yearly sum as an acknowledgment of vassalage. During the following year, after the conquest of Constantinople by the Latins, he received at Rome the patriarch whom they had raised to that station, and confirmed him in his dignity, upon the acknowledgment of his dependence on the apostolic see. In the year 1207 peace was restored to Germany, in consequence of the success which attended the arms of Philip against his rival Otho, who was compelled to flee the country, and the almost universal acknowledgment of Philip's claim by the princes of the empire. In these circumstances, Innocent thought it adviseable to abandon his rival, and adhere to Philip; and, accordingly, he sent two legates, who absolved him from the sentence of excommunication which had been pronounced against him, and owned him, in the pope's name, lawful king of the Romans, on his engaging upon oath to abide by the judgment of the apostolic see with respect to all points in dispute between him and the pope.

To prevent any new disturbances in the empire, the legates afterwards, in conjunction with the German princes, brought about an agreement between the two competitors, the terms of which implied, that Philip should give his daughter in marriage to Otho, and that the latter should succeed his father-in-law if he happened to survive him.

About this time commenced the differences between Innocent and John, king of England, which terminated in that contemptible monarch's sacrificing the honour of his crown, by basely resigning it to the papal legate, and receiving it again as a present from the see of Rome, after taking an oath of fealty, and paying tribute as a vassal and feudatory. Innocent had ordered the monks of Canterbury to choose Stephen Langton, a Roman cardinal of English descent, archbishop of that see, notwithstanding that, upon the king's recommendation, they had already elected to that dignity John Grey, bishop of Norwich, whose election had been confirmed by royal authority. The election of the latter Innocent declared null, and persuaded, or by his menaces compelled, the deputies of the monks who had been sent to Rome for the purpose of having it confirmed by the pope, to submit to Langton as their archbishop. Soon afterwards Innocent consecrated Langton, and wrote a soothing letter in his favour to the king, accompanied with a present of four rings, and a mystical comment on the precious stones with which they were enriched. No sooner was the king informed of what had taken place at Rome, than, provoked beyond measure at the conduct of the monks, he sent a body of troops to expel all the fraternity from Canterbury, and confiscated their lands and effects: at the same time he wrote to the pontiff, declaring, that if he persisted in attempting to impose a prelate upon the see of Canterbury, in opposition to the regular election already made, the issue would prove fatal to the papal authority in England. Innocent was too well acquainted with the character of the king, and too resolute in the prosecution of his own ambitious purposes to be terrified by this menacing remonstrance; and therefore issued orders to the bishops of London, Ely, and Worcester, to lay the kingdom under an interdict, if by their admonitions they could not prevail upon the king to receive the new archbishop. As John still resisted their exhortations, the interdict was accordingly proclaimed in the year 1208: in consequence of which a stop was immediately put to divine service; the churches were shut, the administration of all the sacraments was suspended, ex-

cepting that of baptism; and the dead were buried in the highways, without the usual rites or any funeral solemnity. During the same year, Philip, king of Germany, having been treacherously murdered, Innocent wrote to all the princes of the empire, reminding them of the agreement which had been made between Philip and Otho, and forbidding the bishops, upon pain of excommunication, to elect or crown any other person than the latter. Otho was accordingly elected without opposition, and was invited by papal legates to Rome, for the purpose of receiving the imperial crown, after he had taken a prescribed oath of filial submission and obedience to the apostolic see. On his arrival in Italy in the year 1209, Otho was received by the pope with every mark of friendship and esteem, and crowned by him at St. Peter's with the usual ceremonies. The harmony between them, however, was but of short duration, owing to the spirited measures which Otho took to recover territories in Italy, which had been usurped from the empire by the church, or by the Normans, and his not permitting himself to be diverted from his design, by the pope's admonitions or menaces. Highly exasperated at Otho's ingratitude, as he called it, the lordly pontiff determined that he should feel his vengeance, and that without delay. In the year 1210, therefore, he pronounced a sentence of excommunication against him; declared him an enemy to the church; and not only absolved all his subjects from their oath of allegiance, but proclaimed all those excommunicated who should own him for emperor, or obey him as such. When this sentence was published in Germany, it gave occasion to a confederacy of princes, who, in conformity to the papal sentence, withdrew their obedience from Otho, and chose Frederic, king of Sicily, emperor; whose election was very readily confirmed by Innocent.

In the year 1211, Innocent, finding that the interdict had not produced the expected effect in England, issued a bull, by which he absolved all king John's subjects from their oath of allegiance, and ordered all persons to avoid him, on pain of excommunication. In the following year he carried his arrogance and tyranny to the most enormous length, by deposing John, in an assembly of cardinals and prelates, and writing to Philip Augustus king of France, to put that sentence into execution, and to unite the kingdom of England to his own dominions for ever. At the same time he published another bull, exhorting all christian princes to contribute whatever was in their power to the success of this expedition, pro-

missing to such as should second Philip, the same indulgences that were granted to those who carried arms against the infidels in Palestine. The French monarch, tempted by the promise of so great a reward, made immense preparations for the invasion of England, and John, on the other hand, drew together a numerous army, with which he marched to Dover, where he had assembled a fleet for the purpose of disputing the passage of the French. While he was disposing in order his means of defence, Pandulf, the pope's legate, arrived at Dover, and proposed a conference, in order to prevent the approaching rupture, and divert the threatening storm. In the interview between them, the artful legate terrified the king with an exaggerated account of Philip's armament on the one hand, and of the disaffection of the English barons on the other, many of whom, Pandulf declared, had promised to join Philip on his landing. Finding that his representations had produced their designed effect on the king's mind, Pandulf intimated, that there was no possible way left of saving his dominions, but that of putting them under the protection of the Roman see; and John, conceiving himself reduced only to a choice of evils, resolved on submission to the hard terms which the pope might propose, rather than run the risk of losing his kingdom. He, therefore, at first, promised upon oath to abide by the judgment of the church; and when the ignominious purport of that judgment was afterwards explained, considering that he had gone too far to recede, he complied with the humiliating terms imposed upon him, which have already been mentioned by us, while the proud legate received his homage with a degree of arrogance and insolence which could not be exceeded by his haughty master, and fired every spectator with resentment and indignation.

In the year 1214, Innocent's tyranny was displayed in a still more insulting manner towards Raymond, count of Toulouse. As the Albigenses were numerous, and daily increasing in the count's territories, the pope had sent several missionaries to convert them. But these missionaries had little success, and one of them was murdered, according to common report, by the count's order. Without deigning to institute any inquiry into the truth of that report, Innocent immediately excommunicated the count, and proclaimed a crusade against the Albigenses in general, ordering them to be pursued with fire and sword, and to be treated with more severity than the Saracens themselves. An immense army was soon raised, which so alarmed count Raymond, that he sent deputies

to Rome to entreat that his holiness would recall the monks, who had exasperated his subjects with their too great severity, and send a legate in their room, to whose judgment he was ready to submit, and to give his holiness any satisfaction which he might require. The pope, in compliance with his request, sent two legates, who, when he came to meet them on their summons at Valence in Provence, received him with great haughtiness, and demanded on oath from him to obey them in all things; at the same requiring him to deliver up five of his strong places to be held by the Roman church, if he did not fulfil his engagements. When the count had complied with these hard terms, they ordered him to repair to St. Giles's church to receive absolution; but before he entered it, they made him swear, that he would obey the pope and the holy Roman church so long as he lived; that he would pursue with fire and sword the Albigenses, till they were extirpated or converted; and that he would even take the cross, and serve in the holy war against them. When he had taken this oath he was ordered to strip himself naked, and humbly to submit to such penance as they thought fit that he should undergo, by way of a public atonement for the murder of the holy missionary. Notwithstanding his remonstrances, he was obliged to comply, and was then conducted nine times round the pretended martyr's tomb in the church, one of the legates now and then striking him with a bundle of rods which he held in his hand; and when this degrading scene was over, the count received his dearly-purchased absolution. Having thus saved himself and his dominions from utter ruin, the crusaders turned their arms against the cities of other noblemen, among whose subjects there were any Albigenses, and cruelly sacked and plundered them, putting the inhabitants to the sword indiscriminately, without even sparing the Catholics. Afterwards, under the command of Simon, count of Montfort, they carried fire and sword into the territories of different Catholic princes, who had refused to join in their persecuting warfare. The king of Arragon, shocked at the barbarities which they committed in the dominions of Catholic princes, appealed on their behalf to the pope; but finding that his holiness countenanced them in their proceedings, he raised a large army, and being joined by the count of Toulouse, and other noblemen, who saw no likelihood of escaping ultimate destruction but by resisting the ferocious horde, he besieged the count of Montfort in a castle near Toulouse. This enterprize proved fatal to the king of Arragon, who was killed in a sally of

the besieged; upon which event his army dispersed, and the count of Toulouse was excommunicated anew, for having joined him. The crusaders now overran his dominions, which were granted by the pope to the count of Montfort, to be held by him till the meeting of an intended general council. Immense numbers of lives were sacrificed in this holy war, and barbarities practised before unheard of; but the perpetrators of them were applauded and rewarded by the cruel pontiff, and the infernal spirit by which they had been actuated was impiously called zeal in supporting the cause of God and of the church.

In the year 1215, the fourth general Lateran council was held at Rome, which was so managed by the all-controlling power of the pontiff, that, instead of exercising the functions of a deliberative body, it was made use of only as an instrument to register the canons and decrees which Innocent had drawn up, and which he permitted to be read for their approbation. In this council, besides many sanguinary laws passed against heresies, and heretics, and a decree promising a full remission of all sins, to all who should either take the cross for the relief of the Christians in Palestine, or supply with money, arms, or provisions, those who took it; the doctrine of transubstantiation was first heard of, and declared an article of faith; auricular confession, submission to the priest's penance, and communion, at least once a year, were enjoined; and the pope's deposing power, as well as his absolute supremacy in temporals as well as spirituals, was recognised. Before the council broke up, Raymond, count of Toulouse, came to Rome to supplicate for the restoration of his dominions, upon any terms which the council might think proper to prescribe; but his application was fruitless, and his territories were adjudged to the count of Montfort, as a reward of his zeal in butchering the innocent Albigenses. In this council also, a sentence which had been pronounced some time before, suspending Stephen Langton, archbishop of Canterbury, was confirmed. That prelate had been charged by king John's ambassadors at Rome, with favouring the barons, who had taken up arms against him in defence of their liberties; and the pope had written to the archbishop, commanding him to oblige the barons, by ecclesiastical censures, to submit to the king. That command the archbishop had not thought proper to obey; on which account his suspension had been issued. The pope, likewise, in this council, had thundered out a sentence of excommunication against the barons, which they

treated with merited contempt, and bravely persisted in defending those privileges, the characters of which they had lately compelled their monarch to sign. In the year 1216, Innocent undertook a journey to Pisa, with the design of bringing about a reconciliation between the Pisans and Genoese, who were then at war, and of persuading both republics to join the other christian powers against the Saracens. But on his arrival at Perugia, he was attacked by a violent fever, which in a few days put an end to his life, after a pontificate of eighteen years and rather more than six months, and when he was about fifty-five years old. He was superior in learning, abilities, and knowledge, to most of his predecessors; but his ambition, arrogance, avarice, and cruelty, clouded the lustre of any good qualities which his panegyrists have attributed to him. That we are not influenced by Protestant prejudices in giving him this character, will not require any proof to those who consider the portrait which Mr. Berington, a catholic priest, has drawn of this pontiff. "Innocent," says that author, "had virtues. He was learned, magnificent, perseverant, wise. In the knowledge of laws and politics, he had no equal: he possessed the art of government; and he was obeyed more from fear than love. Ambition was his ruling passion, to gratify which, he overstepped the bounds of decency and justice, playing as wantonly with the solemn censures of the church, as if they had been instituted for the common purposes of wayward caprice or resentful vengeance. To look into him for the amiable virtues of life, or for those which should form the pastoral character, would be loss of time. The prerogative of the holy see, built up by adulation and misjudging zeal, filled his mind: its aggrandisement he sought, sometimes, perhaps, from motives which the cool reasoner may excuse: and the meteor of universal empire gleaming on his senses, did not permit the operations of a dispassionate and unbiassed judgment. No tears were shed when Innocent fell, but those which religion wept, too justly pained by the inordinate exertions and worldly views of her first minister. The maxims of the age, however, must not be forgotten. They will throw some veil over the failings of Innocent; will extenuate the intemperance of his measures, and blunt the edge of censure." He was the author of a variety of works, enumerated by Cave and Dupin, of which the principal were, "*Sermones de Tempore & Sanctis, per totum Anni Curriculum*," first printed at Cologne, 1578, folio; "*In septem Psalmos pœnitentiales Commentaria*," first printed at Antwerp, 1551,

folio; "De Mysteriis Missæ, Lib. VI," first printed at Leipsic, 1534; "De Contemptu Mundi, seu Miseria Hominis, Lib. III," first printed at Antwerp, 1543, 12mo; "Epistolarum, Lib. II," first printed at Rome, in 1543; "Constitutiorum Decretalium, Lib. V," first printed at Cologne, in 1606, &c. The whole of them were published collectively at Cologne, in 1575, in two volumes folio. The most valuable of his works are his "Epistles," which throw considerable light on the ecclesiastical history of his time, and will afford much assistance to the student in canon law. The most complete and correct edition of them, is that published at Paris, in 1682, by M. Baluze, in two volumes folio; by which the editor conferred a great obligation on the learned world. *Cave's Hist. Lit. vol. II. sub Sæc. Wald. Platina. Dupin. Moreri. Bower. Mosb. Hist. Eccl. Sæc. XIII. par. II. cap. ii. Berington's Reign of Henry II.—M.*

INNOCENT IV. pope, whose former name was SINIBALDO, was a native of Genoa, and a branch of the noble family of the Fieschi, counts of Lavagna. His first ecclesiastical preferment was a canonry of Parma; from which he was promoted to the chancellorship of the Roman church. In the year 1227, he was honoured with the purple by pope Gregory IX. under the title of cardinal presbyter of St. Lawrence in Lucina. After the death of Celestine IV. in 1241, the Roman see remained vacant for more than twenty months, owing, according to some authors, to the discord in the conclave between the Guelf and Ghibelline cardinals; Colonna and some others, adhering to the interests of the emperor Frederic II. and opposing the election of any one who was likely to prolong the quarrel of Gregory IX.; but owing, according to Platina, to an agreement among the cardinals, not to proceed to an election, till their brethren, whom the emperor had taken prisoners and kept in confinement, were set at liberty. But whatever was the cause, it was found necessary to terminate the interregnum; and, accordingly, all the cardinals who were at liberty assembled at Rome, whence they adjourned to Anagni, to avoid the controul of the emperor's friends in the capital, and in that place unanimously elected the cardinal of St. Lawrence to the papal dignity, on the festival of St. John the Baptist 1243, who took the name of Innocent IV. He had been the intimate friend of the emperor, while cardinal; and that prince no sooner received the news of his exaltation, than he sent a splendid embassy to congratulate him upon his election, and to assure him, that nothing should be wanting on

his part, to re-establish the ancient harmony between the church and the empire. In return, Innocent dispatched legates to the emperor, to propose terms of agreement; but it soon appeared from their instructions that Innocent had adopted the pernicious policy of Gregory IX.; and he shewed by his future conduct, that he was equally determined with that pontiff to maintain the highest pretensions of the apostolic see. His legates proposed, that the emperor should set at liberty all the cardinals and the other ecclesiastics whom he had taken prisoners; that he should clear himself from the crimes on account of which he had been excommunicated by Gregory; and that, if he thought himself injured by the apostolic see, a general council should be called, to the definitive judgment of which the subjects of complaint should be referred. But Frederic would hearken to no terms, unless he were first absolved from the sentence of excommunication, which he maintained to be unjust; and on the other hand, the pope insisted upon the release of the cardinals before he would enter upon any negotiation. As both parties inflexibly adhered to their preliminary demands, all hopes of accommodation were at an end, and Frederic prepared to reduce the pope to reason by the terror of his arms. In the year 1244, he entered the patrimony of St. Peter at the head of his army, laying waste all before him, and directing his march to Rome, where he had gained many friends. Being met, however, by ambassadors from several princes, who interposed their good offices on behalf of the pope, he consented to refrain from hostilities, and to renew the negotiation. On this occasion, he deputed three ambassadors, who were empowered to swear in his name, that he would acquiesce in the judgment of his holiness, restore the cities and territories that belonged to the church, and set the cardinals and other ecclesiastics at liberty, upon the condition that he was absolved from his excommunication. But the pontiff still obstinately insisting, that he would not take off the excommunication, till the emperor had executed all the articles formerly proposed, and given him full satisfaction, the negotiation was again broken off. Innocent was now at Civita Castellana; and having been informed that the emperor designed to seize his person, he left that place in the dead of night, and after travelling with the utmost secrecy, reached Civita Vecchia on the third day, where he had appointed the Genoese fleet commanded by his nephews to meet him, on board of which he embarked, and arrived safe at Genoa. In this his

native city he was received with all possible marks of distinction, and after continuing there three months, during which he was taken dangerously ill, he removed towards the close of the year to Lyons.

Innocent, being now beyond the reach of the emperor, resolved to try against him the force of his spiritual arms; and that his cause might be strengthened by the pretended sanction of the universal church, he summoned a general council to meet at Lyons, in the summer of the year 1245. When the council had assembled, consisting of about one hundred and forty archbishops and bishops, few of whom came from Germany, some princes, and the ambassadors of most of the crowned heads in Europe, Innocent laid before them the motives which had induced him to call them together; particularly dwelling on the persecution of Frederic, whom he painted as a tyrant, a persecutor of the church, and charged him with heresy, sacrilege, and a variety of crimes. Frederic was defended with much spirit by the ambassadors whom he had sent to maintain his cause, against the pope and his other enemies; but Innocent's influence and intrigues prevailed, and he found that the council was prepared to subscribe to his pleasure. He, therefore, after affecting great concern at being obliged to proceed against one as an enemy, with whom he had once lived in the greatest friendship, pronounced the sentence of excommunication against Frederic, deprived him of the empire, and all his other kingdoms and dignities, absolved his subjects from their allegiance, &c. When the emperor heard of this sentence, which was approved and confirmed by the council, he wrote to all the Christian princes, maintaining that the power claimed by the pope over their temporal dominions was a manifest usurpation, which it was their common duty to resist; and he wrote particularly to the king of France, referring to him the points in dispute, and promising to abide by his judgment, and that of his peers. The king interposed accordingly; but the pope obstinately persisted in refusing to listen to any terms, and proceeded with his measures against Frederic. Without delay he wrote to the German princes, requiring them to choose a new king of Germany, to be afterwards crowned by him emperor, and recommended to their choice Henry, landgrave of Thuringia. Most of the German princes were highly indignant at the pope's conduct, and determined to adhere in their fidelity to Frederic; but some of the electors, especially the ecclesiastical princes, thought proper to obey the papal mandate, and meeting at Wirtzburg, chose the landgrave king

of Germany. This act of rebellion Innocent sanctioned with his approbation; and at the same time wrote to all the German princes, declaring such of them as continued to favour Frederic, cut off from the communion of the apostolic see and the Catholic church, as the friends of an avowed enemy to both. Frederic soon found himself under the necessity of marching into Italy, to quell the revolts which the pope's intrigues had encouraged in Lombardy and Apulia; and in the mean time, a bloody war was carried on in Germany, between his son Conrad and the landgrave of Thuringia, till the latter was killed at the siege of Ulm, in the year 1247. No sooner did Innocent hear of his death, than he sent a legate *a latere* to his adherents, who in a diet elected William, earl of Holland, king of Germany in his room; and their choice was applauded by the pope, as an act highly interesting to the welfare of the church, as well as of the apostolic see. During the following years, a most destructive war was carried on in Germany and Italy, till the death of the emperor Frederic in 1250, who was succeeded by his eldest son Conrad.

When Innocent received the news of Frederic's death, he left Lyons, and after a short stay at Genoa went to Milan, where he renewed his alliance with the Guelf cities of Lombardy; and then took up his residence at Perugia, not thinking it safe to trust himself at Rome, where Conrad had many friends. Pretending that, in consequence of Frederic's excommunication, the kingdoms of Sicily and Apulia had devolved to the church, as forfeited fiefs, during his stay at Perugia he, by his emissaries, prevailed upon several cities in Apulia to set up the standard of St. Peter. In the year 1251, however, Conrad arrived in Italy with such a numerous and well-appointed army, that he soon obliged the rebellious cities to submit, and rendered Innocent fully sensible of his inability to withstand that prince with his own forces only. He, therefore, resolved to engage some other prince in that undertaking, by offering to him the crown of Sicily, upon the condition of his driving out Conrad. Negotiations for this purpose were carried on during the years 1252 and 1253, first, with Richard, earl of Cornwall, and brother to Henry III. of England, with whose terms the pope would not comply; and afterwards, with Charles, earl of Anjou and Provence, and brother to Lewis IX. of France, who was prevailed upon by his relations and friends to decline the perilous enterprize. At length, when Innocent began to despair of meeting with a prince who would accept his offer, he received

a letter from Henry, king of England, in which that weak monarch expressed his consent, that his son Edmund should receive the investiture of the crown of Sicily. While the pope's nuncio was negotiating with him the conditions to which the prince was to submit, and stripping him of his money, Conrad died, in the year 1254, leaving behind him but one son, Conradin, whom he entrusted to the guardianship of his bastard brother, Mainfroy. The latter, in pursuance of the directions in Conrad's will, endeavoured by a solemn embassy to divert the pope from hostilities against the kingdom of Sicily, and to engage him to take his pupil under his protection. But Innocent, thinking that the opportunity was now favourable for obtaining possession of the kingdom, haughtily refused to listen to the ambassadors, and, after giving directions for the assembling of his forces, removed to Anagni, where he summoned Mainfroy and the Sicilian barons to attend, and submit to him as their liege-lord. With this summons the greater part of the barons complied, choosing rather to submit to the pope than to see a war kindled in the heart of the kingdom; and Mainfroy himself, finding his army too weak to encounter that of the pope, thought it advisable to dissemble, and to feign submission for a time, till a favourable opportunity should arise for throwing off the Papal yoke. He, therefore, went with the other barons to Anagni, and there resigned the power and authority entrusted to him into the pope's hands, whom he acknowledged rightful lord of the kingdom. Innocent was so well pleased with his conduct, that he absolved him from all the censures which he had incurred, reinstated him in the honour and titles which he had enjoyed in his father's life-time, and admitted him to all his councils. In the mean time, Mainfroy was secretly taking measures for the assembling of a formidable force, at a seasonable occasion; which was not long before it offered. For the pope's army having advanced into the heart of the kingdom, without meeting with the least opposition, and no longer expecting any, the cardinal legate was persuaded by Mainfroy, in whom he placed an entire confidence, to send large detachments of troops into the different provinces, to receive the submission of the people. When the legate's army had been thus considerably weakened, Mainfroy suddenly left it, and, putting himself at the head of his friends who were already prepared and assembled at his signal, fell unexpectedly upon the legate's army, and obtained a complete victory. Innocent, who had advanced as far as Naples, and thought that he had no

enemy to contend with, was so affected by the news of this defeat, that he fell sick and died, in the month of December 1254, after he had presided over the church eleven years, and between five and six months. During the whole of his pontificate, he adhered to those high and pernicious notions respecting the power and authority of the papal see, upon which his predecessors Gregory VII. and IX. had acted, to the great unhappiness of Germany and Italy in particular, as well as of other European kingdoms. He possessed considerable learning, was well acquainted with the divinity of those times, and was the best civilian of his age. In the midst of the cares of his troublesome pontificate, he wrote the "*Apparatus, Libris quinque distinctus, in totidem Libros Decretalium*," which was first printed at Venice in 1570, folio, and is still held in such request among the canonists, that the author is styled by them, "the father of the canon law." He was also the author of other pieces, and among them, of "*Liber Apologeticus de potestate Ecclesiastica, &c.*" designed to maintain the jurisdiction of the apostolic see over the empire, in answer to the famous Peter de Vineis, secretary to Frederic II. Twenty of his "Letters" are inserted in the eleventh volume of the "*Collect. Concil.*;" and forty-six in the first volume of Waddingus's "*Annal. Minor.*" As this pontiff was himself a man of learning, so he was an encourager of learned men; and it was at his request that Alexander Hales undertook his "*Summa universæ Theologiæ*." He is said to have been the first who distinguished the cardinals by the red hat. *Cave's Hist. Lit. vol. II. sub Sac. Schol. Platina. Dupin. Moreri. Bower.*—M.

INNOCENT V. pope, originally known by the name of PETER OF TARENTEISE, was born at the town whence he derived his surname, on the Iserre in Burgundy. When very young he entered into the Dominican order of preaching friars in the year 1225, and pursued his studies in divinity at Paris with such success, that he was appointed to fill the theological chair in the university of that city, and was considered to be one of the most learned divines of the age. In the year 1263, he filled the post of vicar-general of his order at a chapter held at Lyons, and was appointed provincial in France. In the year 1271, he was nominated by pope Gregory X. archbishop of Lyons, and soon afterwards promoted to the sacred college, by the title of cardinal bishop of Ostia. Two years after this he was created grand penitentiary of the Roman church, and presided at the council held at

Lyons in 1274. Upon the death of Gregory X. in 1276, he was unanimously chosen his successor in the papal dignity by the conclave, and took the name of Innocent V. The first object of his care after his elevation to the papacy, was to reconcile those states of Italy, which were carrying on bloody wars against each other, under the opposite denominations of Guelfs and Ghibellines; for which purpose he sent legates into Tuscany, who by their interposition, conjointly with that of the ambassadors of Charles, king of Sicily, succeeded in bringing about a peace between the republics of Lucca and Pisa. In the next place, he projected the mission of a splendid legation into the East, to obtain from the emperor Michael Palæologus the confirmation of the articles of union, agreed and sworn to by his ambassadors; but he died before he could carry his design into execution, after a short pontificate of about five months. He was the author of "Commentaries" upon the Pentateuch, the Canticles, and the Evangelists; "Notes on the Epistles of St. Paul," published at Cologne in 1478, folio, under the name of Nicholas de Goram; "Compendium Theologiæ," published at Paris, in 1551, 12mo; "Commentarius in quatuor Libros Sententiarum," published at Toulouse in 1652, &c. *Cave's Hist. Lit. vol. II. sub Sæc. Schol. Platina. Dupin. Moreri. Bower. Nouv. Dict. Hist.* —M.

INNOCENT VI. pope, formerly called STEPHEN AUBERT, was a native of Mont, near Pompadour, in the diocese of Limoges, in France. About the year 1335, he was professor of civil law at Toulouse, and chief judge of that city. In the year 1337, he was made bishop of Noyon; and in 1340, translated to the see of Clermont. Two years afterwards, pope Clement VI. raised him to the purple, by the title of cardinal bishop of Ostia, and appointed him grand penitentiary of the Roman church. Avignon was at this time the place of papal residence, where, upon the death of Clement VI. in 1352, the cardinals held their conclave for the election of his successor. Before they proceeded to that formality, they drew up among themselves a set of articles, calculated to maintain their dignity, and to render them in a considerable degree independent of the pope; to the observance of which they all swore, some without any restriction, but others with the clause, "if agreeable to the law." After this preliminary measure, they gave their suffrages, which were found to be unanimous in favour of the cardinal bishop of Ostia, who took the name of Innocent VI. No sooner had he entered upon his pontificate, than

he declared the compact entered into by the conclave to be illegal, as contrary to the canons of the church, and, consequently, null and in no respect binding: but as from his knowledge as an expert civilian, he could not have been ignorant of that fact before, his taking the oath to observe it, even with the restrictive clause, deserves no more favourable name than that of a dishonourable trick, to smooth the road to his advancement. From his subsequent conduct he derives greater credit. He made it his business to correct many of the abuses which had been introduced, or connived at by his predecessors. As soon as he had taken possession of his see, he revoked the reservations and commendams granted by his predecessor, which had proved the means of depriving the officiating clergy of their revenues, and prostituting them to the use of idle drones; and he abolished the heavy impositions laid upon the clergy, when preferred to any new benefice or dignity. He obliged the bishops and other dignitaries, who flocked to Avignon from all parts to hunt after new preferments, to return to their sees and churches, and reside there upon pain of excommunication. He retrenched all the unnecessary expences of the papal court, contenting himself with a small number of attendants; and he obliged the cardinals to follow his example, telling them, that to spend their revenues in idle parade, and public entertainments, was scandalously to misuse that wealth which was bestowed upon them for beneficial and charitable purposes. He allowed the judges for the decision of causes, known by the name of the auditors of the rota, who had no salary till his time, handsome appointments, that they might lie under no temptation to be dishonest, or partial; being accustomed to say, "hungry men will be apt to make free with the food of others, if they have none of their own."

At the time when Innocent ascended the papal throne, almost all the cities that belonged to the Roman church in Italy had either erected themselves into republics, or been seized by different tyrants; in consequence of which state of things the papal revenues had suffered a considerable defalcation. With a view of restoring the ecclesiastical state to its former condition, in the first year of his pontificate Innocent sent cardinal Alvarez, archbishop of Toledo, in the character of his legate *a latere* into Italy; where, partly by force of arms, and partly by his indefatigable industry and address, he brought all the rebel cities to their duty in the space of four years, but at an expence which quite impoverished the Roman church. Innocent maintained

the decrees of his predecessors against those individuals of the Minorite friars who assumed the name of spiritual brethren, maintaining that neither Christ nor his apostles had any property either in particular or in common, and that it was absolutely inconsistent with the poverty which they professed to keep in their granaries the grain, or in their cellars the wine, which they had obtained by begging in harvest and vintage time. Two of this description, who were arrested at Montpellier in the year 1354, and persisted in maintaining their opinions in opposition to the pope's personal labours for their conversion, were given up by him to the inquisitors, and burnt alive. In the year 1355, Innocent sent a legate *a latere* to Rome, to receive there Charles, king of Germany, and to crown both him and his queen Anne with the imperial crown; but not before that prince had subscribed to most humiliating conditions. For he had been obliged to engage by oath, that he would not enter Rome until the day appointed for his coronation; that he would leave it the same day; and that he would return immediately to the imperial territories, without stopping any where more than one night, till he was out of the dominions of the church. This oath the new emperor faithfully observed. Nothing occurs during the remainder of Innocent's pontificate, which is deserving of being recorded. He died at Avignon in the year 1362, after he had filled the papal chair nine years and nearly nine months. He is chiefly commended by contemporary writers for his probity, and the sanctity of his life. He was a generous friend to the poor, an enemy to vice, punishing it with the utmost severity, and according to one of the authors of his life in Baluze's collection, setting no bounds to his generosity in rewarding virtue. But with all his good qualities, he is chargeable with shewing an unbecoming partiality towards his own family; since he promoted his nephew and his grand nephew to the purple, and left none of his more distant relations, whether ecclesiastics or laymen, unprovided for. Two of his "Epistles" are inserted in the eleventh volume of the "Collect. Concil.;" twenty-three in Bzovius's "Annal. Eccl.," under the years 1353, &c.; thirty in Waddingus's "Annal. Minor." under the same date; and several are preserved in the Vatican library. *Cave's Hist. Lit. vol. ii. sub Sac. Wickl. Platina. Dupin. Moreri. Bower.*—M.

INNOCENT VII. pope, formerly named COSMO DE MELIORATI, was born at Sulmona, in the nearer Abruzzo, about the year 1339. He recommended himself to notice by his learning,

particularly his knowledge of the civil and canon law, and the high character which he acquired for virtue and probity. He was made clerk of the apostolic chamber by pope Urban VI. and was afterwards employed by him to collect the revenues of the apostolic see in England. As a reward for his services in these situations, upon his return to Italy he was preferred to the archbishopric of Ravenna, and not long afterwards to the bishopric of Bologna. In the year 1389, Boniface IX. raised him to the sacred college, under the title of cardinal presbyter of Santa Croce. On the death of that pontiff in 1404, while the great western schism was still existing, the cardinals of his party after they had entered the conclave, all and each of them engaged by a solemn oath, to use all possible means for restoring peace and unity to the church, and even to resign the papal dignity, how canonically so ever any one of them might be elected to it, if such a measure should be judged necessary to bring about so desirable an end. They then proceeded to the election, and unanimously chose the cardinal of Santa Croce, who took the name of Innocent VII. Before his accession to the chair of St. Peter, Innocent was accustomed to blame the negligence and timidity of the Italian pontiffs; and to attribute to their incapacity the continuance of the schism which gave such occasion of triumph to the enemies of the Catholic faith. But when he was invested with the pontifical purple, he was convinced by mortifying experience, that it was much easier to find fault with the conduct of his predecessors, than to redress the grievances of Italy, and to restore the peace of the church. Scarcely had he been consecrated, when a dreadful tumult broke out in Rome between the parties of the Ghibellines, headed by John and Nicholas Colonna, and the Guelfs, supported by the Ursini; the former of whom were for restoring to the people the powers of government, which they had basely yielded up for the sake of present interest, under the pontificate of Boniface IX. and the latter strove to preserve them to the pope and the church. A civil war being thus kindled at Rome, and numbers daily killed on both sides, Innocent thought it necessary for his personal safety privately to quit the Lateran palace, and to retire to the Leonine city. In consequence, however, of the interposition of Ladislaus, king of Naples, a peace was concluded between the two parties, by the terms of which it was agreed, that the civil government of the city should belong to the people, and be placed in the hands of ten men chosen by them; and that the Leo-

nine city, with the castle of St. Angelo, should be left to the pope, and the senator be appointed by him, but not without the approbation of the people. But this tranquillity was only of short duration, the new governors of the city being secretly excited by Ladislaus, who wanted to make himself master of it, to exercise their authority in the Leonine city, and to insult the officers of the pope. This conduct so incensed the pope's nephew, Lewis de Meliorati, a bold and impetuous youth, that he attacked a deputation of the citizens, who had waited on the pontiff with the view of composing the differences which subsisted between him and the people, seized eleven of them, and put them to death; among whom were two members of the governing council, and the other nine were citizens of illustrious rank. Irritated by this act of cruel treachery, the populace immediately flew to arms, and revenged the death of their chiefs by the slaughter of several of the servants of the pontiff. Innocent, who was unconscious of the treachery of his nephew, was totally unprepared to resist the fury of the multitude; he therefore departed from the palace with all possible speed, accompanied by the cardinals and his nephew, and after a hasty march of two days, in the course of which several of his attendants died of fatigue, arrived at Viterbo.

In the mean time John Colonna, availing himself of these disturbances, entered Rome with a body of troops, and, possessing himself of the pontifical palace, governed the city with absolute authority. But the Romans soon becoming tired of his government, and revolting against him, he invited Ladislaus to his assistance, promising to resign to him the sovereignty of the city. Ladislaus lost no time in sending an army, which was admitted by Colonna into the place. The Romans, however, determined at all hazards against submission to Ladislaus, exerted themselves with so much vigour and resolution, that they obliged Colonna and his allies to abandon the undertaking, and leave them to themselves. Thus circumstanced, they committed the government of the city to three persons only, whom they called *the good men*; and these, finding, upon the strictest enquiry, that the pope was in no respect accessory to the massacre of their fellow-citizens, persuaded the people, who were tired with intestine dissensions, and dispirited by the progress of the pontifical troops in their territory, to agree to terms of pacification with Innocent. Ambassadors were accordingly sent to invite his holiness back to his see, to beg pardon for their past conduct, and to offer him the sovereignty of the city.

With this unexpected invitation Innocent readily complied, declared his desire to draw a veil over what was past, and returned to Rome in triumph towards the latter end of March 1406. In the mean time Benedict, his rival at Avignon, undertook a journey to Genoa, in order, as he pretended, to be nearer at hand for entering into conferences with his competitor, and settling by mutual consent the peace and tranquillity of the church. He had not been long in that city, before he caused application to be made in his name to Innocent, for a safe conduct, intending, as he said, to send nuncios to treat concerning an accommodation. Innocent very unadvisedly refused the safe conduct; whence Benedict took occasion to accuse him, in his letters to all the Christian princes, of a breach of the solemn oath which he had taken at the time of his election, and to attribute to him alone the criminality of continuing the schism in the church. On the other hand, Innocent wrote letters in reply, accusing Benedict of insincerity and artifice, and as having nothing in view by offering to enter into a negotiation, but to amuse the world, and to gain time. From the conduct of both the competitors there is reason for believing, that, had a negotiation actually taken place, neither would have been wanting in subtuges and evasions, which would have effectually prevented the termination of the schism. At Rome, the troops of king Ladislaus, which Colonna had admitted into the city, kept possession of the castle of St. Angelo, and in their sallies often committed great disorders in the city and neighbouring country. Innocent, therefore, after repeated but fruitless admonitions, thundered out a sentence of excommunication against him, declaring him an enemy to the church, and, as such, depriving him of his kingdom, a fief of the apostolic see. This sentence alarmed Ladislaus, who was apprehensive that those of his subjects who were attached to his rival, Lewis of Anjou, would be encouraged by it to raise the standard of revolt. He, therefore, sent ambassadors to Rome, with instructions to conclude a peace with Innocent upon his own terms. In consequence of the conditions which were agreed upon, the castle of St. Angelo was evacuated and delivered up to the pope, who thus acquired the complete possession of his capital. The pontiff did not long enjoy his change of fortune, as he died in November 1406, in the sixty-seventh or sixty-eighth year of his age, after a pontificate of not much more than two years. He is represented to have been a person of a mild and pacific disposition, of a generous and beneficent

temper, an enemy to all pomp and shew, free from pride and ambition, and of great address and experience in negotiations and state affairs. But those who commend him most blame him for his nepotism, in consequence of which persons unworthy of those stations were advanced to the highest posts both in the state and the church. No writings of his have reached our times, excepting a discourse "On Church Union;" and some "Letters," preserved in Spondanus's "Contin. Annal. Eccl." and Raynaldus's "Annal. Eccl." under the years 1404, &c. *Moreri. Bower. Shepherd's Life of Poggio, ch. i.—M.*

INNOCENT VIII. pope, originally called JOHN BAPTIST CIBO, was a native of Genoa, and born in the year 1432. Authors differ widely in their statements respecting his descent; some representing him to have been of obscure extraction, and others the son of a nobleman, illustrious for his military actions, whose family originally came from Greece, and had for several ages made a shining figure in the Geneose republic. Be the truth as it may, it is generally acknowledged that the subject of this article was sent when young to the court of Naples, where he lived several years during the reigns of Alphonso and his son and successor Ferdinand, and received marks of favour from both princes. Conceiving, however, that he was more likely to prove a successful candidate for valuable preferments at Rome, he removed to that city, where by his parts and address he soon recommended himself to the confidence of Philip, cardinal of Bologna, and brother to pope Nicholas V. who took him into his family. Through the interest of this patron, he was preferred by pope Paul II. to the bishopric of Savona. By Sixtus IV. he was translated to the see of Melfi, in the kingdom of Naples; constituted his datary; employed on different legations; and raised to the purple by the title of cardinal of St. Balbina, in the year 1473. Upon the death of Sixtus IV. in 1484, our cardinal was elected his successor by a great majority of the conclave, and at his consecration took the name of Innocent VIII. As soon as he was seated in his government, he endeavoured to promote peace and union among the different Christian princes, and to engage them to make a common cause against the Turks; but his efforts were attended with no better success than those of his predecessors, as far as respected the object which he professed to have primarily at heart. They contributed, however, to bring much wealth into the apostolic treasury, pretendedly for the purpose of defraying the expences of a holy war; part of

which was appropriated by the pope to his own use, and the rest either spent on the repair of ancient works of art, or in support of a war in which he soon became involved with Ferdinand, king of Naples. That prince had received from pope Sixtus IV. a remission of the arrears of the tribute due from him to the apostolic chamber, in order that he might be the better enabled to keep on foot a numerous army for the defence of his kingdom, which was the bulwark of Italy against the attacks of the Turks. As soon as he heard of the promotion of Innocent, he applied to him for the same favour; but notwithstanding the forcible reasons which he alleged why it should be granted, Innocent could not be prevailed upon to listen to his application, and even insisted upon the payment of all the arrears due. This demand occasioned an angry correspondence to take place between the pope and the king, which appeared likely to terminate in a speedy rupture. In this state of things, the Neapolitan barons, who had formed a design of deposing Ferdinand, were encouraged to communicate their plot to the pope; who, flattering himself that the disturbances produced by such an event would afford him the means of providing for his natural children, readily entered into their views, and promised them all the assistance in his power towards carrying them into execution. The barons immediately took up arms, and made an offer of their allegiance to Frederic, the second son of Ferdinand, who by his excellent character and obliging manners had engaged the hearts of the whole nation; and when he refused to become the instrument of dethroning his father, they erected the pope's standard, proclaiming him their only lawful lord and sovereign. Upon this Innocent openly espoused their cause, and left nothing unattempted to secure the alliance of the other powers of Italy. Ferdinand, however, by the promptitude and vigour of his proceedings on this occasion, soon overthrew his ambitious projects. For he sent an army into the territories of the church, which defeated, in several actions, the papal troops, and afterwards laid close siege to Rome, and the castle of St. Angelo, whither the pope had retired. As the army of the barons was not strong enough to face that of Ferdinand, and the Roman people began to mutiny for want of provisions, Innocent, despairing of relief, was under the necessity of coming to an agreement with the king; according to the terms of which the latter engaged to receive the barons into favour, and bury their revolt in oblivion, upon their submission, and also promised to pay the usual tribute to the apostolic

see. Peace having been concluded in consequence of this agreement, Ferdinand, instead of fulfilling his engagements, treacherously took advantage of it, to get into his power the leading men among the barons, whom he imprisoned and cruelly put to death. Highly incensed at his treachery, and still further aggravated by Ferdinand's refusal to pay the promised tribute, in the year 1487 Innocent not only thundered out a sentence of excommunication and deposition against him, but declared the kingdom of Naples to belong to the royal family of France, and invited Charles VIII. to come and conquer it. But Charles's other employments not permitting at that time to embark in such an undertaking, Ferdinand retained possession of his sovereignty, in spite of the repeated thunders of the Vatican.

Innocent spent the remainder of his pontificate in endeavouring to maintain order and good government in the patrimony of the church, and in cultivating the arts of peace. He cleared the country of the robbers and assassins with which it was infested; adopted measures for the regular and plentiful supply of Rome with provisions; and adorned it with many magnificent buildings. The most remarkable event of the four last years of his life was, his receiving and keeping prisoner at large in the Vatican palace, Zizim, brother to the grand signior Bajazet II. Upon the death of their father, Mahomet II. Zizim had contested the succession with his brother; but being completely defeated by him, had found it necessary to flee for refuge to the island of Rhodes, then possessed by the knights of that name. Bajazet spared no offers in order to tempt D'Aubusson, the grand master, to deliver Zizim into his hands; and when he found that he could not succeed in this object, he entered into an agreement with D'Aubusson to remit to him annually a considerable sum of money, upon the condition of detaining his brother in a state of easy confinement, and preventing his holding any communication with the Turks. In the year 1488, Innocent, who conceived that the possession of his person would prove of advantage in a war which he was exhorting the christian princes to undertake against Bajazet, obtained the consent of the grand master, that Zizim should be delivered into his custody, by the bribe of a cardinal's hat. No sooner was Bajazet informed who was his brother's new keeper, than he wrote to the pope, whom he endeavoured to gain by presents, and among others, by the iron of the lance which, it was pretended, had pierced our Saviour's side; and he also assured him of

the punctual payment of forty thousand ducats every year, upon the condition that he would not suffer Zizim to escape upon any pretence whatsoever. The prince continued a prisoner in the Vatican as long as Innocent lived; but treated with all possible marks of respect and indulgence; and Bajazet regularly sent to the pope the promised annuity. In the year 1491, as great preparations were carrying on in France by Charles VIII. with the design of invading the kingdom of Naples, Ferdinand thought it most prudent to accommodate his differences with the holy see, upon the best terms which he could obtain. This he did accordingly; and in consequence of the agreement entered into between him and the pope, the latter, who had issued a bull but four years before, declaring the right of the royal family of France to the crown of Naples, now published another, acknowledging Ferdinand for lawful king. Innocent died in the year 1492, aged sixty, after he had filled the papal throne seven years and nearly eleven months. He appears to have possessed few pretensions to learning or abilities, but secured attachment and respect by the sweetness of his temper, and his obliging manners. That he was avaricious he shewed, by the creation of numerous new offices, which he sold for large sums of money, and by the riches which he left behind him. And that his character in a moral point of view will not bear examination, is manifest from the licentiousness of his manners, and the numerous bastards of whom he unblushingly owned himself the father. Volaterranus says, that, "he was the first of the popes who introduced that new and extraordinary proceeding of owning publicly his spurious issue, and, without any respect to the ancient discipline, heaping upon them riches without measure." There are none of his writings published, excepting a "Letter to Henry VII. King of England," against citing the clerical orders before secular tribunals, which is inserted in the thirteenth volume of the Collect. Concil." eight "Letters," and "Constitutions," in Bzovius's "Annal. Eccl." under the year 1484; and others in the Bullaries and other collections of the papal constitutions. *Cane's Hist. Lit. vol. II. sub Sæc. Synod. Rycant's Cont. of Platina. Bayle. Moreri. Bower.—M.*

INNOCENT IX. pope, formerly known by the name of JOHN-ANTHONY FACCHINETTI, was born at Bologna, in the year 1519. He was educated in his native city, where he was admitted to the degree of doctor, in the year 1544. Removing afterwards to Rome, he became a domestic in the family of cardinal Far-

nese, who sent him in the capacity of his vicar to Avignon, and again to Parma. By pope Pius IV. he was made bishop of Nicastro in Calabria, and employed by that pontiff at the council of Trent, in the year 1561. In 1566, Pius V. sent him in the character of his nuncio to Venice, where he had a principal concern in establishing the confederacy between the pope, the king of Spain, and the republic, against the Turks. Gregory XIII. created him patriarch of Jerusalem; appointed him president of the Inquisition; and finally raised him to the purple, by the title of cardinal *Santi Quattro*. When the conclave met for the choice of a successor to Gregory XIV. in the year 1591, our cardinal was unanimously elected to that dignity, when he took the name of Innocent IX. No sooner had he entered upon his government, than he projected grand plans of improvement in the ecclesiastical territory, of a commercial and economical nature; but he did not live to carry any of them into execution, being carried off by a malignant fever just as he had completed the second month of his pontificate, when he was about the age of seventy-two. *Rycaut's Contin. of Platina. Moreri. Nouv. Dict. Hist.*—M.

INNOCENT X. pope, whose former name was JOHN-BAPTIST PAMPHILI, was descended from a respectable family, and born at Rome about the year 1575. He received his education in his native city, and applied himself chiefly to the study of the civil law, of which he was admitted to the degree of doctor, when he was twenty years of age. Afterwards he was made one of the advocates of the Consistory, and promoted by pope Clement VIII. to the auditorship of the Rota. By Gregory XV. he was sent nuncio to Naples; and he was employed by Urban VIII. in the capacity of first minister of legations into France and Spain, having been created patriarch of Antioch on his return from the former of those kingdoms. He was also nominated papal nuncio in Spain, and acquitted himself in that office so much to the satisfaction of Urban, that in the year 1627 he bestowed upon him a cardinal's hat, under the title of cardinal of St. Eusebius. Afterwards he was made prefect of the ecclesiastical immunities; supreme judge of the Inquisition; and protector of the kingdom of Poland. In the conclave which assembled in 1644, to fill the vacancy in the papal see occasioned by the death of Urban VIII. there was a contest for six weeks between the factions who supported the interests of different candidates; but at length, owing to the exertions of the Barberini party, the requisite number of votes was obtained in favour of the cardinal of

St. Eusebius, who upon his consecration adopted the name of Innocent X. Before his elevation to the pontificate, Innocent had carried on an illicit commerce with his brother's widow, Donna Olympia Maldachini, a woman of insatiable avarice and unbounded ambition; and that commerce he not only continued after he had obtained the tiara, but he entirely abandoned to her absolute sway his dignity, the administration of his temporal affairs, and the government of the church. All benefices and bishoprics, all employments, whether ecclesiastical, civil, or military, were disposed of by her to the highest bidders, without any regard to friendship or merit, or to the character of the purchasers. The Barberini family had amassed immense wealth under the pontificate of their uncle Urban VIII. and this excited the cupidity of Donna Olympia, who was desirous of enriching her own family at their expence. In prosecuting her intrigues for this purpose, she induced the pope soon to forget all sense of the obligations which he was under to them; to commence prosecutions against them, on the plea of their having misused the treasures of the church; and to place their estates under sequestration, till they had rendered a satisfactory account of the public money which had passed through their hands. Their cause, however, was espoused with so much zeal by the French court, that Donna Olympia found it expedient to contract an alliance with them, in consequence of which they were admitted into her cabinet council, and shared with her in the government of all the important affairs of the church. In the year 1645, upon the application of the Dominicans who were associated with the Jesuits in the mission to China, Innocent condemned the indulgence which the Jesuits had shewn to the Chinese superstitions. When the treaty of Westphalia was in agitation, he opposed it by all the means in his power; and after it was signed, he issued a flaming bull against it. He also used various stratagems, without being very scrupulous in the choice, in order to annul it, or elude its effects; but without success. The most remarkable transaction of his pontificate, however, was his condemning, by a bull, in the year 1653, the five propositions selected by the Jesuits from Jansenius's "Augustinus," of which we have given an account in the life of the bishop of Ypres. Innocent died in 1655, aged about eighty-one, having filled the papal throne ten years and between three and four months. Of his good deeds we have seen no register; and he has not been unjustly characterized, when represented as having joined to a profound ignorance of all those

things which it was necessary for a Christian bishop to know, the most shameful indolence, and the most notorious profligacy. *Rycaut's Cont. of Platina. Moreri. Bower. Mosb. Hist. Eccl. Sæc. XVII. sect. ii. par. i. cap. i.—M.*

INNOCENT XI. pope, whose former name was BENEDICT ODESCALCHI, was the son of a rich banker at Como in the Milanese, where he was born in the year 1611. His first profession was that of a soldier; in which he bore arms in the Spanish service against the French in the Netherlands, and received a wound, the inconvenience of which he felt during the remainder of his life. Quitting the military profession, he resolved on embracing the ecclesiastical state; and for the purpose of qualifying himself for the church, he went to study at Naples, where he was admitted to the degree of doctor. Afterwards he removed to Rome in the pontificate of Urban VIII. who gave him the appointment of apostolical secretary. He filled the same post under Innocent X. and discharged the duties of it with so much ability, that he was appointed president of the chamber, and afterwards apostolical commissary, and governor of the *Marca di Roma*. In the year 1645, Innocent raised him to the purple, by the title of cardinal presbyter of St. Onuphrius, and some time afterwards appointed him to the legation of Ferrara, as well as the bishopric of Novara. The French say, that his courtliness and liberality procured him the cardinal's hat, through the interest of Donna Olympia: but when the acknowledged purity, and even austerity of his moral character are considered, we may be allowed to suppose that, how much soever her countenance contributed to his obtaining that dignity, he did not purchase it by any dishonourable compliances. Upon the death of Clement X. in 1678, the election of a new pope was delayed for some months, by the intrigues of the cardinals and foreign ministers of which a particular account is given in the first of our authorities; till at length the rival parties united in giving their suffrages for our cardinal, who at his consecration took the name of Innocent XI. He had made it an indispensable condition of his acceptance of that dignity, that he should be supported by the cardinals in reforming the abuses which prevailed in the Roman church and court; to which they all subscribed. He began his government with abolishing nepotism: for when his nephew came to congratulate him upon his promotion, he told him that he must not expect to have any share in the government, and strictly enjoined him neither to receive nor return any visits as ne-

phew to the pope. But at the same time, that he might have no ground for complaining that he was not benefited by his uncle's advancement, the pontiff made over to him the whole of his large paternal estate, saying, that he could bestow upon him what was his own, but not what was St. Peter's. Innocent also endeavoured to suppress some of the gross superstitions which reigned in the Romish church. Among these was that of the office of the immaculate conception; the religious veneration of a hermit, called Anthony Cala, in the kingdom of Naples; and a multitude of ridiculous and pernicious indulgences. He, likewise, attempted, by wise institutions, and judicious regulations, to reform the manners of the clergy, and to stem the torrent of licentious morals among the laity. Among other wise measures which he adopted, was that of the suppression in the year 1677 of the franchises and *right of asylum* enjoyed by foreign ministers at Rome, extending much further than their palaces, the immunity of which it was not designed to violate. This right had gradually been extended to the streets and squares in which those palaces stood, and had on many occasions been so far abused, that they were converted into sanctuaries for the greatest criminals, and, by screening them from justice, encouraged them in their crimes. In the regulation for their suppression, the Imperial and Spanish ambassadors, and even queen Christiana, readily acquiesced; but marshal D'Etrees, the French ambassador, refusing to submit to it, the pope, willing if possible to avoid a quarrel with Lewis XIV. who was then formidable to all Europe, allowed him to enjoy his ancient right during the remainder of his embassy.

In the year 1678, Innocent and the king of France became embroiled in a controversy, which terminated in a measure fatal to the authority of Rome in that kingdom. The subject of it was a right called in France *the regale*, by which the king claimed the collation to all benefices which became vacant in the diocese of a deceased bishop before the nomination of his successor, and likewise, the granting of the investiture to every new bishop, and requiring him on that occasion to swear allegiance to him as his liege-lord. These claims were vigorously opposed by the pope, and maintained with no less vigour by the king. The pontiff sent forth his bulls and mandates: the monarch opposed their execution by the terror of penal laws, and the authority of severe edicts against all who should dare to treat them with the smallest regard. When the pontiff refused to confirm the bishops who were nominated by the monarch, the latter took care to

have them consecrated and inducted into their respective sees; and thus, in some measure, declared to the world, that the Gallican church could govern itself without the intervention of the Roman pontiff. Innocent, who possessed a high spirit, and pursued all his purposes with inflexible firmness, did not lose courage at the sight of these vigorous proceedings; but threatened the monarch with the Divine vengeance, issued bull after bull, and exhibited much of the intrepidity which had formerly distinguished the lordly rulers of the Romish church. His obstinacy, however, only increased the indignation and resentment of Lewis. And accordingly, that monarch summoned the famous assembly of bishops, which met at Paris, in the year 1682, and drew up the four celebrated propositions, declaring the power of the pope to be merely spiritual, and also inferior to that of a general council, and maintaining the inviolability of the rules, institutions, and observances of the Gallican church. These propositions were solemnly adopted by the whole assembly, and proposed to the whole body of the clergy, and to all the universities throughout the kingdom, as a sacred rule of faith. At the same time the king issued an edict, commanding all his subjects to receive them, with a strict prohibition against asserting or maintaining the contrary doctrine. Innocent did not think it adviseable to proceed to extremities against the authors of such a decision, backed by so formidable a supporter: he, therefore, contented himself with declaring all the transactions of the assembly null and void; reprimanding the bishops for abandoning the cause of the church; and employing learned champions to defend the papal claims both in public and private. While this contest between the pope and the king was carrying on, and inflaming their mutual jealousy and dislike of each other, the death of the marshal D'Etrees in 1686, gave occasion to a new cause of quarrel, which lasted during the pontiff's life. We have already seen that the marshal D'Etrees had been suffered to enjoy the right of asylum for the remainder of the term of his embassy. When in 1687 the marquis de Lavardin was sent to succeed him, he received positive orders not to give up, but to assert, if necessary, even by force, the disputed privilege; and Lewis took all the violent methods which pride and resentment could invent, to oblige the pontiff to submit. In compliance with his instructions, the new ambassador entered Rome surrounded with two hundred armed gentlemen, and four hundred of the French marine guards. This the pope highly resented, and when the ambas-

sador sent to demand an audience, he refused to receive him, unless he publicly renounced the usurped immunity; and even interdicted the church of St. Lewis, where the marquis used to assist at divine service. On the other hand, the king, exasperated at the pope's behaviour towards his ambassador, arrested his nuncio at Paris; caused his parliament to appeal to a general council against any rash measures which he might be induced by the enemies of France to pursue; and seized upon Avignon. Still, however, Innocent continued inflexible; and the contest was carried on with increasing animosity during the remainder of his pontificate. Innocent was much more favourable to the Jansenists than to the Jesuits; which Burnet, in the History of his own Times, attributes to the higher degree of favour in which the latter stood with Lewis XIV. than the former. Indeed the line of policy which he pursued in opposition to the wishes of this monarch, with relation to the electorate of Cologne, and the cause of James II. of England, have made some zealous Catholics maintain, with what justice we will not undertake to decide, that he sacrificed the interests of the Catholic religion to his resentment against Lewis. In his pontificate Molinos advanced his mystical notions, which drew down on his head the cruel persecutions of the Jesuits and the Inquisition. Innocent died in 1689, after presiding over the Roman see twelve years and six months. He was not learned, but he was virtuous and pious, to austerity; and, on account of his zeal for the reformation of abuses, the improvement of morals, as well as the restoration of discipline in the church, though, perhaps, in some instances carried too far, he is deservedly classed among the best of the popes. *Rycaut's Cont. of Platina. Bayle. Moreri. Bower. Mosh. Hist. Eccl. Sæc. XVII. sec. ii. par. i. cap. i.—M.*

INNOCENT XII. pope, originally called ANTHONY PIGNATELLI, was descended from an illustrious family at Naples, and born there in the year 1615. After being educated to the church, he was introduced at the court of Rome under the pontificate of Urban VIII. His first appointment was to the office of inquisitor at Malta; whence he was preferred to the government of Viterbo. Afterwards he sustained the character of papal nuncio at Florence, in Poland, and at Vienna; was nominated bishop of Lecce; appointed secretary to the congregation of bishops and regular clergy; and made master of the chamber to pope Clement X. He filled the same post under Innocent XI. who created him bishop of Faenza, and legate

to Bologna; and finally preferred him to the archbishopric of Naples, and a seat in the sacred college, in the year 1681. After the death of Alexander VIII. in the year 1691, the conclave was agitated by the intrigues of different contending parties between five and six months, till at length the election fell upon the cardinal archbishop, who took the name of Innocent XII. In imitation of the good example of pope Innocent XI. he applied himself, at the commencement of his government, to the reformation of the church and court of Rome. The former pontiff had drawn up a bull for the entire suppression of nepotism, but was prevented from publishing it by the cardinals, who all opposed it to a man. The present pontiff, however, was determined to persevere in carrying that measure, and having prepared his bull, obliged all the cardinals who were at Rome to sign it, and then published it in the year 1692. He was also unwearied in his endeavours to reform the corrupt manners of the clergy; which were not wholly unsuccessful, though he found that the entire accomplishment of the Herculean task was a consummation which all his prudence and resolution were unequal to effect. He would frequently call the poor his *nephews*, and was unsparing in his exertions for their relief and comfort. The wealth which many of his predecessors had been accustomed to accumulate, or to bestow on their worthless relatives, he devoted to the public benefit, employing it in the erection of hospitals, and other useful institutions, and, particularly, on the improvement of the ports of Anzio and Nettuno. In the year 1693, he condemned the four propositions subscribed by the Gallican church in the pontificate of Innocent XI.; when the king, from motives of temporary policy, was induced to leave the Gallican clergy to his mercy, who, in order to make their peace with the pontiff, were obliged for a time to renounce the doctrine which not many years before they had solemnly established. In the year 1699, he issued a public brief of censure against the celebrated Fenelon's treatise, entitled, "Explication des Maximes des Saints sur la Vie intérieure;" in which that excellent prelate acquiesced, without allowing any of his friends to defend what the pope had condemned, and in a manner that was very remarkable, as we have already shewn in our account of his life. Innocent died in 1700, at the advanced age of eighty-five, after presiding over the Roman church nine years and between two and three months. He was a man who rendered himself universally respected by

his eminent talents, and universally beloved by his distinguished virtues. *Moreri. Nouv. Dict. Hist. Bower. Mosb. Hist. Eccl. Sac. XVII. sect. ii. par. i. cap. i.—M.*

INNOCENT XIII. pope, formerly known by the name of MICHAEL-ANGELO CONTI, was the son of Charles Conti, duke of Poli, a branch of one of the most illustrious noble families at Rome, where the subject of this article was born, in the year 1655. The first post which he filled under the papal administration, was that of governor of Viterbo, to which he was appointed in the year 1593. Two years afterwards he was created titular archbishop of Tarsus, and sent legate to the Swiss Catholic cantons. In the year 1698, he went in the character of nuncio to the court of Lisbon, where he still resided when he was promoted to the purple in 1707, and afterwards till 1711, when he returned to Italy. In the following year he was presented to the bishopric of Viterbo, which he voluntarily resigned in 1719. He was unanimously elected successor to Clement XI. in the papal dignity, in the year 1721, when he took the name of Innocent XIII. out of respect to the memory of Innocent III. the most illustrious of the seven popes who had before been chosen from different branches of the Conti family. He was a man eminent for wisdom, virtue, and learning, and had distinguished himself, when a cardinal, above most of the members of the sacred college; but the infirmities, to which he had been for some years subject, prevented him from distinguishing his pontificate by any actions which are worthy of being recorded. He died in 1724, when in the sixty-ninth year of his age, two years and nearly ten months after his election to the papacy. At the time of his death, many of his relations filled several of the principal offices in the Roman church and state. *Moreri. Nouv. Dict. Hist. Bower.—M.*

JOACHIM, a pious but fanatical Italian monk in the twelfth century, and founder of the congregation of Flora, belonging to the Cistercian order, was born at Celico, near Cosenza, in the kingdom of Naples, but in what year is uncertain, some authors placing the date of his birth about 1111, and others in 1130. After receiving a common school education till he was fourteen years of age, his father, who was a notary, obtained for him some post attached to the court of Naples, in which he served for some time. Having afterwards resolved to visit the holy places in Palestine, he left Naples, without communicating his design to his father, and reached Constantinople, where

he made some stay. While he continued in this city, he was so alarmed at the extraordinary mortality produced by a pestilential disorder, that he made a vow to renounce the world; and having assumed the habit of a hermit, proceeded barefoot on his journey. After his arrival in the Holy Land, he began to prepare himself for the cloister by the practice of the greatest austerities; and upon his return to Italy, he continued them for some time in the monastery of Sambuca in Calabria, and then took the Cistercian habit in that of Corazzo. Of this institution he was afterwards made prior, and at length abbot. Having in the year 1183 obtained the pope's permission to quit his abbey, he retired into solitude, where he composed some of his works, and projected the constitutions of his new congregation. In the year 1189, he took up his residence at Flora, with two or three companions, where he established his congregation; and was in a short time joined by such numbers of religious, that in the year 1196 several monasteries received his constitutions, which were approved by pope Celestine III. He is said to have governed these monasteries with great wisdom and regularity; and he certainly acquired a high reputation for sanctity of manners. He was nevertheless a man of mean abilities, and of a weak judgment, full of enthusiastic and visionary notions, and imagining that he was inspired with a knowledge of future events; on which account he was revered, during his life and after his death, by the blind and ignorant multitude, as a prophet sent from above, and equal to the most illustrious of those who appeared in ancient times. Roger of Hoveden relates, that when Richard king of England was in Sicily, in the year 1190, he sent for Joachim to Messina, who delivered to him various predictions relative to a reformation in the church of Rome, to which that author gives the name of idle fables. Joachim died at an advanced age, early in the thirteenth century. He was the author of several works, but not of all the pieces attributed to him, of which a collection was published at Venice in 1516, in folio. Among those which are generally allowed to be genuine, is a treatise written against Peter Lombard, in which he attacks that author's definition of the Trinity, and advances notions which, as far as they are intelligible, seem to approach towards the Arian system; but, as Dupin observes, "it is very difficult to ascertain, or guess, what his real sentiments on the subject were, and, perhaps, it was more than he knew himself." These notions were condemned in the fourth general

Lateran council. Among the other pieces which are acknowledged genuine, are "A Harmony of the Old and New Testament," in five books, undertaken by order of popes Lucius III. Urban III. and Clement III.; and mystical "Commentaries" on Jeremiah, Isaiah, some chapters of the prophets Nahum, Habakkuk, Zechariah, and Malachi; in which he has inserted divers predictions of events, built on the state in which the church was in his time. Trithemius also makes mention of "Commentaries" on the prophet Daniel, and upon the Gospel of St. John. Joachim, likewise, was, most probably, the author of "Predictions relating to fifteen Popes," which have been frequently printed, and illustrated by the lucubrations of several commentators. In Cave and Dupin, the reader may find the subjects of other pieces, which the learned generally concur in pronouncing supposititious.

About the commencement of the thirteenth century, there were handed about in Italy several pretended prophecies of Joachim, the greater part of which were contained in a book, entitled, "The Everlasting Gospel," and which was also commonly called, "The Book of Joachim." As the appearance of this work gave rise to a publication with which it has been often confounded, and which produced a considerable fermentation in the ecclesiastical world, an extract from Dr. Mosheim on the subject may not prove unacceptable to our readers. Speaking of "The Everlasting Gospel," he says, "It is not to be doubted, that Joachim was the author of various predictions; and that he, in a particular manner, foretold the reformation of the church, of which he might easily see the absolute necessity. It is however certain, that the greatest part of the predictions and writings, which were formerly attributed to him, were composed by others; and this we may affirm even of the 'Everlasting Gospel,' the work, undoubtedly of some obscure, silly, and visionary author, who thought proper to adorn his reveries with the celebrated name of Joachim, in order to gain them credit, and to render them more agreeable to the multitude. The title of this senseless production is taken from Revelations xiv. 6. Among other future events, the author foretold the destruction of the church of Rome, whose corruptions he censured with the greatest severity, and the promulgation of a new and *more perfect Gospel* in the age of the Holy Ghost, by a set of poor and austere ministers, whom God was to raise up and employ for that purpose. For he divided the world into *three ages*, relative to the

three dispensations of religion that were to succeed each other in it. The two *imperfect ages*, namely, the age of the Old Testament, which was that of the *Father*, and the age of the New, which was under the administration of the *Son*, were, according to the predictions of this fanatic, now past, and the third age, even that of the *Holy Ghost*, was at hand. The *spiritual*, that is the austere Franciscans, who were, for the most part, well meaning but wrong headed enthusiasts, not only swallowed down, with the most voracious and implicit credulity, the prophecies and doctrines that were attributed to Joachim, but applied these predictions to themselves, and to the rule of discipline established by their holy founder St. Francis: for they maintained, that he delivered to mankind the *true Gospel*, that he was the angel whom St. John saw flying in the midst of heaven." These reveries were despised, or treated with neglect, till, in the year 1250, one of the *spiritual* friars, whose name was Gerhard, undertook to publish an explication of the "Everlasting Gospel," under the title of "Introduction to the Everlasting Gospel," which excited the greatest alarm, and the utmost indignation against the mendicant friars in the other clergy, who represented it to be an impious method of deluding the multitude into a high notion of their sanctity, in order thus to establish their dominion, and to extend their authority beyond all bounds. "In this book, the fanatical monk, among other enormities, as insipid as impious, inculcated the following detestable doctrine: 'that St. Francis, who was the angel mentioned in the Revelations xiv. 6. had promulgated to the world the true and everlasting Gospel of God; that the Gospel of Christ was to be abrogated in the year 1260, and to give place to this new and everlasting Gospel, which was to be substituted in its room; and that the ministers of this great reformation were to be humble and bare-footed friars, destitute of all worldly emoluments.' When this strange book was published at Paris in the year 1254, it excited in the doctors of the church, and, indeed, in all good men, the most lively feelings of horror and indignation against the mendicant friars, who had already incurred the displeasure of the public on other accounts. This universal ferment engaged the Roman pontiff, Alexander IV., though much against his will, to order the suppression of this absurd book in the year 1255; he, however, took care to have this order executed with the greatest possible mildness, lest it should hurt the reputation of the mendicants, and open the

eyes of the superstitious multitude. But the university of Paris was not satisfied with these gentle and timorous proceedings; and, consequently, its doctors repeated without interruption their accusations and complaints, until the extravagant production, that had given such just and general offence, was publicly committed to the flames." *Cave's Hist. Lit. vol. II. sub. Sec. Schol. Dupin. Moreri. Mosb. Hist. Eccl. Sæc. XIII. part. ii. cap. ii.—M.*

JOACHIM, GEORGE, surnamed also from the country of his birth RHETICUS, a celebrated German astronomer and mathematician in the sixteenth century, was a native of Feldkirk, in the Tyrol, and born in the year 1514. He received the first part of his education at Zurich, where he soon discovered a predominant bias towards mathematical pursuits, in the elements of which he was initiated at that place. Afterwards he was sent to the university of Wittemberg, where he prosecuted his favourite studies with great diligence and success. In the year 1535, he was admitted to the degree of M. A. at that seminary; and two years afterwards he was appointed joint professor of the mathematics with Reinhold. The duties of this office he discharged with universal applause, until the fame which Copernicus had acquired by his system of the world, and his own zeal for astronomical pursuits, determined him to resign the flattering prospects which his situation opened to him, in order to become the disciple of that great man. Accordingly, in the year 1539 he went into Prussia, where he placed himself under the instructions of Copernicus, who was well pleased with his pupil, and assisted by him for some years in his astronomical labours. While he continued with this master, he joined with his other friends in constantly urging him to complete and publish his great work, "De Revolutionibus;" and when at length Copernicus was prevailed upon to consent to its appearance, Joachim undertook to get it printed at Nuremberg, under the superintendence of his friend Osiander, as we have already related in the life of the author. While he continued in Prussia, likewise, in order to render astronomical calculations more accurate, he began his very elaborate canon of sines, tangents, and secants, to fifteen places of figures, and to every ten seconds of the quadrant. He did not live entirely to complete this design: the canon of sines, however, to that radius, for every ten seconds, and for every single second in the first and last degree of the quadrant, computed by him, was published at Frankfort, 1613, folio, by Pitiscus,

who himself added a few of the first sines computed to twenty-two places of figures. But the larger work, or canon of sines, tangents, and secants, to every ten seconds, was perfected and published after his death, in 1596, by his disciple Valentine Otho, mathematician to the electoral prince palatine; of which work a particular account and analysis may be seen in the historical introduction to Dr. Hutton's Logarithms. Joachim returned out of Prussia, after the death of Copernicus in 1543, and was again admitted to his professorship of mathematics at Wittemberg. In the same year, on the recommendation of Melancthon, he went to Nuremberg, where he found some MSS. of Werner and Regiomontanus. Afterwards he filled the mathematical chair at Leipsic; whence, for reasons which are not known, he removed into Poland. In the year 1576, an Hungarian baron of his acquaintance invited him to Cassovia, where, upon his arrival, he was carelessly suffered to sleep in a room which had been recently plastered. The consequence was a most violent cold, which terminated in a rapid decline, to which he fell a sacrifice in the sixty-second year of his age. He was the author of "Narratio de Libris Revolutionum Copernici," first published at Dantzic, 1540, quarto, and afterwards added to the editions of Copernicus's works; and he also composed and published, "Ephemerides," according to the doctrine of Copernicus, till the year 1551. He likewise projected other works, astronomical, astrological, geographical, chemical, &c. and partly executed them, though they were never published. Particular mention of them is made in the author's letter to Peter Ramus in 1568, inserted by Adrian Romanus in the first part of his "Idea of Mathematics." *Melchior Adam. Vit. Germ. Phil. Moreri. Hutton's Math. Dict.—M.*

JOANI, queen of Naples, born about 1326, was eldest daughter of Charles duke of Calabria, son of Robert king of Naples. After the death of Charles, Robert made a marriage between his grand-daughter Joan, and Andrew, second son of Charles king of Hungary, who was her cousin. They were betrothed at an early age, and Andrew was sent to Naples to be educated. On the death of Robert, in 1343, Joan was immediately proclaimed queen of Naples. She had already begun to entertain an aversion for her spouse, who was of a gross and heavy disposition, little suitable to her quickness of understanding and ardent constitution. Differences were fomented between them by favourites on both sides; and while

Joan resolved to retain all the power in her own hands, the pope was urged to grant a bull for the coronation of Andrew as king in his own right. The manners of Joan were light and indecorous, if not dissolute, and she was suspected of an attachment to her kinsman, Lewis prince of Tarento. Of the princes of the blood, Charles duke of Durazzo was the chief, who had married Mary the sister of Joan. He, with the other princes and barons, expecting that after the coronation of Andrew the government of the kingdom would fall into the hands of the Hungarians, formed a conspiracy against his life, in consequence of which he was murdered in 1345. (See ANDREW OF HUNGARY.) Joan was strongly suspected of being privy to this deed; and though her guilt was never proved, historians in general have given it credit. Violent disturbances immediately followed this catastrophe, and the kingdom was divided into two parties, one consisting of adherents to the queen, the other headed by the duke of Durazzo and the principal barons. In the meantime, Lewis king of Hungary, brother of Andrew, had declared his purpose of marching an army into Naples, and punishing his brother's murderers. Joan indulged her inclination, and strengthened the suspicions against her by a marriage with the prince of Tarento, soon after she had been delivered of a child of which she was pregnant at Andrew's decease. The king of Hungary's approach caused Joan to fly to Provence, of which she was countess; and all Naples fell under the power of that king, who put the duke of Durazzo to death as a criminal. Joan went to Avignon, then the papal residence; and was received by the pope, Clement VI. and the cardinals, with a respect which augured favourably for the issue of a formal trial for her husband's death which she underwent before a public consistory. She pleaded her cause with great eloquence, and was declared not only innocent, but free from all suspicion: this sentence, however, was supposed to have been considerably promoted by an advantageous sale of Avignon and its territory, which she granted to the pope. The return of the king of Hungary to his own dominions was soon followed by an invitation from the Neapolitan barons to Joan to resume her crown; accordingly, she fitted out a fleet, and re-entered Naples with general acclamations in 1348. Her arms were employed in attempting to recover the places held by the Hungarians, when, in 1350, the king of Hungary arrived with a reinforcement. After some hostilities, he agreed to a cessation

of arms, on the condition, that the queen's cause should be again tried before the papal court, and that its event should determine the possession of the kingdom of Naples. At this second examination, Joan was driven to the excuse, that she was under the influence of witchcraft at the time, which rendered her averse to her husband, and encouraged others to conspire against him. This plea served her purpose in a favourable court, and she was declared blameless of all actions committed subsequent to the supposed fascination. The king of Hungary thereupon returned to his own country, and left her in peaceable possession of her crown. She was afterwards, with her husband Lewis, solemnly consecrated and crowned in the city of Naples. Some succeeding years were spent in attempts upon Sicily, and in maintaining a dubious authority at home; the cares of which, together with his pleasures, brought the life of Lewis to a termination in 1362. Joan the next year contracted a third marriage with James of Arragon, called the Infant of Majorca. In a visit to Rome, in 1368, she was received with great respect by pope Urban and the cardinals: indeed she might boast of having always been a favourite daughter of the church. The marriage of Charles of Durazzo to Margaret, the daughter of her sister Mary, gave her disquiet, on account of the just apprehensions she entertained of his ambitious views. She became a widow again about 1375; and the death of her husband (to whom she never gave a higher title than duke of Calabria) has been imputed to her orders, in consequence of her discovering his attachment to a mistress; but this imputation seems to have no other support than vague rumour. Her dislike of a single condition induced her, in 1376, to take for a fourth husband Otho, of the house of Brunswick, an accomplished soldier and handsome man, on whom she conferred the title of duke of Tarento, with a large estate.

As Joan had no issue, her child by Andrew having died in infancy, the duke of Durazzo stood next in prospect of the crown of Naples; but his ambition disinclined him to wait for the succession, and circumstances arose which favoured his designs. In the papal schism which took place in 1378, Joan first acknowledged Urban VI.; but this pontiff privately intriguing with the duke of Durazzo, the queen deserted his cause, and declared for the anti-pope Clement VII. Urban thereupon resolved to depose her; and having prevailed upon the king of Hungary to assist the duke of Durazzo, he

launched a sentence of excommunication and deposition against her in 1380. Charles of Durazzo received the crown at his hands in Rome; while Joan attempted to strengthen herself by adopting for her heir Lewis duke of Anjou, brother of Charles V. king of France. Charles of Durazzo marched to Naples, being joined by most of the barons, who preferred the rule of a native to the prospect of a foreign reign. Joan was shut up in one of the castles of Naples; and an attempt for her relief by her husband proving unsuccessful, she was constrained to capitulate. She was kept some months a prisoner, but in May, 1382, Charles thought proper to secure his crown by putting her to death. Writers differ about the manner of her execution, though it is affirmed that her body lay seven days exposed to the view of the people. She died in the fifty-sixth year of her age, and thirty-ninth of her reign. It is generally agreed, that Joan was a woman of great accomplishments and possessed of many good qualities, though sullied by early dissoluteness and vicious principles. She was a great friend to men of learning, several of whom have been defenders of her memory. *Mod. Univers. Hist. Bayle. Moreri.—A.*

JOAN, pope. The story of this personage is rejected as fabulous in the present day, by the greater number of learned men, Protestants as well as Catholics. However, since it was universally believed for some centuries, and has given rise since the æra of the Reformation, to much ingenious, learned, and warm discussion, we shall lay a summary of it before our readers; and refer those of them who may have any curiosity to examine the arguments which have been advanced for and against its authenticity, to the principal authors who have treated on the subject. More than seventy orthodox writers, says Moreri, among whom are several monks, and even canonized saints, have given to the story of pope Joan a place in the history of those who have held the pontifical dignity. According to most of those writers, Joan was of English extraction, and born at Mentz. As she shewed from her infancy a strong inclination to learning, her father, who was a man of considerable erudition, encouraged her in pursuing the bent of her mind, and under his instructions she made an astonishing progress in the different branches of literature. While she was very young, a monk of the monastery of Fulda conceived a violent passion for her, and succeeded in inspiring her with similar sentiments. For the purpose of enjoying an unrestrained intercourse with each other, it was

agreed between them, that she should privately withdraw from her father's house, assume the male attire, and in that disguise apply to the abbot for admission into the monastery of Fulda. This stratagem she put in practice, and was received by the abbot; in consequence of which the two lovers had the opportunity of indulging their mutual passion, undisturbed and unsuspected. Not long afterwards, for reasons which are not mentioned, they eloped together from the monastery, and came over to England, of which country the monk was a native. Here they pursued their studies together, with uncommon application. From England they went to France, from France to Italy, and from Italy to Greece; availing themselves of the instructions of the ablest masters and professors in the different countries through which they passed. In Greece they took up their abode at Athens, for the sake of perfecting themselves in the knowledge of the Greek tongue. They had not been long in that place before the monk died; when the surviving lover resolved, under the same disguise, to repair to Rome. In that metropolis, her extraordinary endowments soon raised her into notice, and her modesty, address, and engaging behaviour, gained her general esteem and affection. To display her talents, she commenced public professor, and discovered so much knowledge and learning in her lectures and disputations, that persons of the first rank and distinction, and the most learned men at that time in Rome, enlisted in the number of her disciples. She thus continued daily to gain fresh reputation and credit, not by her knowledge and learning alone, but by her exemplariness of conduct, and all the outward appearances of extraordinary sanctity. Upon the death of pope Leo IV. in 855, so universal was the opinion entertained of her pre-eminent merit, that she was unanimously raised by the people and clergy to the pontifical throne. So ably and prudently did she for some time discharge the functions of her high station, that the Romans had every reason to congratulate themselves on her election; till, possessing no longer any resolution to withstand that inclination to unchastity which she had formerly indulged, she disclosed her sex to one of her domestics in whom she could confide, and took him to supply the place of her former lover. The consequence was, that she proved with child; and when advanced in her pregnancy, not thinking herself so near her time as she really was, she ventured to assist in the fatiguing ceremonies attending the annual procession of the rogation week. Having set out on

foot from the Vatican towards the Lateran, according to custom, attended by the body of the clergy, the senate, and immense crowds of people, she proceeded without difficulty till she came into the street between the Colosseum and the church of St. Clement. Being there suddenly seized with the pains of labour, she fell on the ground overcome by their violence, and while her attendants were endeavouring to raise her up, was delivered of a child in the presence of the surrounding multitude, and died upon the spot. The writers who concur in relating the circumstances above mentioned, state that Joan held the pontifical dignity two years and more than five months. Some of them add, that, to perpetuate the memory of such an extraordinary adventure, a statue was erected on the place where it happened; and that, in abhorrence of her crime, the pope and clergy, in their subsequent annual processions from the Vatican to the Lateran, have turned off from that street. Others tell us, that, to prevent the possibility of a similar imposition, an indelicate custom was then introduced of placing the newly elected pope, before his consecration, in a perforated chair, where he was obliged to submit to the examination of the youngest deacon, in order to ascertain whether the person chosen was a man or woman.

Such as we have related are the principal circumstances of a story, which was published to the world by the priests and monks of the Catholic church, and for some centuries generally believed by its members. We do not find that the truth of it was doubted by any Catholics, till after the commencement of the Reformation undertaken by Luther, when the Protestants reproached them with it, as reflecting great dishonour on the see of St. Peter. *Æneas Sylvius*, afterwards pope under the name of Pius II. was the first who questioned the truth of it, about the middle of the fifteenth century; but he "passed it over very slightly, and as it were with fear," says Bayle, only observing, "that the story was not certain." In the early part of the sixteenth century, *Aventine*, who was a Lutheran in his heart, resolutely denied it; and he was soon followed, on the same side of the question, by *Onufrius Panvinus*, and other Catholic writers. But the story was more particularly canvassed in the seventeenth century, when the elevation, and indeed the existence, of this female pontiff, became the subject of a keen and learned controversy. Several zealous Protestants considering it to be an indelible reproach on the cause of their adversaries, imagined themselves bound to maintain

its truth. Their arguments were collected in a striking point of view, with great learning and industry, by Fred. Spanheim, in his "*Exercitatio de Papa Fœmina*;" which was translated into French by the celebrated L'Enfant, who digested it into a better method, and enriched it with several additions. On the other hand, several men of distinguished abilities and learning, not only among the Roman-catholics, but also among the Protestants, employed all the force of their genius and erudition to destroy the credit of this story, by invalidating, on the one hand, the weight of the testimonies on which it is founded, and by shewing, on the other, that it was inconsistent with the most accurate chronological computations. Their arguments were ably collected, and supported by David Blondel, a Protestant minister; and after him with still more ingenuity and erudition by Bayle, in his Dictionary, under the article PAGESSE. Some learned writers have steered a middle course between the contending parties. They grant that many fictitious and fabulous circumstances have been interwoven with this story; but they deny that it is entirely destitute of all foundation. They maintain, that, upon a deliberate and impartial view of the whole matter, it will appear more than probable, that some unusual event must have happened at Rome, from which this story derived its origin; but allow, that, what it was that gave rise to this story is yet to be discovered, and is likely to remain so. Among others, the famous Paul Sarpi, in the eighty-second of his "*Lettere Italiane*," L'Enfant, in the tenth volume of the "*Biblioth. Germanique*," the learned Christopher Pfaff, in his "*Instit. Histor. Eccl.*" and Dr. Mosheim, are of this opinion; and the last-mentioned writer, without assuming the character of a judge in this controversy, concludes his account of it with observing, that the matter in debate is as yet dubious, and has not, on either side, been represented in such a light as to bring conviction. For our part, we have no difficulty in saying, that we consider the weight of evidence, as collected and digested by Bayle, in the most judicious and dispassionate manner, to be decisive against the authenticity of the story. It has satisfied us, that the Latin and Greek authors of the ninth century were entirely ignorant of the existence of such a person as Joan, even those of them who resided at Rome at the time when her adventure is pretended to have taken place; that the most ancient writer who notices the story, was posterior by two hundred years to the fact in question, and that

there is reason for doubting the genuineness of those copies in which it is found; and finally, that it is absolutely irreconcilable with indisputable facts related by contemporary historians. We think it, therefore, worthy only of a place among the fables of the dark and middle ages. *Platina de Vit. Pont. Bayle. Moreri. Bower. Mosh. Hist. Eccl. Sac. IX. par. II. cap. ii.*—M.

JOAN D'ALBRET, queen of Navarre, daughter of Henry d'Albret and Margaret of Valois, was born in 1528. At the age of eleven she was espoused, contrary to her own will and that of her parents, to the duke of Cleves, by the authority of Francis I. but the marriage was afterwards declared null. She married, in 1548, Antony of Bourbon, duke of Vendome. In her third pregnancy she was sent for by her father to Pau, where she brought into the world a son, who was afterwards Henry IV. of France. Her father promised that he would put his will into her hands as soon as she was delivered, provided she would sing him a song during her labour; and she gave this proof of her fortitude by singing an old ditty to the virgin in the dialect of Bearn. By her father's decease, in 1555, she became queen of Navarre, and her husband took the title of king. They shewed themselves favourable to the reformed religion, and would probably have openly professed it, had they not feared the resentment of the king of France, Henry II. After his death they declared their conversion to Calvinism, of which Joan was ever after the zealous protector. Antony, on the other hand, a weak and fickle man, renounced his new faith, and was a principal commander against the Protestants in the civil war, in which he lost his life at the siege of Rouen, A. D. 1562. (See his article.) Joan, who was ill-treated by him after his change, left the French court, and returned to Bearn, notwithstanding the efforts of Monluc to stop her. She not only established the Protestant religion in her states, but abolished Popery, and seized the property of the ecclesiastics, which she applied to the maintenance of the reformed clergy and the schools. Her Catholic subjects several times rebelled, and it is said that a plot was formed to deliver her and her children into the hands of the king of Spain; but by her vigilance she was able to defeat all conspiracies, and maintain her royal authority. In 1568 she quitted her states to join the chiefs of the French Protestants; and at Cognac had an interview with the prince of Condé, to whom she presented her son, then of the age of fifteen, with her jewels, as devoted to the service of the cause. She

withdrew to Rochelle, whence she wrote a pathetic letter to queen Elizabeth of England, describing the calamities and oppressions which had induced the Protestants to take up arms. During her absence, the Catholics of Bearn again revolted, and took possession of almost the whole country; but her general, the count of Montgomery, recovered it, and re-established her authority. It is to her discredit that she obliged him to violate the capitulations he had granted, and put to death some of the rebellious leaders, to whom he had promised their lives. This perfidy, the fruit of the party rage of the times, was severely revenged on the Protestants by the sanguinary Monluc. Her prudence was lulled to sleep by the flattering proposal of Charles IX. to marry his sister to her son; and she came to Paris to make preparations for the nuptials. In the midst of them she was seized with a disease of which she died, June 1572, in her forty-fourth year. Her death was not without suspicion of poison, which, if not contradicted by the circumstances, would be rendered sufficiently credible by the character of that court, which soon after acted the horrible tragedy of the massacre of St. Bartholomew's. *Bayle.—A.*

JOASH, or JEHOASH, king of Judah, was the son of Ahaziah, and at the time of his father's death, when Athaliah endeavoured to secure her possession of the throne by the massacre of all the remaining princes of the race of David, was secretly preserved from the slaughter by his aunt Jehoshaba, the wife of Jehoiada the high-priest. He was privately brought up in the temple, under Jehoiada's care, till he was seven years of age; when the tyranny and impieties of Athaliah, who had reigned six years, determined Jehoiada to disclose to some of the chiefs and elders of Judah, upon whose valour and fidelity he could depend, the secret of Joash's preservation. Having bound them under the strictest oaths of secrecy, he shewed them the young prince, and strenuously exhorted them to unite in a glorious effort for establishing his rights, and their own religion and liberty. Filled with the highest joy at finding that one of the race of their legitimate monarchs still survived, they immediately took the oath of fidelity to him, and engaged privately to raise what forces they could to support his cause, while it was concerted that Jehoiada should strengthen himself in the temple, by arming all the priests, Levites, and Nethinims. The business was conducted with such secrecy and dispatch, that they were soon ready for the projected enterprize; and when the day ap-

pointed for it was come, the temple was filled with armed men, while a sufficient number were without, ready to second them upon the first signal. Joash was then brought out into the priest's porch, where the high-priest anointed and crowned him, and he was placed upon the throne, with the acclamations of all the people. Athaliah, hearing the noise of the multitude, ventured to come with her attendants into the temple; and, as soon as she saw the young king seated on the throne, surrounded with a number of armed men, she endeavoured to secure the support of her partizans by crying out treason. By Jehoiada's orders she was immediately seized, and after being dragged out of the temple, was put to death. Joash ascended the throne in the year 878 B. C. During the life of Jehoiada, that prince displayed uncommon zeal for the worship of the true God; all the temples and altars of Baal were destroyed throughout the whole kingdom of Judah; order and good government were restored, in civil as well as religious affairs; and the dilapidations which had been made in the temple were repaired. But after his death, the king, who had no stability of character, was seduced by the base princes of Judah to permit the restoration of idol worship, and joined them in their impious ceremonies. This ungrateful defection provoked the severe admonitions of different prophets, who forewarned them of the miseries which their criminal conduct, if persisted in, would produce; and among others of Zechariah, the worthy son, and successor of Jehoiada in the high-priesthood. Him the impious king caused to be stoned to death in the court of the temple, without any regard to the sacredness of the place, or to the great services of his father, to whom he was indebted both for his life and kingdom. When these admonitions had failed in producing any good effect, and the king and the nobles still persisted in their impieties, they were delivered into the hands of Hazael. That scourge of the Israelites, now advanced against Jerusalem, and, in different actions, made a terrible slaughter of those Jewish princes who had been the first authors of the defection. In this extremity, Joash was reduced to the necessity of purchasing an ignominious temporary peace, by stripping the temple and his own palace of all their riches, and giving them as a ransom to the Syrian conqueror. Joash was now visited with a grievous disease, as a punishment for his idolatry, and, while confined to his bed, was cut off by a conspiracy among his own servants, in the fortieth year of his reign, or 838 B. C. *2 Kings, xi. xii. 2 Chron. xxii.—xxiv. Joseph.*

Ant. lib. ix. Anc. Univers. Hist. vol. IV. b. i. ch. vii. sect. viii. Blair's Chron. Tables.—M.

JOASH, or JEHOASH, king of Israel, was the son of Jehoahaz, who made him sharer with himself in the sovereign power, of which he came into the full possession on his father's death, in the year 839 B. C. Like his ancestors, he was addicted to the idolatry introduced by Jeroboam the son of Nebat; but was permitted by Providence to become the instrument of preventing the utter ruin of the Israelites, and giving them further time for repentance, by his spirited resistance to the destructive invasion of the Syrians. He appears to have displayed his valour, with considerable success, during the life of his father; and after his death, encouraged by the predictions of the prophet Elisha, he gained important advantages over that domineering nation. By his martial courage and conduct, in three successive victories, he recovered all the places which they had taken from his predecessors. Having sent a considerable body of troops as auxiliaries to the army of Amaziah king of Judah, in an expedition against Edom, owing to the remonstrances of a prophet they were dismissed without being employed; at which treatment they were so exasperated, that they ravaged the country on their return home. This broke all friendship between the two monarchs; and Amaziah, who returned victorious from Edom, was so elated with his success, that he challenged Joash to meet him in the field of battle. To his challenge the king of Israel returned the most scornful and mortifying answer, which concluded with advice to Amaziah to rest contented with his victories over the Edomites, and not to seek destruction by provoking him to hostilities. This answer tended only to increase the enmity of the two kings, who hastened to try their strength in arms. Their forces met at Bethshemesh, where Judah was totally defeated by the Israelites, and Amaziah himself taken prisoner. Josephus says, that Amaziah's troops were seized with such a panic, that they turned their backs at the first onset, without striking a stroke, leaving their king at the mercy of the enemy. Joash immediately proceeded with his captive to Jerusalem, where he obliged him to ransom himself at the expence of all the gold and silver which were found either in the temple or the royal treasury; after which, having demolished a considerable part of the city wall, and taken hostages, most probably by way of security for the payment of some imposition or tribute, he returned to Samaria. Joash died about twelve months after he had gained this victory, in the year 823 B. C.

and the seventeenth of his reign. *2 Kings xiii. xiv. 2 Chron. xxv. Joseph. Ant. lib. ix. Anc. Univers. Hist. vol. IV. b. i. ch. vii. sect. viii. Blair's Chron. Tables.—M.*

JOB, the principal character in one of the canonical books of the Old Testament, who is held out to us as an illustrious example of patience and resignation under the severest afflictions, is spoken of as an inhabitant of the land of Uz, by which is generally understood that part of Arabia Petræa called Idumæa. The particulars relating to him form part of a noble and beautiful poem, concerning which very different opinions have been entertained by learned men. Some have maintained, that it is a simple narrative of matters of fact, just as they happened; others, while they contend that the foundation of the story belongs to true history, allow that all the dialogue, and most likely some other parts of it, have partaken largely of the embellishments of poetry; and by a third class of critics it is considered to be, like some of our Saviour's parables, a fabulous narration, designed to convey important and useful sentiments respecting the government and providence of God, in a more pleasing, forcible, and impressive manner, than in the form of abstract rules and precepts. Though we must acknowledge, that the last-mentioned hypothesis appears to us to be attended with the fewest difficulties, yet we would not wish to be considered as delivering our opinion dogmatically upon the subject; and leave our readers to form their own decision, from the arguments which they may find produced in support of the different hypotheses in our authorities, and the works of other scripture critics and commentators. The learned are also much divided in their sentiments concerning the person by whom, and the time when, the book of Job was written. Schultens ascribes the poetical, or dialogue part of it, the style of which, he says, has all the marks of the most venerable and remote antiquity, to Job himself; the rest he supposes to be the work of some Hebrew collector. Bishop Lowth, after insisting on the futility of the hypothesis which attributes it to Moses, since it is impossible to trace throughout the whole book, the slightest allusion to the manners, customs, ceremonies, or history of the Israelites, and the style is materially different from the poetical style of Moses, declares himself, on the whole, inclined to favour the opinion of those who suppose Job himself, or some contemporary, to be the author of this poem. That it is the most ancient of all the sacred books, is, he thinks, manifest from the subject, the language, the general character,

and even from the obscurity of the work. Concerning the time also in which Job lived, although not directly specified, he sees no room for doubt; for the length of his life evinces that he was before Moses, and probably contemporary with the patriarchs. Bishop Warburton, in the second volume of his "Divine Legation of Moses," is of opinion that it was written by Ezra, some time between the return of the Jews from the captivity of Babylon, and their thorough settlement in their own country; and adapted to the circumstances of those times, by being made allegorical as well as dramatic. Le Clerc also supposes, that the book of Job was written after the Jews were carried into Babylon, and urges, in support of this, the frequent Chaldaisms which occur in it. Grotius apprehends, that the events recorded in it happened in Arabia, while the Hebrews wandered in the desert; that the writer, who was a Hebrew, lived before the time of Ezekiel, but after David and Solomon; and that it was written for the use of the Edomites, transported to Babylon, to confirm them in the worship of the true God, and to teach them patience in adversity. Most of the Jewish doctors, and many Christian critics, among whom are the learned Huet, and professor Michaelis, are inclined to attribute it to Moses; some supposing that it was written during his exile in the land of Midian, or translated by him into Hebrew, from the original Syriac or Arabic, and designed to console the Israelites under the oppression of their Egyptian bondage, as well as to prepare them for submitting to the hardships of their future peregrination in the wilderness. But the hypotheses on the subjects of the author and date of this book, are almost innumerable; and after all, the utmost that can be said in favour of the least exceptionable is, that they furnish us with the most probable conjectures.

But though we cannot arrive at any certainty with respect to the author of the book of Job, or the time when it was written, the history which it contains, whether true or parabolical, and the dialogues attributed to the characters introduced into it, are replete with the noblest sentiments and most useful instructions. "The principal object held forth to our contemplation in this production," says Dr. Lowth, "is the example of a good man, eminent for his piety, and of approved integrity, suddenly precipitated from the very summit of prosperity into the lowest depths of misery and ruin: who having been first bereaved of his wealth, his possessions, and his children, is afterwards afflicted with the most excruciating anguish of a loath-

some disease which entirely covers his body. He sustains all, however, with the mildest submission, and the most complete resignation to the will of Providence. In all this, says the historian, 'Job sinned not, nor charged God foolishly.' And after the second trial, 'In all this did not Job sin with his lips.' The author of the history remarks upon this circumstance a second time, in order to excite the observation of the reader, and to render him more attentive to what follows, which properly constitutes the true subject of the poem: namely, the conduct of Job with respect to his reverence for the Almighty, and the changes which accumulating misery might produce in his temper and behaviour. Accordingly, we find that another still more exquisite trial of his patience yet awaits him, and which indeed, as the writer seems to intimate, he scarcely appears to have sustained with equal firmness, namely, the unjust suspicions, the bitter reproaches, and the violent altercations of his friends, who had visited him on the pretence of affording consolation. Here commences the plot or action of the poem: for when, after a long silence of all parties, the grief of Job breaks forth into passionate exclamations, and a vehement execration on the day of his birth; the minds of his friends are suddenly exasperated, their intentions are changed, and their consolation, if indeed they originally intended any, is converted into contumely and reproaches." In the dialogues which follow, we are presented with the criminations of Job by his friends, and his asseverations of his own innocence. The former are intermingled with many just observations on the divine government, and on the certain destruction of hypocritical pretenders to virtue and religion; but their deductions from them, as applicable to the case of Job, are cruel and indefensible, and particularly their leading notion that from the degree of affliction which any person suffered, might be concluded the degree of his wickedness. Job vindicates himself in an animated and confident strain, asserts his integrity as displayed in all the duties of life, and in the sight of God and man, and appeals to the justice and omniscience of God in attestation of his veracity. But in repelling the charges preferred against him, and asserting his innocence, he sometimes gives way to unbecoming sallies of passion, and sometimes, in the complaints which he utters, insinuates rash and ill-founded suspicions with respect to the rectitude of the Divine proceedings. Being reduced, however, to a more just sense of his duty, he humbles himself in the sight of God, with the most un-

feigned penitence acknowledges his folly and presumption, and resumes his acquiescence in the will of God, determined to indulge no more any irreverent distrust of the Divine proceedings. When his afflictions have produced this desirable effect upon him, the poet, by his restoration to his former prosperity, even with increase, intends to intimate, that constant piety is always approved, supported, and rewarded by the Almighty. The design of the poem, therefore, is to teach men, that, having a due respect to the infirmity and ignorance of human nature, as well as to the infinite wisdom and majesty of God, they are to reject all vain confidence in their own strength, to preserve on all occasions an unwavering and unsullied faith in the Divine Being, and to submit with becoming reverence to his appointments. And the whole of the history taken together, contains a vindication of Divine Providence in respect to the evils which often fall on men of real goodness; corrects the mistaken apprehensions which some are apt to entertain with regard to the character of the afflicted; and, by presenting to us an illustrious example of patience, together with its ultimate reward, is admirably calculated to promote in us an inflexible regard to the great duties of piety and virtue, while exposed to the trials and calamities of human life.

The majority of critics have decidedly adjudged this poem of Job to belong to the dramatic class; and it is thought by many to be of the same kind with the Greek tragedy. This opinion Dr. Lowth minutely examines, and shews that it cannot properly be brought into a comparison with any of the Greek tragedies, on account of its not possessing that plot or fable which is an essential requisite of the perfect drama. After urging his reasons to prove that it has no claim to that title, he adds, "let it not be understood that I wish to derogate from its merits. That censure will rather apply to those who, by criticising it according to foreign and improper rules, would make that composition appear lame and imperfect, which on the contrary is in its kind most beautiful and perfect. If indeed the extreme antiquity of this poem, the obscurity and difficulty that necessarily ensue from that circumstance be considered, and if allowance be made for the total want of plot and action, we shall have cause to wonder at the elegance and interest which we find in its form, conduct, and economy. The arrangement is perfectly regular, and every part is admirably adapted to its end and design. The antiquary or the critic, who has been at the pains to trace the history of the Grecian drama from its first

weak and imperfect efforts, and has carefully observed its tardy progress to perfection, will scarcely, I think, without astonishment contemplate a poem produced so many ages before, so elegant in its design, so regular in its structure, so animated, so affecting, so near to the true dramatic model: while, on the contrary, the united wisdom of Greece, after ages of study, was not able to produce any thing approaching to perfection in this walk of poetry before the time of Æschylus. But however this be, whatever rank may be assigned to Job, in a comparison with the poets of Greece, to whom we must at least allow the merit of art and method; amongst the Hebrews it must certainly be allowed, in this respect, to be unrivalled. It is of little consequence whether it be esteemed a didactic or an ethic, a pathetic or dramatic poem; only let it be assigned a distinct and conspicuous station in the highest rank of the Hebrew poetry. The most splendid examples of every beauty and elegance of sentiment, of imagery, and of diction, meet the eye of the attentive reader in every part of the poem. The dignity of the style is answerable to that of the subject; its force and energy to the greatness of those passions which it describes: and as this production excels all the other remains of the Hebrew poetry in economy and arrangement, so it yields to none in sublimity of style, and in every grace and excellence of composition." *Book of Job. Præf. Poli Synop. Crit. & Comment. in Job. Schultens's and Le Clerc's Præf. ad Comment. in Job. Lowth de Sac. Poesi Hebræor. Prælect. xxxii. —xxxiv. Michaelis's Notes on the same, in Gregory's Trans. Moreri. Dupin.—M.*

JOBERT, LEWIS, a French Jesuit, distinguished by his pulpit talents and his antiquarian knowledge, was born at Paris in the year 1637, and entered on his noviciate in 1652. He taught the classics and polite literature in his order during eight years, with great success and applause, and after he had gone through his course of theology, was appointed to fill the rhetorical chair for four years. His superiors afterwards selected him for the service of the pulpit, in which he was much admired. He died in 1719, about the age of eighty-two. He was the author of some devotional tracts, the titles of which may be seen in Moreri; of "An Abridgment of the Life of Father Crasset, a Jesuit," 1693, 12mo; "An Account of the Congregations of Notre-Dame, established in Houses belonging to the Company of Jesus," 1694; and "The Science of Medals," 1692, 12mo. The work last mentioned possesses great merit, and met with a very favourable reception

from the public. It has undergone a variety of impressions at Paris, Amsterdam, Leipsic, and Nuremberg. The best edition of it is that published at Paris, in 1739, with large additions and remarks, by M. Joseph Bimard de la Bastie, of the Academy of Belles-lettres, in two volumes 12mo. The catalogue of authors at the end of the second volume, which is drawn up with judgment and accuracy, is the production of M. de Cleves, secretary to the king. Father Jobert was also the author of "A Letter to M de Vallemont, on a new Explanation given by him of a golden Medal of the Emperor Gallienus," octavo; on which the learned Banduri bestows high encomiums in his "Bibliotheca Nummaria," annexed to his "Numismata Imp. Rom." *Moreri. Nouv. Dict. Hist.*—M.

JOCHANAN BEN ELIEZER, a Jewish rabbi, who flourished probably in the sixth century. He collected together the additional comments and illustrations of the *Mishna*, undertaken by rabbis Chiam and Oschiam, and others, disciples of rabbi Juda, the compiler of that work. To this collection of commentaries and additions was given the name of *Gemara*, signifying supplement, or completion. Rabbi Jochanan's work was afterwards called the Jerusalem *Gemara*, or Talmud, to distinguish it from another work, made at Babylon, and known by the name of the Babylonish *Gemara*, or Talmud, which is less obscure than that of Jerusalem, and generally preferred to it on that account. *Moreri. Enfield's Hist. Phil. vol. II. b. iv. ch. ii.*—M.

JÖCHER, CHRISTIAN GOTTLIEB, doctor of theology, public professor of history at Leipsic, and librarian to the academy, was born in that city in 1694. His father, a merchant of that place, had him instructed by a private tutor in his own family, till the year 1707, when he was sent to the school of Gera, and two years after to Zittau. In 1712 he was entered at the university of Leipsic, and at first proposed studying medicine; but he afterwards altered his intention, and devoted himself to theology. In 1714 he obtained the degree of master of arts, and began to read lectures. In 1717 he became assessor of the theological faculty, and in 1718 bachelor. Besides history, he applied with great diligence to philosophy and rhetoric. At first he read lectures on Rudiger's philosophy; but having perused with much attention the writings of Leibnitz and Wolf, he conceived such a taste for them that he ever after remained attached to their method. He, therefore, read lectures on Thummig's institutions of the Wolfian philosophy, and as he was

the first person who had taught Wolf's system at Leipsic, he soon attracted a numerous course of pupils, which encouraged him to exert himself with greater zeal. He applied with so much assiduity that he usually studied till late at night, and often even never went to bed. By this close application he injured his health, and weakened his constitution to such a degree, that he was attacked by the lumbago, which tormented him for three whole winters, till he at length fell into a state of complete debility; but was afterwards relieved by the use of the Carlsbad waters. His father having died in poor circumstances in 1720, he found himself reduced to the necessity of writing and lecturing with more diligence. Rabener, who was editor of the German *Acta Eruditorum*, finding the labour too heavy for him, admitted Jöcher as his colleague in 1718, and in 1720, on engaging in another occupation, resigned to him the whole management of that work, which he conducted with great approbation till the year 1739. The celebrated professor Mencken, editor of the Latin *Acta*, was his particular friend and patron; and as Jöcher had free access to his library, which contained a valuable collection of historical works, he had an excellent opportunity of enlarging his knowledge. In 1730 he was appointed professor of philosophy, and in 1732 he succeeded Mencken as professor of history, after defending two disputations in which he attacked Woosltan, against whom he had written in 1730; and in 1742 he obtained the office of librarian to the university. Though he had exhausted his strength by incessant labour in the bloom of life, and for many years had been subject to severe athritic pains, he attained to the age of sixty-four, and died in the month of May, 1758. Jöcher was much esteemed, as a man of letters and a good teacher. He possessed an extensive knowledge in the various branches of literature, and was well acquainted with the works of the modern writers, both Germans and foreigners. His conversation was lively and agreeable; he exerted himself with great diligence in his profession, and wrote several useful works, which required great labour and attention. The best of his philosophical writings is his "*Examen Paralogismorum Woolstoni.*" *Leip.* 1734, quarto; but that which entitles him to the greatest merit, and which has rendered him most celebrated, is his dictionary of learned men. It appeared at first in octavo, under the title of "A Compendious Dictionary of Learned Men, arranged alphabetically, according to the Plan of I. B. Mencken." After the publication of the third edition, in 1733, Jöcher began to make preparations for

another improved one, in which he endeavoured to correct the faults of the former editions; gave a more complete catalogue of the works of the different authors; and added, as far as could be collected, the names which were wanting, together with an account of their lives and writings. When thus revised and enlarged, it was published under the title of "A General Dictionary of Learned Men," &c. *Leipsic*, 1750—1751, four volumes quarto. In this new edition Jöcher certainly introduced many improvements, and the work is exceedingly useful; but it must be allowed that it might have been rendered much more valuable by a greater degree of care. Many of the articles are defective, and written with too much negligence. This arose chiefly from the author trusting too much to his colleagues, who did not always employ that attention which he expected from them. One of the greatest faults in this work is, that the titles of the books are, in many cases, mutilated, and often given without dates. Two supplementary volumes, which go as far as the letter I, have been published by Mr. Adelung, entitled, "A Continuation of, and Supplement to, Jöcher's General Dictionary of Learned Men," *Leipsic*, 1784—1787, quarto. *Hirsching's Manual of eminent Persons who died in the eighteenth Century*.—J.

JODELLE, STEPHEN, an early French poet, born in 1532, was a native of Paris, and of a family in the rank of noblesse, as may be inferred from his title of *sieur de Lymodin*. He was a man of various talents, being well skilled in the ancient languages, and conversant in the arts of painting, sculpture, and architecture, as well as dextrous in the use of arms. His great talent, however, was poetry, if a wonderful facility in composing verses deserves that name. Among other feats, it is said that in his youth he wrote for a wager five hundred Latin verses upon a subject given on the spot in a single night. It is added that they were *good ones*; but the value of verses composed "*stans pede in uno*" was well enough understood, even when Latin was a living language. In his own tongue he was not less fertile, and his longest dramatic pieces are said never to have cost him more than ten mornings. In consequence, very few would now have the patience to read his compositions; he, however, deserves the praise of being the first who introduced tragedy and comedy in the ancient form into French poetry. His "*Cleopatra*" is the earliest of French tragedies. It was acted before Henry II. to a great concourse of persons of rank, and the parts were all filled by men of distinction. It is extremely simple in its plan,

with little action, and much declamation, and provided with a perpetual chorus in the antique mode. His comedies are said to be in a better manner. Jodelle, though a favourite even with royalty, as well as with the principal courtiers, was suffered to fall into indigence, to which, indeed, his carelessness and love of pleasure contributed. He died in 1573, at the early age of forty-one, and upon his death-bed dictated a sonnet to Charles IX. containing reproaches for deserting him in his necessity. The poetical works of Jodelle were published collectively at Paris in 1574, quarto, and at Lyons in 1597, 12mo. It is asserted that his Latin style is purer and in better taste than his French—the natural consequence of better models to imitate. *Bayle. Moreri*.—A.

JOEL, the second in number of the minor Hebrew prophets, as they stand in the Hebrew Bible, though probably the sixth in order of time, was the son of Pethuel, but of what tribe is uncertain. The time in which he lived, likewise, is doubtful. From some expressions which occur in his predictions, it is generally thought that he prophesied after the captivity of the ten tribes, while the kingdom of Judah still subsisted, and probably not long before its captivity. Bishop Newcome, therefore, is disposed to adopt the conjecture of Drusius, that he lived under the long reign of Manasseh, and before his conversion: that is sometime from 697 to 660 B.C. The subjects of Joel's predictions are, the evils of famine, desolation, and captivity, which perseverance in their idolatry and vices would bring upon the people of Judah; earnest exhortations to repentance, and promises of a return of the divine favour upon their reformation; and the ultimate restoration of the Jews to their own land, their glorious establishment under the Messiah, and the destruction of their enemies. The characteristics of this prophet are thus described by the learned and judicious bishop Lowth: "he is elegant, perspicuous, copious, and fluent; he is also sublime, animated, and energetic. In the first and second chapters he displays the full force of the prophetic poetry, and shews how naturally it inclines to the use of metaphors, allegories, and comparisons. Nor is the connection of the matter less clear and evident, than the complexion of the style. This is exemplified in the display of the impending evils, which gave rise to the prophesy; the exhortation to repentance; the promises of happiness and success, both terrestrial and eternal, to those who become truly penitent; the restoration of the Israelites; and the vengeance to be taken of their adversaries. But while we allow this just commendation to his

perspicuity both in language and arrangement, we must not deny that there is sometimes great obscurity observable in his subject, and particularly in the latter part of the prophecy." The best English translation of it is that of Dr. Newcome. *Book of Joel. Newcome's Attempt towards an improved Version, &c. of the twelve minor Prophets. Lowth de Sac. Poesi Heb. Præl. XXI. Gregory's Trans.*—M.

JOHN THE BAPTIST, the forerunner of Christ, was the son of Zacharias, a pious and upright priest of the course of Abiah, and of Elizabeth, cousin to the mother of our Saviour. While Zacharias was one day burning incense on the golden altar, an angel suddenly appeared to him, and after dissipating his fears, announced the joyful tidings of the birth of a son, whom he was to separate to the divine service from his earliest years, and who should prove the illustrious harbinger of the Messiah. As Zacharias and his wife were then both advanced in years, the good old priest could not help expressing a desire to have his faith in such an improbable event confirmed by some further miraculous token; upon which the heavenly messenger informed him, that he should instantly be struck dumb, and rendered incapable of speaking any more until after the day when his promised son should be born, as a confirmation of the divine message, and at the same time a reproof of the hesitation with which he received it. Accordingly, Zacharias continued in this condition until the eighth day after the birth of his son, when his neighbours and relations were assembled to be present at the circumcision of the child. On this occasion, after obeying the heavenly vision by signifying that the child should be called John, his powers of speech were instantaneously restored, and he broke forth into a sublime prophetic hymn, in which he announced, in terms of grateful exultation, the speedy advent of the great spiritual deliverer of Israel, and the honour which awaited his son John, who should be called the prophet of the highest, and "go before the face of the Lord, to prepare his ways." Thus was John the Baptist introduced into the world; and as he gave early tokens of a genius and disposition adapted to the character in which he was to appear, he was sent by Divine direction into solitude, to be trained up in devotion and the strictest sanctity of manners. When he was about thirty years of age, he was called to commence the ministry to which he was designated, by a prophetic impulse, and left his solitude clad like the ancient prophets, in a rough garment made of camel's hair, and distinguishing him-

self by the utmost temperance of living, and severity of morals. Filled with a holy zeal, and a divine fervour, he preached repentance, and the approaching kingdom of the Messiah, to the Jewish nation, calling upon all ranks among them to depart from their transgressions, and to purify their hearts, that they might become prepared to be partakers in the blessings which were about to be offered to the world. John began his exhortations in the country about Jordan; and such was the effect produced by the uncommon circumstances attending his public appearance, the solemnity of his admonitions, and the interesting doctrine which he delivered relating to the Messiah's arrival, that great crowds resorted to hear him from Jerusalem and all parts of Judea, and were baptised by him in the waters of Jordan, confessing their sins, and engaging to lead lives of reformation and obedience. So great was the reputation which John acquired, that many began to debate within themselves whether he was not the Messiah; and the Jewish sanhedrim sent scribes and pharisees from Jerusalem, to examine into his pretensions. To their enquiries he replied in the most clear and direct terms, that he was not the Messiah, but only his forerunner; and not long afterwards he had the opportunity of pointing out publicly to his disciples the person who was selected by Providence for that exalted office. For while he continued his labours of preaching and baptizing, Jesus came to him from Nazareth, in order to receive the right of baptism from his hands among the rest of the people. At their first meeting, John was a stranger to the person of Jesus; but having, as soon as he saw him, received a divine intimation that this was the Messiah, whose character would speedily be discovered to him by sensible marks of his selection and dignity from the Most High, he modestly endeavoured to decline the office of baptising him, intimating, that the superiority of Jesus rendered it more becoming that himself should receive baptism at his hands. Our Lord, however, having removed his scruples by declaring that his submission to this ceremony was in consequence of the appointment of God, that he might give an example of his conformity to an initiatory rite which he should enjoin on his disciples, John permitted him to be baptised. No sooner was this rite performed, than the heavens appeared to open, and a visible supernatural token, not improbably a lambent flame, descended with a hovering dove-like motion, and rested upon Jesus. At the same time a voice was heard from heaven, saying, "This is my beloved son, in whom I am well pleased."

After receiving this miraculous testimony to the character of Jesus, John embraced every opportunity of announcing him to his disciples as the Messiah, the Christ, the Lamb of God, who was to take away the sin of the world. This he did in a very striking manner sometime after Jesus had commenced his ministry, and proselyted multitudes to his cause, to whom his disciples administered the initiatory rite of baptism. It appears that a dispute had arisen, probably between some who had been baptized into the dispensation of Jesus, and the disciples of John, about the comparative use and validity of the rite of baptism, as administered in different parts by these two divine teachers. Jealous for their master's honour, the latter came to John, and expressed their apprehensions lest his reputation should suffer, and his baptism be neglected, owing to the increasing fame of Jesus, and the numerous crowds who resorted from all parts to attend his ministry. On this occasion, with his characteristic integrity and humility, in the most clear and unequivocal terms he acknowledged his inferiority to Jesus, of whom he was only the forerunner, to prepare men's minds for the reception of the glorious truths which he would deliver: and he further declared to his disciples, that whoever received the doctrine and obeyed the commands of that great teacher, should infallibly inherit eternal life, while those who obstinately rejected or impenitently disobeyed his revelation, would expose themselves to the heavy displeasure of God. Among others whom the fame of John's sanctity inspired with a curiosity to hear him was Herod, then tetrarch of Galilee, who sent for him to his court, and for a time listened to his exhortations and advice. But that prince having proved so shameless as openly to form an incestuous connection with Herodias, his brother's wife, met with such severe reproofs from John on account of his criminal conduct, that out of resentment he ordered that holy person to be committed to prison. John, who had reason to apprehend that his life was now drawing towards its close, for the satisfaction of two of his disciples who seem to have entertained doubts concerning the claims of Jesus to the character of the Messiah, sent them to him, to learn from himself whether he was that expected personage or not. When they came to Jesus, and had questioned him on the subject of their mission, instead of giving them an immediate reply, he performed several miraculous cures in their presence, and then bade them return to John and report what they had seen, referring them to him for an explanation, if the facts which

they had witnessed had not entirely removed their incredulity. In the mean time Herodias was intriguing to put John to death, but could not obtain the consent of Herod, who still entertained some reverence for him, and had also reason to fear that such a measure would excite an insurrection among the people, by whom John was universally believed to be a prophet. Upon the birth-day of Herod, however, that wicked woman was furnished with an opportunity of gratifying her malicious revenge against John: for the king having made a splendid entertainment for his principal officers and other people of distinction, at which he presided; when they were in the midst of their mirth, the daughter of Herodias, by her former husband, came into the room, and danced before the assembly in honour of the day. This was an instance of condescension in persons of such high dignity, very unusual in those times; which circumstance, together with the manner in which the young princess acquitted herself, were so acceptable to Herod, that he promised with an oath to grant her any request which she might make, even though it should be to the value of half his kingdom. The princess being instructed by her mother, required that the head of John the Baptist should be delivered to her in a charger, or large dish. Herod, greatly surprized at her demand, expressed no small concern at it; but finding that she persisted in it, for the sake of his rash oath, and out of respect to his guests in whose presence he had taken it, he sent an executioner, who immediately beheaded John in the prison, and exactly complied with her bloody request. St. Jerome informs us, that when Herodias received the baptist's head from her daughter, she treated it with savage indignity, pulling out the tongue which had freely reprov'd her vices, and piercing it with a bodkin. Thus fell the forerunner of Christ, of whom Josephus says, that his whole criminality consisted in his exhorting the Jews to the love and practice of virtue; and, first of all, to piety, justice, and reformation of life: not by the bare abstinence from this or that particular sin, but by an habitual purity of mind and body. Those readers who have any curiosity to peruse the legendary tales relative to John the Baptist, and his pretended relics, may find an abstract of them in Moreri. When the festival of his nativity on the 24th of June was appointed to be observed in the Christian church, cannot now be ascertained; but that its date is to be placed before the termination of the fourth century is evident from the sermons of St. Augustine adapted to the day. *The four Evange-*

lists. Joseph. Ant. lib. xviii. Anc. Univers. Hist. vol. X. b. ii. ch. xi.—M.

JOHN, saint, an apostle of Christ, and an evangelist, was the son of Zebedee, a fisherman who resided at or near Bethsaida in Galilee, and the younger brother of James *the elder*, whose history we have already related. He was educated to his father's business, and appears to have been a frequent hearer of John the Baptist, by whom he had been led to expect the speedy appearance of the Messiah, foretold in the law and the prophets. From the time when the Baptist had pointed out Jesus as the person designated for that high office, he appears to have enlisted among his disciples, attending often upon him, hearing his discourses, and beholding his miracles, and was most probably one of those who were present at the marriage-feast in Cana of Galilee, where Jesus turned the water into wine. Hitherto he continued occasionally to follow his occupation as a fisherman, jointly with his brother; and they were engaged in that employment, when Jesus by his miraculous power assisted them in catching the large draught of fishes, of which mention is made in the evangelical history. From this time they were called by Jesus to follow him as his more constant attendants; and after being instructed by him for some time publicly with the people, and more particularly afterwards in private, were chosen by him of the number of the twelve, whom he named and constituted apostles. John also was selected, together with his brother James, and Peter, from the rest of the apostles, to receive our Lord's most confidential communications, and he experienced some particular proofs and instances of Christ's extraordinary and peculiar regard. He seems to have been the youngest of the twelve, of a most amiable engaging temper, and affectionate disposition of mind. Hence he acquired a greater share of his master's intimate friendship, than the rest, and obtained the honourable title of "the disciple whom Jesus loved." In the life of James we have already seen, that he was distinguished, as well as his brother, by the surname of *Boanerges*, or one of the *Sons of Thunder*. He was one of the three apostles whom our Lord permitted to be present at the miraculous resurrection of Jairus's daughter, and at the scene of the transfiguration on the mount. He was one of the four to whom our Lord predicted in private the destruction of Jerusalem, and the calamities in which the Jewish nation would speedily be involved. He was one of the two disciples whom Jesus sent to prepare for his eating his last passover; and on that occasion, when Jesus

had declared that one of those present would betray him, without thinking proper to point out the traitor, John was encouraged by his master's affection for him, privately to enquire who was the guilty person, and was favoured with an intimation by which he alone was enabled to discover him. John was also one of the three apostles whom our Lord chose to attend him during his dreadful agony in the garden. In our history of his brother James, we have mentioned instances of the improper spirit into which his mistaken zeal for his master's glory occasionally betrayed him, and of the ambitious views which he had been led to form, owing to his false conceptions of the nature of the Messiah's kingdom. For these failings in his character he was justly reprov'd by Jesus. On the apprehension of his master, likewise, he exhibited, in common with the other apostles, a proof of his infirmity, by forsaking his Lord and seeking personal safety in flight. He soon recovered his courage, however, and manifested his attachment to Jesus under circumstances of no little danger. He is by many supposed to have been that "other disciple" who with Peter followed Jesus to the high-priest's hall; though this hypothesis is attended with difficulties which may induce us to hesitate at admitting it. We are assured, however, that he attended the crucifixion, and seems to have been the only one of the apostles who ventured to expose themselves to the hazards of such a situation. Here he stood by the cross, and was noticed by his Lord, who recommended the future care of his mother to his beloved disciple; he was also a witness of the circumstances which clearly ascertained the death of Jesus, saw his body laid in the sepulchre, and the stone placed at the mouth of it, as he has himself related.

Early in the morning of our Lord's resurrection, Mary Magdalen, and other women, came to the sepulchre with the preparations which they had made for embalming his body; and when they found it open, and the body of Jesus gone, Mary immediately hastened to inform Peter and John of these circumstances. Greatly agitated at her report, the two apostles ran directly towards the sepulchre, and, from what they saw there, John, first of all, was led to entertain the belief that Jesus was indeed risen from the dead, as we learn from his own modest narrative. Until this time he appears, as well as the other apostles, to have been ignorant of the meaning of those passages of scripture to which Jesus had so often referred, as well as the predictions which he had delivered, to convince them

that he must certainly rise from the dead. On the evening of the same day, and likewise eight days afterwards, at which times Jesus satisfied his disciples by ocular and sensible proofs of his being alive, John was present with the rest; and he has particularly related the history of our Lord's shewing himself to him and some others of the disciples at the sea of Tiberias. On that occasion, Jesus having foretold to Peter the martyrdom which he would undergo in his cause, the curiosity of the latter led him to enquire concerning the fate of the beloved disciple. The answer of our Lord conveyed a reproof to his inquisitiveness, and at the same time was expressed in terms which, from their being not rightly understood, gave rise to a notion among the other followers of Christ, that this disciple should not die. "Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou me." Some judicious commentators have supposed that this answer conveyed an intimation that John should not die before the destruction of Jerusalem; others imagine that it contained an indirect declaration, that though Peter's days would be shortened by martyrdom, this disciple should be preserved till he died in the ordinary course of nature. Either of these hypotheses will be found to be reconcileable with the facts relative to the time or manner of the apostle's death. After the ascension of Jesus, and the effusion of the holy Spirit on the memorable day of Pentecost, John is spoken of, as one of the leading apostles of the circumcision. Soon after the extraordinary circumstance last mentioned, he went up with Peter to the temple, at the time of the evening sacrifice, and there they cured a man who had been lame from his birth. This miracle drew around them a great concourse of people, to whom they preached, declaring Jesus to be the Messiah, bearing their testimony to his resurrection from the dead, and avowing that from him they had received their commission to perform such wonderful works. While they were speaking they were seized by the priests and the captain of the temple, who kept them in close custody till the next day, when they were brought before the sanhedrim. Being there questioned concerning their cure of the lame man, they boldly affirmed that it had been effected by the power which they had received from Jesus of Nazareth, whom the rulers had crucified, but whom God had raised from the dead, and who was the long expected Messiah. Confounded by their undaunted spirit, and the greatness as well as publicity of the miracle which they had just

wrought, the sanhedrim, after some private debate, judged it most prudent to dismiss them, with a command, accompanied by threatenings, that they should not preach any more in the name of Jesus. Peter and John, however, resolutely answered, that as it was their duty to obey God in preference to man, they could not refrain from speaking the things which they had seen and heard, and which they were commanded to make known to the whole world. Some time after this, the cause of Christ receiving continually a vast accession of converts at Jerusalem, John was apprehended, together with the rest of the apostles, and put in the common prison. And though they were released by an angel on the same night, yet upon their preaching to the people in the temple on the following morning, according to the direction of that heavenly messenger, they were again arrested and brought before the sanhedrim, who consulted how they might put them to death. By the advice of Gamaliel, however, they relinquished that design, and after they had ordered the apostles to be scourged, they repeated their command that they should no longer preach in the name of Jesus, and then let them go. The apostles departed from the council, rejoicing that they were accounted worthy to suffer such an insult for the sake of Christ, and instead of being discouraged, persisted with increasing zeal and activity in preaching the Gospel at Jerusalem. Their firmness, and the success which attended their ministry, soon turned the rancorous hatred of the sanhedrim to the name of Christ into fury, and they commenced a violent persecution against his followers at Jerusalem, of which Stephen was the first martyr. By this persecution many Christians were driven from that city and scattered over Judea and the neighbouring countries; among whom was Philip the deacon, who went to Samaria, where by his preaching he made a number of converts to the cause of Christ. When the apostles who continued at Jerusalem were informed of his success, they deputed Peter and John to go to Samaria, and to communicate miraculous powers to the Samaritan believers, by the imposition of their hands; and when they had performed that service, they returned to Jerusalem, preaching the Gospel as they went along, in many other towns and villages of the Samaritans. From what St. Paul says in the second chapter of the Epistle to the Galatians, we find that John was present at the council of Jerusalem, held about the year 49 or 50, of which an account is given in Acts xv.; and he is there associated with James

and Peter as one of the pillars of the Christian church, who were first apprized of Paul's design to preach the Gospel to the Gentiles, and were the earliest to acknowledge him and Barnabas as their brother-apostles.

The preceding particulars contain a summary of the whole of the history of St. John, as it is to be collected from the New Testament, excepting what is mentioned in the first chapter of the book of the Revelation, that he was sent to the island of Patmos, on account of his adherence to the cause of Christ, and zeal in propagating it; and that he was there favoured with visions and revelations. From the united testimony of the most creditable ecclesiastical historians we learn, that St. John resided during the latter part of his life in Asia, and chiefly at Ephesus. Authors differ in their accounts of the time when he left Judea; but the most probable relations assign the date of that event to the year 66, or a short time before, when the war had broken out in that country, and St. Peter and St. Paul had been crowned with martyrdom. In Asia John acquitted himself as a faithful and active apostle of Jesus Christ, confirming the faith of those who had been converted by his preceding fellow labourers in the same glorious cause, and planting numerous new churches, till the persecution broke out under the reign of the emperor Domitian, in the year 95, when he was banished to the island of Patmos. Here it is probable that he continued till the death of that tyrant, in the year 96, when he returned to Ephesus, where he died about the year 100. We are not informed what his age was, when called to the apostleship. Some imagine that he was then about twenty-two; others about twenty-five or twenty-six; and others that he was about the same age with our Saviour. If, as Lardner and other judicious critics are of opinion, none of Christ's apostles, when called to attend upon him, were much under the age of thirty, John must have been near a hundred years old at the time of his death. Among the stories related concerning him, which the most dispassionate critics concur in pronouncing fabulous, is one which states, that, upon his going on a certain day to the bath at Ephesus, and perceiving Cerinthus, or, as others say, Ebion, already in it, he came hastily out of the place, saying, "Let us flee hence, lest the bath should fall, whilst the enemy of the truth is within." Of the same description is another tale, which relates that John, for refusing to deny Christ, or to give over preaching, was ordered by the emperor Domitian to be cast into a cauldron of boiling oil, out of which he presently leaped

unhurt. St. Jerome, in his commentary upon the Epistle to the Galatians, has mentioned a story concerning him, which, notwithstanding that the truth of it has been doubted by some, is not unworthy of credit. "When the blessed evangelist John," says he, "had lived at Ephesus to extreme old age, and was with difficulty carried to the church in the arms of the disciples; not being able to make a long discourse, he was accustomed only to say, every time when they were assembled, 'Little children, love one another.' At length the disciples and brethren who were present, tired with perpetually hearing the same thing, said, 'Sir, why do you always address us in these words?' His answer was worthy of himself: 'Because,' said he, 'it is the commandment of the Lord; and if that alone be obeyed, it is sufficient.'"

The writings which are generally ascribed to St. John, are a Gospel, three Epistles, and the book of Revelation. With respect to the Gospel which goes under his name, it has been universally received as genuine, and considered to be supplementary to the Gospels of the other evangelists, containing an ample confirmation of all that they have said, and valuable additions: particularly relating to what took place from the baptism of our Lord to the imprisonment of John the Baptist, the cure of the man who was born blind, the resurrection of Lazarus, our Lord's discourse with his disciples a little before his last suffering, his prayer on that occasion, &c. Both the ancients and moderns have differed greatly in opinion concerning the time when it was written. The greater number of the ancients, whose testimonies have been collected by Lardner, were of opinion that it was written after the destruction of Jerusalem. Mill, Fabricius, and Le Clerc maintain, that it was written at Ephesus, in the year 97; and Mr. Jones argues that it was written about the year 98, and not before 97. Wetstein thought, that it might be written about the year thirty-two after our Lord's ascension; and dislikes the supposition that the apostle drew it up in decrepit old age. Basnage and Lampe were of opinion, that it was written before the destruction of Jerusalem; and this opinion is adopted by Lardner, who thinks that it might be written and published in the year 68. This hypothesis that author supports by able arguments, which contain a refutation of the notion entertained by several of the ancients, as well as moderns, that John wrote this Gospel with the design of opposing the errors of the Cerinthians, Ebionites, and other heretics. He shews its suita-

bleness to the circumstances of things before the overthrow of the Jews, or about that time; whence we may conclude it to have been the apostle's great design, to point out the inexcusableness of their not receiving Jesus as the Christ, and to vindicate the Providence of God in the calamities which had already befallen, or were coming upon them. Of the Epistles attributed to this evangelist, the genuineness of the first does not appear to have been at any time disputed; and that of the second and third, though questioned by some of the ancients, and ascribed by some moderns, particularly Grotius, to John the elder, a distinct person from the apostle, is now very generally admitted. With respect to the times in which they were written, and the persons to whom they were addressed, considerable diversity of opinion has obtained in the learned world. In Lardner, as referred to below, the reader may find those opinions collected together, and his own conclusions deduced with his accustomed judgment and modesty. According to him, the first Epistle was not written till some time after the downfall of the Jewish state, probably about the year 80, or later; and it was intended for the use of the churches in Asia under St. John's inspection, and for all other Christians into whose hands it should come. The second and third Epistles were probably written between the years 80 and 90, and were addressed, the former to some woman of distinction, styled "the Elect Lady," and her children; and the latter "to the beloved Gaius," who seems to have been a person in a private station, of good substance, and a liberal disposition. A coincidence of sentiment and expression pervades the three Epistles, of which the leading design is, to demonstrate the vanity of faith separate from morality; to promote among Christians that charity and love for which the author was himself so eminent and illustrious; and to guard and arm them against any approaches towards an antichristian spirit. Concerning the book of Revelation, various are the sentiments entertained by Christians: many receiving it as the genuine production of John, the apostle and evangelist; others ascribing it to John a Presbyter; and others entirely rejecting it, as unworthy of a place among the canonical writings. It does not appear that its genuineness was called in question before the beginning of the third century; and Mill observes, that in a few years after it was written, it was numbered among the apostolical writings by the churches of Asia, the neighbouring churches of Syria and Samaria, the more distant ones of Africa, Egypt, and Rome, and

the other churches of Europe. But though from the third century some have doubted of its authority, and others rejected it; by the generality of Christians it has been received as unquestionably canonical and genuine in all ages. For the external and internal testimonies in its favour, the reader may consult Lardner and his crowd of references, Mill's *Prolegomena*, and sir Isaac Newton's observations on the apocalypse. Some authors have contended that the book of Revelation was written before the destruction of Jerusalem; but the great majority of ancient and modern critics have concurred in the more probable opinion, that it contains an account of the prophetic visions seen by St. John during his exile at Patmos, and that it was written either in that island, or after the apostle's return to Ephesus. Its date, therefore, seems to be properly assigned either to the year 95, 96, or 97. The design of it is, to present a description of the state and condition of the churches at the time when it was written, together with the duties resulting from them; and more particularly, predictions relative to the future state of the Christian church, to the end of time. These predictions are delivered in dark and symbolical language, and have been variously interpreted by different writers. Mr. Lowman, who is, perhaps, the best commentator on this part of the New Testament, says, that the general design of them is, "to support the minds of faithful Christians under all afflictions on account of religion; to teach them, that however true religion should be opposed, however they might suffer for the Christian faith and worship, they might assure themselves of God's care and protection. That though God did not design to place his church in such a state of outward power and prosperity, as to be free from afflictions and persecution, yet they might promise themselves, and expect, that God would preserve the true religion, by the care of his providence, from being borne down by any power of opposition; that he would often severely punish the enemies of true religion, and make known his judgments upon them as heretofore on Egypt and Babylon; that he would give often, to the faithful and constant, deliverance out of their dangers, success and victory over their enemies; that he would often raise up eminent and powerful persons, who shall defend and encourage the Christian faith and worship, and that in the end truth and righteousness shall prevail over all opposition from error and unrighteousness, and the patience and constancy of the faithful shall be finally crowned with a state of complete peace,

perfection and happiness." *The four Evangelists, passim. Fabricii Bibl. Græc. vol. III. lib. iv. cap. v. Cave's Hist. Lit. vol. I. sub Sæc. Apost. Lardner's Suppl. Cred. vol. I. ch. ix. vol. III. ch. xx. xxii. Benson's Pref. Paraph. on the Epistles of John. Lowman's Pref. Paraph. on the Revelation.—M.*

JOHN, surnamed MARK, an early disciple and fellow-labourer of the apostles, and himself an evangelist, is sometimes spoken of in the New Testament under the title above mentioned, and sometimes called by his surname only. This circumstance has induced several learned moderns to be of opinion, that Mark the evangelist, and John Mark, were different persons; but we think that the weight of evidence, which the reader may see collected in Lardner, preponderates in favour of the contrary opinion, that there is but one Mark mentioned in the New Testament, who was the evangelist, and also fellow-labourer with Paul and Barnabas, and Peter. Mark was the son of Mary, a pious woman at Jerusalem, and an early believer, at whose house the disciples were accustomed to meet, in times of persecution, as well as at other seasons; and he was also nephew to Barnabas, who was a Levite of Cyprus. From the latter circumstance, it seems to have been inferred by Cave, and others, that Mark was a Levite; but without sufficient authority. Mark became an early convert to the Christian faith, and was instructed and confirmed in the principles of that religion by the apostles who resorted to his mother's house, where he commenced his intimate connection with St. Peter. To this friendly asylum that apostle first repaired, when he was delivered out of prison by an angel, as related in Acts xii. That deliverance took place in the year 44, about the same time that Paul and Barnabas came to Jerusalem from Antioch, with contributions for the relief of the brethren in Judea during the time of a severe scarcity. Upon the return of those apostles of the Gentiles to Antioch, Mark accompanied them; and when some time afterwards they set out to propagate the Gospel in other countries, he attended on them as an assistant in their labours. In this capacity he was with them in Cyprus; but on their return to the continent, he quitted them at Perga in Pamphylia, and went back to Jerusalem. We are not informed of the reason why he left them; but commentators are of opinion, from the coolness which Paul afterwards shewed towards him, that he was overpowered by an unbecoming timidity at the prospect of the opposition and difficulties which the apostles were likely to meet with, in the progress which

they had determined to take into the neighbouring countries of the idolatrous Gentiles. Mark appears after this to have continued for some time at Jerusalem, where he had the opportunity of conversing with Peter and the other apostles, of attending on their discourses, and joining in their devotions. After Paul and Barnabas had finished their intended progress, they returned to Antioch, where a debate arose about the necessity of circumcising Gentile converts, for which some Jewish converts, who were still zealous for the observance of the ceremonial law, strenuously contended. As this debate, notwithstanding that Paul and Barnabas maintained the entire exemption of the Gentile converts from the obligations of the Mosaic ritual, occasioned considerable dissension in the church of Antioch, it was determined that these apostles should be deputed, with some others of the brethren, to receive the decision on this grand question of the general assembly of the apostles and elders at Jerusalem. After this controversy had been terminated in favour of the Gentile converts, Paul and Barnabas returned to Antioch, whither they were accompanied, or soon followed, by Mark. When they had settled the affairs of the church in that city, Paul proposed to his fellow-apostle that they should visit the other churches which they had established in the neighbouring countries; to which proposal Barnabas assented, and determined to take with them his nephew Mark. Paul, however, displeased that he had formerly left them at Perga, would not admit of his attendance; upon which a sharp contention took place between the two apostles, which terminated in their separation from each other. Upon this event Mark accompanied Barnabas to Cyprus. Afterwards Paul was thoroughly reconciled to Mark; and when he was in confinement at Rome, and wrote to Timothy to come to him, he desired that he would bring Mark with him: "For," said he, "he is profitable to me for the ministry." That Mark was a companion in the apostle's labours at Rome, we learn from different expressions in St. Paul's Epistles; but we are not informed how long he continued his attendance on that apostle, and we meet with no further particulars concerning him in the New Testament. From what is said by all the ancient writers it seems not improbable, that going from Rome into Asia, he there met with St. Peter, and accompanied him till that apostle came to Rome, where he suffered martyrdom. It was in this city that he wrote the Gospel which goes by his name. Eusebius, Epiphanius, and St. Jerome unite in stating,

that St. Mark went to Egypt, and preached in that country the Gospel which he had composed at Rome. The father last mentioned says, that he founded at Alexandria a church of great note; and Eusebius, that he planted many churches in Egypt. Epiphanius says, that he was sent into that country by Peter. If, however, their statements founded on tradition, that Mark did actually preach and establish churches in Egypt, be true, it is not probable that he went to that country before the death of Peter and Paul at Rome. Baronius, Cave, and many other ecclesiastical historians relate, that Mark suffered martyrdom at Alexandria; but in this account they are not supported by Eusebius, or other more ancient writers, and St. Jerome's manner of expression, which simply mentions that he died in the eighth year of Nero, and was buried at Alexandria, seems to imply that he died a natural death.

With respect to the Gospel of St. Mark, the ancients are in general agreed that it was written while that evangelist attended St. Peter at Rome; and it appears most probable that it was made public by him soon after the death of that apostle and St. Paul, in the year 64, or 65. The same authorities concur in speaking of Mark as the interpreter, or amanuensis of St. Peter; and in representing his Gospel to have been written by the direction and instructions of that apostle, and to contain the particular information which he dictated, connected with the substance of the discourses which Mark heard him deliver. Some of them state, that, after it was composed, and before it was made public, it was submitted to Peter's approbation, who authorised it to be read in the churches. This statement derives some degree of probability from the circumstance, that many particulars very honourable to Peter, which are mentioned by the other evangelists, are omitted in it; which can only be ascribed to the great modesty and humility of that apostle, who would not suffer them to be inserted in a Gospel recommended by himself. This Gospel has improperly been represented by some to be an abridgment of the Gospel of St. Matthew. But though it is much shorter than that, or any of the other Gospels, it contains a number of particulars peculiar to itself. A long list of them has been collected by Lardner, which satisfactorily shew that Mark was not an epitomiser of another author; and that he writes as an eye-witness, or as one who had full and authentic original information concerning the things of which he undertook to write a history. Several of the ancient heretics rejected this Gospel; and St. Jerome, as well as others

among the Catholics, have contested the genuineness of the last twelve verses of the sixteenth chapter. In Mill's *prolegomena*, and Grotius's observations on the beginning of that chapter, together with Beza's remarks upon the ninth verse, their objections are satisfactorily answered. Some have maintained that this Gospel was originally written in the Latin language; for which strange notion they have not been able to bring any shadow of evidence from antiquity. As to the ancient Latin MS. in the library of St Mark's at Venice, which is said to be a copy of this Gospel, and is even pretended to be the *autograph* of the evangelist himself, we apprehend that no modern critic will be willing to appeal to such a testimony in favour of that notion. In the year 1583, a "Liturgy" was published at Paris, in Greek and Latin, and attributed to this evangelist; but it is unquestionably supposititious. *Acts xii.—xv. Epistle to Philemon, verse 24. Epist. Coloss. iv. 10. 2. Tim. iv. 11. Fabricii Bibl. Græc. vol. III. lib. ii. cap. v. Cave's Hist. Lit. vol. I. sub Sæc. Apostol. Dupin. Lardner's Suppl. Cred. vol. I. ch. vii.—M.*

JOHN I. emperor of the East, surnamed ZIMISCES, was an Armenian of a noble family, who served with distinction in the armies of Romanus the younger. After the death of that emperor, he assisted Nicephorus Phocas in his elevation to the empire and his marriage of the imperial widow, Theophano. After this service Zimisces became an object of suspicion to Nicephorus, who deprived him of the post of general of the East, in which he had gained a great victory over the Saracens, and banished him the court. Zimisces, though of small stature, had an agreeable person, and the qualities of a hero. He obtained the good graces of the empress Theophano, who visited him in his retreat at Chalcedon, and planned with him a conspiracy against her husband's life. He was admitted with his companions by night into the palace, and Nicephorus fell beneath their daggers. John was immediately declared emperor, A.D. 969. On the day of his coronation, he was stopt on the threshold of the church of St. Sophia by the patriarch Polyeuctus, who refused his entrance into the holy place till he should by a public penance have expiated the crime of embruing his hands in the blood of his sovereign. John threw the guilt of actual murder upon a companion, and the instigation of it upon the empress, and readily consented to separate himself from both. Theophano parted in a paroxysm of rage, and was shut up in a monastery of Armenia. John strengthened his throne by the nominal association of her

two sons Basil and Constantine, the rightful heirs, and by marrying their sister Theodora. A conspiracy was however formed for raising to the empire Bardas Phocas, nephew to the late emperor, and a rebellion was the consequence, which ended in the submission of Bardas, who was treated with lenity.

The reign of John was chiefly spent in military transactions, in which his valour and good fortune were equally conspicuous. The Rossi, or Russians, who had expelled the Bulgarians from their country, were first defeated by Bardas Sclerus. The emperor himself then marched against them; and after reducing the town of Peristhlaba, in which he set free the sons of the Bulgarian king, he drove the Russian prince Swatoslaus to the banks of the Danube, and there defeated him with great slaughter. In the end, he made a treaty with him, by which the remainder of the nation were allowed to march back unmolested. After the conclusion of this war, John entered Constantinople in triumph, but, with the piety of the age, ascribed his success to the Virgin Mary, whose image, drawn in a splendid car, he followed on horseback. He afterwards made an expedition into the eastern provinces, where several places which had submitted to his predecessor had revolted. He proceeded as far as Damascus in a career of success, and resided for some time in that city in order to restore the public tranquillity. Observing in this journey that the wealth of these provinces had been chiefly engrossed by the eunuchs about the court, he incautiously expressed his indignation on the subject. The report of this is supposed to have shortened his life by the administration of poison, from the effects of which he is said to have died on his journey to Constantinople, in December, 975, after a reign of six years. John Zimisces, though arriving at the crown by an act of treason, wore it with glory, and seemed to merit it by his public and private virtues. His piety is particularly extolled by the writers of the time; and he is recorded as the first emperor who caused the effigy of Christ to be stamped upon the coin, with the legend, "Jesus Christ, the King of kings." He died without issue. *Univers. Hist. Gibbon.—A.*

JOHN II. emperor of the East, of the family of COMNENUS, born in 1088, succeeded his father Alexius in 1118. He had the appellation of CALO-JOHANNES, or JOHN the HANDSOME, which some assert to have been ironical, and others serious. But whatever were his bodily qualities, his soul was formed in the mold of moral beauty, and few possessors of a throne

have graced it with purer manners and more humane principles. Soon after his accession a conspiracy was excited by his sister, the celebrated Anna Comnena, to depose him in favour of her husband Bryennius. It was discovered in time, and the conspirators were seized and convicted; but the emperor's clemency limited their punishment to the forfeiture of their estates, which he afterwards restored. This was the only domestic trouble by which his reign was disturbed; and he had the happiness of being able, during an administration of twenty-five years, to banish capital punishments from the whole empire. His mildness of disposition did not, however, prevent him from engaging in active warfare against his public enemies. In the second year of his reign he marched against the Turks who had made an inroad into Phrygia, and after several defeats, forced them back within their former limits. He repulsed the Scythians who had crossed the Danube and invaded Thrace; and obtained victories over the Servians and Huns. In a second expedition into Asia, he again drove back the Turks, and made himself master of all Armenia. Flushed with success, he entertained the ambitious project of extending the eastern empire to its former limits, and recovering Antioch from the dominion of the Latins. Accompanied by his three eldest sons, he proceeded on this enterprise, when a premature death carried off two of the sons, to the father's extreme grief. He, however, marched into Syria; and being unable to gain admission into Antioch, turned to Cilicia. There, as he was hunting the wild boar in the valley of Anazarbus, a poisoned arrow from his own quiver gave him a wound in the hand, of which he died in 1143. *Univers. Hist. Gibbon.—A.*

JOHN III. DUCAS, surnamed VATACES, emperor of the East, was born in 1193 at Didymoticum in Thrace. At the death of Theodore Lascaris in 1222, whose daughter he had married, John succeeded to the empire. Its capital was then Nice or Nicæa in Bithynia, for Constantinople was in the hands of the Latins, of whom Robert was the nominal emperor. He espoused the cause of the two brothers of the late Theodore, who had been set aside for John; and put them at the head of an army, which met with a total defeat. John pursued his success by fitting out a powerful fleet, with which he subdued most of the islands in the Archipelago. He then made an alliance with Azan king of Bulgaria, with whose aid he rendered himself master of all the places held by the Latins on the Bosphorus and the Helles-

pont. The despot of Epirus having taken possession of Thrace, and caused himself to be crowned emperor, John marched against him, and defeated and took him prisoner. When Baldwin II. had succeeded to the throne of Constantinople, under the guardianship of John de Brienne king of Jerusalem, John Ducas, in conjunction with Azan, laid siege to that capital, 1235, but were obliged to retreat with great loss. A renewed attempt the next year was not more successful; but the death of John de Brienne would probably have occasioned the final fall of the city, had not a misunderstanding arisen between John and Azan, the latter of whom joined the Latins. John, however, proceeded in a course of conquest, in which he recovered all the other places which the Latins had dismembered from the empire of the East, and reduced under his dominion the European territories almost to the gates of Constantinople, and nearly the whole of Lesser Asia. While he was thus victorious in war, he was equally distinguished for the excellence of his internal administration, by which he restored prosperity to the harassed subjects of the eastern empire. The imperial domain in Asia became the granary of the country, and a source of wealth to the emperor, which he liberally employed in institutions for the public welfare. He encouraged agriculture and the useful arts, and promoted simplicity and regularity of manners. After the death of his first wife, he was contracted to a daughter of the emperor Frederic II., but her immature age gave occasion to the sway of a concubine, for whom he betrayed a weakness which is almost the sole blemish of his character. After a glorious reign of thirty-three years, he died in 1255, at the age of sixty-two. *Univers. Hist. Gibbon.—A.*

JOHN V. CANTACUZENUS, emperor of the East, was of a noble race, descended from the paladins of France. He was one of the principal confidants of the younger Andronicus at the time of his revolt from his grandfather; and he acted with great vigour and fidelity in the service of the young prince, whatever might be the justice of his conduct with respect to the old emperor. In the reign of young Andronicus he held the office of great domestic, by virtue of which he ruled both the emperor and the empire. At the death of that prince, in 1341, Cantacuzenus was left guardian to the eldest of his sons, then nine years of age, and regent of the empire. He governed with equity and prudence, and carefully attended to the education of the young emperor and his brother;

but the tranquillity of his administration was disturbed by the ambition and artifice of the great duke Apocaucus, who infused a jealousy of the regent into the empress-dowager, and encouraged her to assert a maternal right to the tutelage of her son. The patriarch John joined in the opposition, and brought forward his own claim to the office of guardian; and such was the power of the cabal, that Cantacuzenus, during an absence from court, received an order to resign; and upon his refusal, till he should have openly justified his conduct, was declared a public enemy. Being thus driven to desperate measures, he listened to the advice of his friends, and caused himself to be declared emperor at Didymoticum in 1342. A civil war ensued, in which Cantacuzenus was at first deserted by his followers, and obliged to take refuge in Servia. Hostilities continued for several years, to the great prejudice of the empire, which was desolated by the barbarian troops hired by each party. In particular, Cantacuzenus, by marrying his daughter to a Turkish emir, and shewing the Mahometans the way into Europe, did lasting injury to the Christian cause. The death of Apocaucus at length gave a preponderance to his party, and he was received as a conqueror into Constantinople in January, 1347. He caused himself to be proclaimed colleague in the empire with his ward, to whom he married his daughter. This union, however, was soon interrupted by intestine divisions. The young emperor, John Palæologus, and the friends of his house, still regarded John Cantacuzenus as an usurper; and the former, who had been removed to a distance from the capital, assisted by the despot of Servia, took up arms in 1353. Cantacuzenus, with the aid of the Turks, gave the army of Palæologus an entire defeat, and obliged him to take shelter at Tenedos. In order to cut off his future hopes, Cantacuzenus associated with himself his son Matthew, and thus attempted to establish the succession in his own family. The fugitive emperor, however, had still many friends in the capital, and a noble Genoese, who espoused his cause, entering the harbour with two galleys and a few troops, effected a general rising in his favour. Cantacuzenus, after an unsuccessful struggle, put an end to further contest by a voluntary abdication in 1355, and took the religious habit in a monastery of mount Athos. Here he usefully employed himself in composing a history of the transactions to which he had been witness; and this work, in four books, comprising a period of forty years, from the

revolt of the younger Andronicus to his own abdication, is one of the most elegant productions of the modern Greeks. It is thus characterised by Gibbon: "Retired in a cloister from the vices and passions of the world, he presents not a confession, but an apology, of the life of an ambitious statesman. Instead of unfolding the true counsels and characters of men, he displays the smooth and specious surface of events, highly varnished with his own praises, and those of his friends." He likewise engaged in religious controversy, and wrote four books against the Jews and Mahometans. He also defended the Greek superstition of the divine light of mount Thabor. A letter to him from pope Gregory XI. in 1375 is extant. His death is placed, by an authority called respectable by Gibbon, in 1411, which would imply a life of above a century. His controversial work was published at Basil, with a Latin version, in 1543: of his history there is a Louvre edition, three volumes folio, 1655.

The other Greek emperors of the name of JOHN do not merit biographical record. *Univers. Hist. Gibbon.—A.*

JOHN, king of France, succeeded his father Philip of Valois in 1350, being then forty-one years of age. He had acquired experience in civil and military affairs during his father's reign, but possessed neither strength of mind nor self-government sufficient to enable him to resist the storms in which his kingdom was involved. One of his first acts was to put to death without trial the constable, count d'Eu, who is supposed to have been suspected of intriguing with the king of England, Edward III. This arbitrary severity occasioned much disaffection among the nobility, whom he attempted to conciliate by the institution of the order of the Star, in imitation of Edward's order of the Garter; but the profusion with which its honours were distributed brought it into contempt. Disturbances were afterwards occasioned by Charles the Bad, king of Navarre, who, though married to John's daughter, caused his favourite, the new constable, to be assassinated, and set up the standard of revolt. In the mean time the truce between the French and English kings, which had been ill kept, terminated in open war, and John summoned the states-general for the purpose of raising the necessary supplies. In these states it was agreed that no proposition should be admitted without the unanimous consent of the three orders, which rule gave to the third estate an authority and independence which assimilated them to the commons of England. John made considerable

concessions to obtain the necessary subsidies, and raised a powerful army. Edward having in 1354 crossed the sea with a large force, ravaged the surrounding country, but retired to Calais at the approach of John. The king of Navarre, who had made an accommodation with John, but continued his dangerous intrigues, was surprised at Rouen with the lords of his train, of whom the king of France caused four to be executed upon the spot, and in his own presence. This deed, instead of intimidating the disaffected, drove them into the arms of the English, and increased the public dissensions. The Black Prince, taking advantage of this disorder, advanced from Guienne into Auvergne, Berri, and Poitou, laying waste the country, and amassing a vast booty. John marched to oppose him, and at Maupertuis near Poitiers, with sixty thousand men, came in presence of the English army of twelve thousand. The Black Prince, hemmed in and cut off from provisions, offered to resign his booty and prisoners, and sign a truce of seven years, for permission to return unmolested; but John, in confidence of his superiority, required him to surrender himself prisoner, with the chief officers of his army. Had the French abstained from fighting, they might probably have forced the English to comply with their terms, but the natural impetuosity of the nation brought on the famous battle of Poitiers, September 19th, 1356, in which king John, after great exertions of valour, was made captive, and many of the first nobility lost their lives. The treatment experienced by the unfortunate monarch was in the highest degree noble and generous, and made a deep impression on his mind. He was, however, carried over to England, while his unhappy country was left a prey to all the horrors of civil and foreign war. John concluded with the victor a truce for two years; but in treating afterwards for a peace, he offered conditions so ruinous to the kingdom, that they were unanimously rejected by the states. John was lodged in the Savoy palace in London, and received every token of respect from the royal family and the nobility, which he returned with an affability that rendered him extremely popular. At length the peace of Bretigny in 1360 put an end to his captivity. By it he resigned Guienne, Poitou, Saintonge, and Limousin, in full property to the king of England, and agreed to pay a ransom of three millions of gold-crowns. The acquisition of Burgundy by inheritance was some compensation for this loss of territory, but he again in some measure

alienated it by settling it as an apanage upon his fourth son Philip. The disasters of his reign had so little effect in teaching him political wisdom, that at the persuasion of pope Urban V. he took the cross, and seriously resolved upon an expedition to the Holy Land. The execution of this project was, however, cut short by the escape of his son Lewis, count of Anjou, from England, where he was detained as a hostage. The king's high sense of justice and honour inspired him with the resolution of returning to England in his stead. He landed in January, 1364, and was received by Edward with great magnificence; but he was shortly attacked with a disease of which he died at the Savoy in April, in the fifty-sixth year of his age, and fourteenth of his reign. The calamities which attended his reign caused him to be little regretted by his people; yet he possessed the qualities of generosity, sincerity, valour, and love of justice, though impaired by violence of disposition and want of prudence. He was the author of a noble maxim of royalty which has been often quoted—"That if justice and good faith were banished from the rest of the world, they ought to find refuge in the hearts of princes." John was first married to Bona daughter to John king of Bohemia, by whom he had his successor Charles V. and three other sons, and five daughters. His second consort was Joan widow of the duke of Burgundy. *Univers. Hist. Millot. Elemens.—A.*

JOHN, king of England, born in 1166, was the youngest son of Henry II. by queen Eleanor of Guienne. Ireland being intended by his father to be his apanage, the young prince was sent over in 1185 to complete the conquest of that country; but the insolence with which he and the nobles with him treated the Irish chieftains raised such a repugnance to the English dominion, that it was necessary to recal him. Though he was his father's favourite, and had on that account been an object of jealousy to his brother Richard, he ungratefully joined that prince in his unfilial projects, and partook with him in the curse pronounced by the unhappy king on his death-bed. He was left without any particular provision, which circumstance gave him the surname of *Lackland*. His brother, Richard I., however, on his accession, was very liberal to John, conferring upon him the county of Mortaigne in Normandy, together with six earldoms and various estates in England, and marrying him to the heiress of the earl of Gloucester. These favours were incapable of attaching John, whose disposition was utter-

ly void of honour or generosity; and, disgusted with the small share of the government which his brother entrusted to him during his absence in the Holy Land, he formed secret intrigues with Richard's rival and inveterate foe, Philip king of France. These broke out into open hostilities upon the captivity into which Richard fell on his return; and whilst Philip invaded his French dominions, John, who had held an interview with that king in Normandy, came over to England, and seized the castles of Windsor and Wallingford, pretending that his brother was dead. The justiciaries of the kingdom, however, opposed him with so much vigour, that he was constrained to beg a truce, and return to France. When Richard had regained his liberty and was restored to his kingdom, John, finding that his hopes from arms were at an end, deserted Philip, and threw himself upon his brother's mercy. With a knowledge of his character, Richard said to his intercessor queen Eleanor, "I forgive him, and hope I shall as easily forget his injuries, as he will my pardon." John proved the baseness of his nature, by the act with which he purchased forgiveness. He invited the officers of Philip's garrison of Eyreux to an entertainment, caused them to be massacred, put the soldiers to the sword, and delivered up the town to his brother. So thoroughly was Richard reconciled to him, that at his death, in 1199, he revoked his former bequest of the kingdom to Arthur of Brittany, son of John's elder brother Geoffrey, and left all his dominions with three fourths of his treasure to John.

The rule of primogeniture was then so imperfectly established in England, that John met with no opposition in his succession to the throne. The French provinces of Anjou, Touraine, and Maine, however, declared for Arthur, whom king Philip took under his protection. A war between the kings ensued, which was terminated the next year: John recovering his revolted provinces, and receiving homage from Arthur for the duchy of Brittany, which that prince inherited in right of his mother. In this year, 1200, John married for a second wife, Isabella, daughter of the count of Angouleme, after taking a pretext for divorcing his first wife. Some disturbances in his French provinces led him in 1201 to make an expedition thither, to which many of the English barons refused to follow him. Philip gave encouragement to the French malcontents; and Arthur, full of the spirit of youth, and eager to recover his birth-right, openly joined them. A new war was now kindled, one of

the first events of which was the capture of young Arthur, as he was besieging his grandmother queen Eleanor in a castle of Poitou. The unfortunate prince was confined first in the castle of Falaise, and his uncle in vain endeavoured to procure his assassination. At length he was conveyed to the castle of Rouen, where John resided, and he was never heard of more. The manner of his death is not certainly known; but it was generally believed that the king stabbed him with his own hands. The nobles taken along with Arthur were treated with great cruelty, and many of them were starved to death in prison.

John now became an object of universal detestation, and all his foreign subjects prepared to throw off his yoke. The states of Brittany, eager to revenge the death of their duke, summoned John to answer the charge of murder before his liege-lord king Philip, and upon his refusal to appear, Philip gladly assumed the execution of a sentence of forfeiture against him. Whilst John was indulging himself in festivals with his new queen at Rouen, all his French provinces successively fell into the hands of his rival; and in 1205 Rouen itself was obliged to capitulate, and the whole of Normandy returned to the French crown, after it had been alienated from it for the space of three centuries. To alleviate his disgrace, John imputed his ill success to the desertion of his English barons, whom on that pretence he harassed by fines and confiscations. He made some ineffectual attempts for recovering his lost possessions, till in 1206, by the mediation of the pope, a truce for two years was concluded between the two kings.

The pope at this time was Innocent III. than whom no Roman pontiff ever carried higher the claim of universal dominion over the Christian world, both spiritual and temporal. A contested election of an archbishop of Canterbury, in which appeal was made to the papal court, gave Innocent a pretext to fill the see with a creature of his own, cardinal Stephen Langton. John, highly enraged at this usurpation, treated with great rigour the monks of Canterbury who had been the instruments of it, and displayed such contempt of the authority of the pope, that Innocent laid the whole kingdom under an interdict. This quarrel continued for some years, during which John, by violent and spirited measures, endeavoured to defeat the effects of the ecclesiastical weapons. The tyranny of his government, however, deprived him of that support from the nation which his cause might otherwise have prompted, and he

found it expedient to obtain hostages from the principal nobles, as pledges of their fidelity. In order to give some lustre to his administration, he undertook expeditions to Scotland, Ireland, and Wales, in which he was successful. In Ireland, particularly, he quelled all opposition to his authority, and established the English laws and standard of money throughout the island. The court of Rome, meantime, proceeded to a sentence of excommunication against the king, to the absolving of his subjects from their oaths of allegiance, and finally to his formal deposition. The gradual desertion of his barons attended these measures; and the storm appeared highly menacing, when Philip king of France undertook to put in execution the pope's sentence of deposition, on the promise of being rewarded with the possession of the English crown. For this purpose he assembled a fleet of fifteen hundred vessels, great and small, in the sea-ports of Normandy and Picardy, and levied a great army to embark in them. John was not wanting in vigorous efforts to oppose the threatened invasion, and the dread of foreign dominion induced his people to second his exertions. So great a number appeared on the summons, that, after the dismissal of those who were imperfectly armed, a select body of sixty thousand men was retained. Much disaffection, however, still prevailed; and Pandulph, the pope's legate, in an interview with the king at Dover, was able to impress him with so much dread of the approaching contest, that he yielded to an agreement which has covered his name with eternal infamy. In return for absolution from the pope's censures, and his good offices in mediating in his behalf, John consented, not only to receive archbishop Langton, and restore with reparation of damages all the prelates and clergy who had adhered to his cause, but absolutely to resign his kingdoms of England and Ireland to Innocent and his successors, and take them again under a tribute as fiefs of the holy see, of which he acknowledged himself a vassal. This most ignominious compact was executed at Dover in May, 1213. The pope, now regarding England as his own, and jealous of the aggrandisement of Philip, sent a message to that prince, acquainting him with John's return to his duty towards the church, and requiring him to desist from hostilities against a country now under the protection of the holy see. Philip received this mandate with great indignation, and resolved not to abandon an enterprise which promised so much success. He was, however, brought to reason

by a complete victory obtained over his fleet by the English navy under the command of the earl of Salisbury, in which three hundred of his ships were taken, one hundred destroyed, and the rest burnt by the French themselves, in order to prevent them from falling into the hands of the enemy. Flushed with success, John resolved upon an attempt to recover his continental possessions, and having formed an alliance with the earl of Flanders and other princes, sailed with his mercenary troops to Jersey, expecting that the English barons would follow him; but, under pretence that their time of service was elapsed, they refused compliance. Returning in a rage, he was proceeding to chastise them for disobedience, when archbishop Langton threatened him with excommunication should he make war upon his own subjects. In the next year, 1214, John carried an army over to Poitou, which, after the death of queen Eleanor, acknowledged his authority, and took some places; but the news of the entire defeat of the emperor Otho and his allies at Bovines, and the approach of prince Lewis, induced him to reembark with disgrace.

The meanness and pusillanimity displayed by John, had rendered him as much an object of contempt, as his public and private vices had of detestation; and the nobles, who had long felt aggrieved by the usurpations of the Norman princes, and had particularly suffered under the tyranny of their present sovereign, determined to control his power and assert their privileges. Langton produced to them a copy of a charter of rights given by Henry I., of which, in a numerous assembly, they swore to obtain a renewal. At a general meeting in London, January, 1215, they laid before the king a statement of their demands, which he attempted to elude by delay. In the mean time he endeavoured to ingratiate himself with the ecclesiastics of his kingdom by concessions, and lodged an appeal before the pope against the compulsory proceedings of the barons. Innocent found it his interest to support a sovereign who had humbled himself to such a degree, and declared his disapprobation of the conduct of the barons. Little moved by his authority, at the time when the king's final answer to their requisitions was to be given, they assembled in arms and advanced towards Oxford where the court then was. As the reply was unfavourable, they chose a general, and immediately proceeded to warlike operations. They were received without opposition into London, and so intimidated the king and his small party, that he was obliged to submit to

such articles of agreement as they thought fit to dictate. At Runnymede on the bank of the Thames, on June 19th, 1215, John signed the famous Magna Charta, the basis of English liberty, which not only protected the nobles against the crown, but secured many important rights and privileges to every order of freemen. It was stipulated that London should remain in the hands of the barons, and the Tower in the custody of the primate, till the articles of the charter were executed; and twenty-five barons were appointed, with ample authority, to be conservators of the public liberties.

The passive manner in which John yielded to these restrictions of his power indicated a secret intention of freeing himself from his obligations as soon as he should be able. In order to lull the barons into security, he dismissed all his foreign forces, enjoined obedience to the conservators, and retired to the Isle of Wight, as if withdrawing from the cares of royalty. He was, however, secretly employed in enlisting foreign mercenaries, whom he allured with the promised plunder of his subjects; and in gaining the pope's concurrence in that breach of faith which he meditated. This pontiff did not hesitate to issue a bull absolutely annulling a charter which had been extorted from his vassal contrary to the dignity of the holy see: he forbid John to pay regard to it, and pronounced a sentence of excommunication upon all who should attempt to enforce it. Thus furnished with temporal and spiritual arms, John left his retreat, and carried war and devastation through his kingdom. He took Rochester castle, and proceeded northwards to the borders of Scotland, burning villages, towns, and castles, throughout his course. The barons, taken by surprise, could make no effectual resistance. Several took refuge in Scotland; whilst the remainder, despairing of mercy from their own king, sent a deputation to France, offering the crown to Lewis, Philip's eldest son, on condition of his assistance—a most pernicious policy in a depressed party, which nothing, perhaps, can justify, but the employment of a foreign force by their adversaries! Philip gladly accepted the proposal; and Lewis, with a fleet of six hundred vessels, landed at Sandwich, May, 1216, took Rochester castle, and proceeded to London, where he was received as a lawful sovereign. John was immediately deserted by most of his foreign troops, as well as by many of his English adherents; and his cause would have been rendered desperate, had not jealousies soon taken place between the English and French confederates.

The viscount of Melun, who died of a disease at London, was said in his last moments to have revealed a design of Lewis for the extermination of the English nobility; and the belief of such a plot, whether true or false, caused many to return to their allegiance to their own king. But while John's affairs were putting on a better aspect, he had the misfortune, in a march from Lynn across the sands to Lincolnshire, to lose, by the sudden flow of the tide, all his carriages with his treasure and baggage. Being already in a bad state of health, the vexation of this disaster so aggravated his disorder, that he died at Newark, October, 1216, in the forty-ninth year of his age, and seventeenth of his reign. The chroniclers report a story of his being poisoned by a monk, which appears to have been only a popular rumour.

No prince in English history has been transmitted to posterity in blacker colours than John; and from the narrative of his actions, there seems no reason to suppose that even party hatred has exaggerated his vices. Ingratitude, perfidy, and cruelty, were habitual in his character; and though occasional gleams of vigour and spirit appear in his public conduct, yet they seem to have been the mere explosions of a violent temper, and soon subsided in meanness and pusillanimity. His private life was stained by licentiousness and the violation of conjugal rights and duties; nor does he seem to have entertained even those imperfect regards to religion which are often found in conjunction with dissoluteness. Indeed, the character under which religion and its ministers appeared in that age may serve as a palliation for impiety. The best part of his conduct as a sovereign was the attention he paid to commerce and maritime affairs. More charters of boroughs and incorporations for mercantile purposes date from him than from any other of our early kings; and the popular constitution of the corporation of London was his gift. John left by his second queen a family of two sons and three daughters. His illegitimate children were numerous. *Hume. Henry.—A.*

JOHN I. king of Portugal, born in 1350, or in 1357, was the natural son of Peter the Severe. He was made grand-master of the order of Avis: and after the death of his brother Ferdinand, in 1383, was appointed regent and protector of the kingdom, and was afterwards raised to the crown, to the prejudice of John king of Castille, who claimed in right of his wife Beatrix, daughter of Ferdinand. Soon after his accession, the king of Castille in-

vaded Portugal with a powerful army, but was totally defeated by the new king with much inferior forces, and the victory fixed him permanently on his throne. In 1387, having been liberated by the pope from his vow of celibacy, he espoused Philippa, daughter of the English prince, John of Gaunt, duke of Lancaster. The war with Castille continued for some time longer, and John made various incursions into its territories, but at length a truce was agreed upon, which, after the death of the king of Castille, was prolonged fifteen years. Fresh disturbances, however, arose between the two kingdoms, and the malcontents of Portugal, obtaining aid from Castille, set up a rival to king John, but he was soon obliged to lay aside his title and withdraw from the kingdom. In 1400 a peace was finally concluded between the two countries, which remained inviolate during the rest of the reign. John employed the season of public tranquillity in improving the police, and promoting the prosperity of his kingdom. Not forgetting his former private condition, he behaved with great condescension and familiarity to his subjects, and bestowed his favours liberally. Though his bounty kept him poor, he moderated the imposts, and found resources in his frugality with respect to the ordinary amusements of a court. He was wont to say, that conversation was the cheapest of all pleasures, as well as the most improving; and he promoted a taste for letters among his nobility. Notwithstanding his good-nature, he was inflexible in punishing crimes against the public welfare; and by his severity he rooted out the bands of bravoës kept by the nobility to execute private revenge. In 1414 he fitted out a formidable expedition against the Moors in Barbary, headed by two of his sons, with which he reduced the important fortress of Ceuta, and afterwards foiled the attempts of the Moors to recover it. His son, Henry duke of Viseo, was entrusted with the chief management of affairs in Africa, which gave occasion to that course of maritime discovery by which he became so much distinguished. (See his article.) In the troubles which agitated Castille during the latter part of his reign, he refrained from pursuing any ambitious designs at the expence of that crown; and though he gave shelter to the expelled party, he would not permit his subjects to take any share in their quarrel. His concluding cares were occupied in the settlement of his family, in which he was very successful. After a long and prosperous reign of forty-eight years he died in 1433, leaving the character of

one of the ablest and best of the Portuguese sovereigns, testified in the title of *the father of his country*. As he came to the crown by no proper right of succession, he is regarded as the founder of a new royal family. *Mod. Univers. Hist. Moreri.*—A.

JOHN II. king of Portugal, son of Alphonso V. was born in 1455. During the absence of his father in France, in 1476, he acted as regent with great ability; and by his father's direction, who in a fit of chagrin had resolved upon retiring to a monastery, caused himself to be declared king. But Alphonso returning resumed the government, and held it till his death in 1481. John, upon his accession, displayed that character of strictness which ever distinguished him. He performed with great punctuality all the injunctions of his father's will; but when a person presented to him a paper with a promise, signed by himself, of making him a count when he should become king, John tore it, and said to the man, "I shall forget there was such a paper." He added, "that they who corrupted young princes, by becoming the ministers of their pleasures, for the sake of future favour, might think themselves sufficiently rewarded if they escaped punishment." Finding that the administration of justice was become shamefully corrupt, he appointed a commission to reform it, and personally watched over the conduct of the judges. To one whom he knew to be a man of abilities, though tainted with the prevalent vices, he said, "Take care, friend! I hear you keep your hands open, and your doors shut;" and this timely warning sufficed for his reformation.

In all the countries of Europe at this time the feudal aristocracy was perpetually contesting with the monarchy, and claiming privileges and exemptions inconsistent with regular government. The nobility of Portugal, alarmed with the prospect of a severe reign, began to cabal, and their head, the powerful duke of Braganza, applied for support to Ferdinand king of Castille and Arragon. His practices were discovered, and John gave him pardon for the past, and a warning for the future; but having detected him in fresh intrigues of the same kind, he caused him to be arrested, brought to a public trial, and, upon conviction, executed as a traitor. This stroke of authority, while it inspired terror into the body of nobles, was probably the occasion of the conspiracy against the king's life, headed by the young duke of Viseo, brother to the queen. The king, on being informed of it, sent for the duke to court, and taking him aside, charged him with his treason-

able purpose. What passed between them is not well known; but the result was that the king drew a dagger, and laid the duke dead at his feet. The other conspirators were apprehended, and several were executed, while some went into voluntary exile. John, willing to shew that he was not unnecessarily severe, restored the forfeited estates of the duke of Viseo, to his brother, whom he made grand-master of the order of Christ, and constable.

John was a great patron of commerce, particularly of that opened to the Portuguese by their settlements on the coast of Guinea. Conceiving this to be a kind of state mystery, he was extremely anxious to keep it from the knowledge of other nations, and promoted the most exaggerated ideas of the danger attending maritime expeditions thither. If in this respect his notions were narrow and illiberal, he displayed an enlightened mind on other points. Being told by Cano, the discoverer of Congo, that the natives concealed their gold mines; "Never look for them," said the king; "treat the people with justice and humanity, carry them what they want, and you will get their gold without digging for it." He opened the ports of Portugal to foreign nations upon easy duties, and coined a large quantity of specie, to the just weight and fineness of which he was very attentive. He sent two persons to penetrate as far as they could into the east by land, whose reports were of great service towards the discovery of the passage by the Cape of Hope; but he had the mortification of reflecting that by his refusal of the proposals of Columbus he missed of adding the western world to his dominions. In 1489 a marriage was effected between John's only legitimate son, prince Alphonso, and the infanta Isabella of Castille; but the joy occasioned by this union was interrupted by the unhappy death of the prince in consequence of a fall from his horse at a race. The king was extremely affected by this loss, and received consolation only from the caresses of his natural son, George. Thenceforth it became his great object to introduce this son to the succession; but he met with so much opposition in the project, that he was obliged to lay it aside. His health soon after began to decline, yet his attention to public affairs underwent no relaxation. He resisted the efforts of king Ferdinand to engage him in the league formed with the pope and Italian princes against the French king Charles VIII. not conceiving it of any advantage to his own nation. As his end approached, he still entertained hopes of being able to leave his crown to his natural son, and had once directed his secre-

tary to fill up the blank in his testament with George's name; but the arguments of that minister induced him to suffer the duke of Beja, the legal heir, to receive the succession without interruption. He died in October, 1495, in the fortieth year of his age, and fourteenth of his reign. The chief object of his reign seems to have been to depress the nobility, to raise the inferior orders, and to promote the commercial prosperity of his kingdom. The title of *the Severe* seems to have been more applicable to him than either that of *the Great* or *the Perfect*, which historians have also annexed to his name. *Mod. Univers. Hist.—A.*

JOHN III. king of Portugal, born in 1502, succeeded his father Emanuel in 1521. He married, in 1524, Catherine sister of the emperor Charles V. The events of his reign are not highly important, and chiefly regard religion, to which he was zealously attached. The inquisition was introduced in his time into Portugal, of which it has been the scourge ever since. The fort of Diu in the East Indies was ceded to him by the king of Cambaya; and his zeal for making converts induced him to send thither Jesuit missionaries, of whom the famous saint Francis Xavier was one. The new settlement of Brazil also was brought into a flourishing state in this reign, and particular attention was paid to the conversion of the natives. This king appears to have been thoroughly well-disposed, and desirous of promoting the happiness of his subjects, for whom he shewed a paternal tenderness. When a new tax was proposed in council, he was used to say, "Let us first be sure that money is wanted;" and when that point was decided, "Now let us see what expences may be retrenched:" and resources were generally found in frugality. He founded hospitals, constructed fortifications, highways, and aqueducts, restored the university of Coimbra, and executed other projects of utility and splendour. He was very attentive to ceremony on all public occasions; but at other times lived familiarly among his nobility, whose family feuds he took great pains to terminate. He was unfortunate in the loss of several children, and his only remaining son, who had married a daughter of the emperor Charles V. died at the age of seventeen, leaving his wife pregnant. John was carried off by an apoplexy in 1557, at the age of fifty-five, after a reign of thirty-five years. His death was a great misfortune to his country, on account of the long succeeding minority of his grandson Sebastian. *Mod. Univers. Hist. Moreri.—A.*

JOHN IV. king of Portugal, born in March, 1604, was son of Theodosius duke of Braganza,

of the royal line. He succeeded his father in that dukedom in 1630; and three years afterwards married Louisa de Guzman, daughter of the duke of Medina-Sidonia. The Spaniards had at this time taken possession of the Portuguese government, and annexed the country to the crown of Spain; and it was become, under the ministry of Olivarez in the reign of Philip IV. a kind of domain of Castille, serving for the enriching of favourites. A vice-queen, Mary, of the royal house of Castille, resided at Lisbon; but the chief direction of affairs was committed to the secretary Vasconcellos. The oppressions and indignities suffered by the Portuguese had inflamed their discontents to the highest pitch, and they anxiously looked round for a head to the general revolt which they meditated. The duke of Braganza was the richest nobleman in the kingdom, and stood the nearest in blood to the vacant throne of Portugal. He was universally beloved for the gentleness and generosity of his disposition; but his fondness for rural sports and domestic pleasures, with his quiet and rather indolent character, seemed to render him unfit for any bold and arduous enterprise. It has, however, been asserted, that under this pacific demeanour he secretly nourished ambitious and patriotic designs; and it is certain, that a conduct so little calculated to excite suspicion, if proceeding from natural temper, served him as well as refined policy would have done. The warm, courageous, active disposition of his duchess happily supplied the energy in which he was deficient; and the enlarged and enterprising genius of the master of his household, Pinto Ribeiro, was employed in overcoming difficulties which would have baffled a person of less resolution and talents. The archbishop of Lisbon, and several nobles of distinction, entered heartily into the design of freeing their country from the Spanish yoke; and the former of these brought the rest to agree that no one but the duke of Braganza could be thought of for the Portuguese crown, of which he was the legal heir.

A variety of arts were practised by the Spanish court to get the duke into its power. The post of general of the forces was conferred upon him, with the intention of getting him secured in some of the fortresses which it was his duty to visit; but he went so well accompanied, that this treacherous design failed. He was invited to Madrid to confer upon state affairs, and the impossibility of excusing himself from this step hastened his final determination. When the leaders of the conspiracy made him the decisive offer of a crown, he hesitated. On consulting the duchess, she confirmed him with this heroic

address. "My lord, a violent death awaits you with certainty at Madrid, perhaps at Lisbon: but there you will die as a wretched prisoner; here, covered with glory, and a king. Let us confide in the love of the people, your just claim, and the protection of Heaven." He acquiesced, and gave notice to the conspirators that he was ready to undergo the hazard. In December, 1640, the revolution took place at Lisbon, which, without opposition, overthrew the Spanish government, and placed the duke of Braganza, under the title of John IV. upon the throne. He was absent at the time at his country-seat, and the surname of *the Fortunate*, which has been affixed to him, denotes the prevalent idea, that he was indebted for his success rather to the efforts of others, than to his own exertions. He was without delay proclaimed throughout Portugal and all its foreign possessions, and was without difficulty acknowledged as lawful king by all the powers of Europe not under the direct influence of the house of Austria. It was not long, however, before a conspiracy against his life and throne was formed by the archbishop of Braga, devoted to Spain, who gained over the king's near relation, the marquis of Villareal, and other men of rank. It was discovered in time, and suppressed with the destruction of the contrivers. A treaty with France and the United Provinces assisted Portugal in foiling the attempts of Spain to recover its sovereignty. The reign, nevertheless, passed in perpetual hostilities with the Spaniards, though carried on with little vigour on either side. Dissensions prevailed among the Portuguese generals, which the king had not authority enough to compose; and when the prince of Portugal, don Theodosius, approaching to manhood, gave tokens of a martial and active disposition, his father became jealous of him, and so discouraged him, that he fell into a lingering disease which proved fatal. John, however, was sincerely desirous of promoting the good of his people, and very unwillingly imposed any burthens upon them. His reign, though not brilliant, was useful. He recovered from the Dutch and secured the important settlement of Brazil, but lost the isle of Ceylon. A gradual decline carried him off in 1656, in the fifty-third year of his age. He left two sons (minors) and two daughters. *Mod. Univers. Hist.—A.*

JOHN V. king of Portugal, born in 1689, succeeded his father Peter II. in December, 1706. The nation was then engaged in the Spanish succession war, as one of the allies against the house of Bourbon. John, who married an archduchess of Austria, remained

faithful to the cause, but little either of honour or success attended his arms. The peace of Utrecht was more favourable to Portugal than might have been expected; and from that time the king's attention was occupied in making his country flourish by commerce and useful institutions. His prudence kept him clear of the wars which agitated Europe during his reign, and it was the happiness of Portugal that its name scarcely occurs in history for a long course of years. His government was wise and moderate, his character generous and patriotic. He died in 1750, and was succeeded by his son Joseph. *Mod. Univers. Hist. Nouv. Dict. Hist.—A.*

JOHN, king of Denmark, born in 1455, succeeded his father Christiern I. in 1481. He had been acknowledged king of Denmark and Norway in his father's life-time, and the states of Sweden had promised to renew the union of Calmar, and choose him for their sovereign. The administrator or regent of that kingdom, Steen Sture, contrived, however, to throw obstacles in the way of his election, and he commenced his reign only as successor to the Danish crown. At the persuasion of the queen-mother he settled Holstein upon his younger brother Frederic as a hereditary possession, and Sleswick as a revocable fief. John began his administration with the redemption of the mortgaged crown lands. He was urged by his courtiers to make his way to the Swedish throne by force of arms; but for several years he was contented with a course of negociation, in which he was over-reached by the arts and fair promises of the regent. He, however, took forcible possession of the isle of Gothland, which the governor was suspected of designing to deliver to Sweden. The clergy of that country were well affected to the cause of the king of Denmark, and at a diet in 1494 a great majority declared in his favour. The regent was, notwithstanding, able to keep him from taking possession, till, in 1497, an open war took place between them. John raised an army consisting chiefly of foreign mercenaries, with which he took Calmar, and ravaged the Swedish coasts. He then proceeded to Stockholm, and invested it by land and sea. The regent engaged the Dalecarlians to come to his relief, and a battle ensued, which, after a very obstinate and bloody contest, terminated in the king's favour. Stockholm in consequence capitulated, and the regent and nobles made their peace with John, who was crowned king of Sweden. At the coronation feast one of the king's German officers hinting that it would be a politic act to cut off

the heads of those who had been leaders in the opposition to him, John, fired with indignation, replied, that he would rather see all his evil counsellors on a gibbet, than incur the shame of so barbarous a deed; adding, "God forbid that I should ever deny to any free people the right of choosing their governors." Conformably to these sentiments, he displayed a spirit of lenity and forgiveness which gained the affection of the Swedes, and for a time produced a general satisfaction with his government.

John, however, did not practise towards the people of Dithmarsh that equity which his maxim above quoted would have inculcated. They had thrown off the Danish yoke, to which they had been unwillingly subjected; and the king, in 1500, marched with a numerous army into their country, with the resolution of reducing them to submission. He took their deserted capital; but such was the courage of the inhabitants of this small district, that they met the Danish army in the field, and gave it an entire and bloody defeat. A peace mediated by the German princes left the Dithmarsians in possession of their independence. This disgrace incurred by the Danish arms was the forerunner of an open revolt in Sweden, where discontents had been gradually accumulating against the king's administration, owing to the facility with which he had conferred offices and grants on his favourites, to the prejudice of the natives. The former regent headed the malcontents and renounced his allegiance to John; the queen Christina, daughter of the elector of Saxony, who was left at Stockholm, was obliged to capitulate, and a revolution was effected in 1502. Sture had been able also to excite disturbances in Norway, where the people threw off the Danish government, and placed at their head a powerful nobleman, named Canute Adolphus. John sent two deputies to confer with this chief, who was assassinated at the interview; and the king laboured under the suspicion of having instigated them to this crime. The Norwegians determined on revenge, and hostilities were carried on with mutual animosity, till the prince of Denmark, Christiern, reduced the country to submission in 1503. Meantime the Hanse towns entered into the war as allies of the Swedes; and several years passed in military operations with various success, interrupted by intervals of peace of short continuance. The changes in the government of Sweden gave John at different times a prospect of being restored to that crown, and a treaty for this purpose, or the alternative of paying tribute, was concluded a short time before his death. This event took

place, in consequence of a fall from his horse, in February, 1513, in the fifty-eighth year of his age, and thirty-second of his reign. The Danish historians are lavish in his praises both as a man and a king. He seems to have possessed many estimable qualities, but to have been too much swayed by his favourites. *Mod. Univers. Hist.—A.*

JOHN III. king of Sweden, born in 1537, was the second son of Gustavus Vasa, who settled upon him the dukedom of Finland. He was sent in 1560 to England in order to forward the proposed union of his elder brother Eric with queen Elizabeth, and appeared with great splendour at her court. So flattering was his reception, that on his return, he assured his brother that nothing opposed his success; but the event proved that he was a dupe to her political coquetry. It was not long after the succession of Eric to the crown that John fell under the suspicion of that violent and capricious prince, whose jealousy was inflamed by his brother's marriage in 1562 with Catherine, daughter to Sigismund king of Poland. The quarrel rose to such a height, that a Swedish army was sent into Finland, which reduced the capital, and made prisoners of duke John, his wife, and household. Eric procured his condemnation as a rebel; and though he remitted the capital punishment pronounced against him, yet he confiscated his estates, and doomed him to perpetual imprisonment. His duchess voluntarily shared with him his confinement, in which he passed some years. As Eric became more a prey to that black and ferocious melancholy which assailed him, John was frequently brought in imminent danger of his life. His brother several times entered the prison with an intention of murdering him with his own hand, but always relented at his sight, and sometimes threw himself at his feet, confessing his bloody purpose. When the unhappy king had raised a host of enemies against him, he resolved to strengthen himself by domestic union, and in 1567 liberated John, to the great joy of the Swedish nation. This prince, with his brother Charles, found, however, that they could not rely upon his fraternal feelings; and retiring from court, took up arms against their frantic brother. He was seized and deposed (see ERIC), and John, in 1568, ascended the throne in his stead.

He found the nation involved in war with Denmark and Russia, and hard pressed in different quarters. A peace was concluded with the former power in 1569; but hostilities continued with the latter till they were suspended.

by a truce in 1573. Meantime the queen's zealous attachment to the Roman-catholic religion induced John to take measures in its favour; and at length he was himself converted to that faith, and secretly abjured Lutheranism before the jesuit Anthony Poussevin. He sent a minister to the pope in order to negotiate the return of his nation to their former obedience, and proposed some conditions for this effect, to which the court of Rome was not likely to agree. Violent dissensions in Sweden were the consequence of this attempt; and although numbers of the clergy were gained over by views of ambition and emolument, yet a large party attached to the reformation, with the king's brother Charles duke of Sudermania, made an opposition which was near involving the kingdom in a civil war. At this juncture the death of queen threw a great damp upon the friends of Popery; and the king found it expedient to discontinue his dangerous measures for changing the established religion. The queen had taken care to educate her son prince Sigismund in such an attachment to the Catholic religion, that no exhortations could induce him to renounce it. In 1587 he became a candidate for the vacant crown of Poland, and was elected, but upon terms injurious to the rights of Sweden; and the ambition of the father, who promoted this election, was eventually the cause of depriving his son of the crown of his native country. John still retained a desire of propagating the Catholic doctrine in Sweden, and for this purpose published a liturgy conformable to it, the use of which he enjoined to the clergy under severe penalties. The flame of religious discord was hereby rekindled, and the duke Charles again stood forth as the defender of the Protestant church. John now, 1589, wished for the support of his son, and held an interview with him at Revel, in which he proposed to Sigismund to return to Sweden in order to secure his crown there. But the opposition made to this step by the Swedish senate, and the summons to Sigismund by the Polish diet to return, put an end to this design. John, in 1590, married Christina, daughter of the duke of Holstein. The war with Russia was renewed, and Sweden lost several fortresses in Ingermania. In this state of affairs, John died of a sudden illness in 1592, after a reign of twenty-four years, leaving one only son. *Mod. Univers. Hist.*—A.

JOHN SOBIESKY, king of Poland, born in 1624, was the son of James Sobiesky, castellan of Cracow, a brave general and able statesman. John received a very liberal education, and visited the politest courts in Europe for improve-

ment. He received a colonel's commission from king Casimir, who afterwards made him captain of his guards. He rose through all the subordinate stations to the high posts of grand-marshal and grand-general. He performed various exploits against the rebellious Cosacks in the Ukraine, and the Tartars, and signalised himself in the Turkish war under king Michael Coribut. The greatest action in this war was the celebrated battle of Choczim, in 1673, in which, after fighting three days, he gave the Turks a total and bloody defeat. He was prevented from pursuing his success by the disbanding of the *pospolite* or national army; and soon after, the death of Michael left the throne vacant. A very stormy election ensued, in which Sobiesky finally prevailed against several competitors, and was proclaimed king in 1674. He immediately employed all the resources of his power and vigour of his character in the prosecution of the Turkish war; and by a series of brilliant successes he induced the Porte to agree to a treaty in 1676, revoking the dishonourable terms of a former treaty made by Michael. His coronation followed the restoration of peace, and he employed the interval of tranquillity in the re-establishment of the finances of the kingdom, and in preparations for a future war, which his own martial disposition, and the neighbourhood in which Poland is placed, rendered no distant event. The emperor of Germany having given discontent to his subjects in Hungary, which occasioned a revolt, supported by the Turks, Sobieski was induced in 1683 to make an alliance offensive and defensive with the court of Vienna, and had interest enough with the diet to procure its confirmation. He immediately expended the treasures he had accumulated in levying troops and putting his army into the best possible state; and the Turks having laid siege to Vienna, and reduced it to great straits, he marched to its relief. Forming a junction with the imperial general, the duke of Lorraine, they attacked the Turkish camp on September 11th, 1683, entirely routed the grand-vizir, took possession of all his cannon, warlike stores, &c. and broke up the siege. The king of Poland was considered by the people of Vienna as their deliverer, and all Europe has given him the glory of this action, so important to Christendom; but the pride of the emperor Leopold produced from him a cold and ungracious acknowledgment of the service. Sobiesky next attempted with his Poles alone to dislodge a strong body of janisaries posted at Barcan, but was repulsed, and nearly taken prisoner. Two days afterwards, in conjunction with the

duke of Lorraine, he obliterated the disgrace by an entire and bloody defeat of the same enemy. The capture of Gran followed, after which the Poles returned to their own country. A cession of Wallacia and Moldavia to John and his heirs by the emperor, provided he could recover them from the Turks, roused his ambition of personal aggrandizement; and in 1686 he took the field with the finest army Poland had long witnessed, and marched into Moldavia. But the perfidy of the hospodar, and the insurmountable hostility of the inhabitants of the province, defeated all his measures; and it was only by great exertions of military skill that he was able to bring back his army in safety.

This was the last warlike enterprise of John Sobiesky, and the remainder of his life passed without glory in projects for the advancement of his family by alliances, and especially for securing the crown to his son, by which he was involved in many domestic disquiets, and civil dissensions. His attention to accumulate large sums for the execution of these schemes subjected him to the charge of avarice and penuriousness; and he was in general accused of consulting more the interests of his own power and greatness than those of his country. This was in part imputed to the intriguing spirit of his queen, a Frenchwoman, the daughter of de la Grange, marquis of Arquien, and widow of prince Radzivil, who had a considerable share in the public transactions of the latter part of the reign. Such was its effect, that at his death in June, 1696, he was less regretted by his nation than from his great actions and qualities would naturally have been expected. John Sobiesky was not only a brave warrior and consummate commander, but possessed all the accomplishments that are fitted to adorn a throne. He was eloquent, well informed, versed in the Latin and several modern languages, and acquainted with science beyond most of his countrymen. *Mod. Univers. Hist.*—A.

JOHN OF BRIENNE, king of Jerusalem, and regent-emperor of Constantinople, was the son of Errard count of Brienne in Champagne. He was one of the crusaders who took Constantinople in 1204, and was judged, by Philip Augustus, the most worthy champion of the Holy Land. The titular kingdom of Jerusalem had devolved to Mary of Montferrat, grand-daughter of king Amauri. She was married to John of Brienne, who was in consequence proclaimed king of Jerusalem in 1209, but his kingdom consisted of little more than the city of Acre. In the fifth crusade he led a large army of Latins to Egypt, and took Damietta in 1218. He was

obliged in 1226 to resign all his rights to the kingdom of Jerusalem to the emperor Frederic II. who had married his daughter. Resentment of the emperor's ingratitude caused him to accept the command of the army of the church in Italy, with which he successfully opposed Raymond duke of Spoleto, the imperial general. In 1229 the French barons of the east elected John regent of the Constantinopolitan empire during the minority of Baldwin II, and the title and prerogatives of emperor were conferred upon him during life. Though he had passed the age of fourscore, his high reputation for military skill, and the martial air which still decorated a person of extraordinary size and dignity, excited general admiration. Two years of his regency, however, passed in inaction, till he was roused by the hostile approach of John Ducas or Vataces, and the king of Bulgaria, who invested his capital with a mighty force by sea and land. John had with him only one hundred and sixty knights with a few followers.—“I tremble to relate,” says Gibbon, “that the hero made a sally at the head of his cavalry; and that, of forty-eight squadrons of the enemy, no more than three escaped from the edge of his invincible sword.” Whatever be the exaggeration in this account, it is certain that John foiled the attempts of the besiegers; and that in the following year, 1236, they met with a second repulse. His death, in 1237, closed a long life of glory, tarnished only in his latter years by the stain of avarice. According to the piety of the age, he put on the habit of a Franciscan friar for the concluding scene. *Moreri. Univers. Hist. Gibbon*—A.

JOHN OF AUSTRIA, don, natural son of the emperor Charles V., supposed by Barbara Blomberg, was born at Ratisbon in 1547. He was brought up in ignorance of his descent, till, after the death of Charles, Philip II. sent for him to Valladolid, acknowledging him for a brother, and caused him to be educated at court. In the revolt of the Moors of Granada, 1569, don John was appointed captain-general of the Spanish galleys, and was sent to Carthage to take the command. During the next year he assisted in the operations of the war, which was brought to a happy termination. The holy league against the Turks for the protection of the Venetians being formed between the king of Spain, the pope, and the Italian states, don John was nominated, in 1571, general in chief, and assembled the united fleet at Corfu. On October the 7th, he engaged with the Turkish fleet in the gulph of Lepanto, and obtained that celebrated victory which

stands conspicuous in the series of actions between the Christian and Mahometan powers. Don John in person fought and took the Turkish admiral galley; and the battle terminated in the loss on the part of the Turks of 130 galleys taken, fifty-five destroyed, 25,000 men killed, and 10,000 made prisoners, besides 15,000 Christian slaves liberated. As usually happens in the alliance of different powers, divisions arose with respect to the subsequent operations; and the ardour of don John, who proposed immediately to sail to Constantinople, was over-ruled. On the whole, the advantages obtained by the victory by no means equalled the public expectation; and the next campaign, though honourable to the spirit of don John, proved fruitless. In 1573 he sailed to Tunis, which he found abandoned by the Turks. Contrary to the king's orders he fortified the town, and built a new fort, having in view the obtaining for himself the kingdom of Tunis: but this project was not agreeable to his brother; and in the next year the Turks recovered the place and took the new fort, which don John was not able to succour in time.

In 1576 he was appointed to succeed Requesens as governor of the Low-countries. By virtue of the pacification of Ghent, the Catholic provinces had united with Holland and Zealand against the Spaniards; and don John was directed openly to concur in this agreement, and cause the Spanish troops to leave the country. They were, however, retained not far from the frontiers; and it was not long before don John throwing off the mask, took possession of Namur, Charlemont, and Marienburg. The states thereupon, in 1577, resumed their arms, and declared the archduke Matthias their governor. Don John, being reinforced by a body of troops under the duke of Parma, gave the Netherlanders a great defeat at Genblours in January, 1578, and afterwards took Louvain, Limburg, Philipsburg, and other places. He was proceeding in his military career, when, in October, 1578, he was taken off after a short illness in his camp near Namur, being in the thirty-second year of his age. Although a sudden death in an unhealthy climate and season of the year could not be regarded as extraordinary, yet the character of Philip, and the young prince's aspiring disposition, gave occasion to a rumour of unfair practices. His confidential secretary, Escovedo, had some time before been assassinated in the streets of Madrid by the express orders of the secretary of state; and it was known that don John had entertained hopes of marrying queen Elizabeth, and had secretly in-

trigued with the Lorrain princes in the court of France. He resembled his father in person, whom he equalled in activity and enterprise, and surpassed in generosity and humanity. *Grotii Annal. Belg. Mod. Univers. Hist. Moreri.—A.*

JOHN, sometimes surnamed SCHOLASTICUS, but more commonly CLIMACHUS, from a work of his noticed below, a saint in the Greek and Roman calendars, was born in the year 525, but in what place is not known. He embraced the ascetic life at the age of sixteen years, and fixed upon mount Sinai for the place of his retreat from the world, where he practised the austerities of a solitary under the instructions of a famous hermit named Martyrius, at some distance from the monastery. He is said to have distinguished himself by his proficiency in the different branches of human as well as sacred knowledge, and to have attracted universal veneration by his profound piety, and the extraordinary strictness of his devotional observances. After leading the life of a hermit for forty years, the fame of his merits and sanctity occasioned his being chosen abbot of the monastery of mount Sinai, over which he presided for many years with great vigilance and prudence. When he apprehended that he was approaching towards the close of life, he resigned the government of the monastery, and retired again into solitude, where he died at a very advanced age, in the early part of the seventh century. While he filled the post of abbot, at the request of John, abbot of Raithu, he composed his "*κλίμαξ*," or "*Scale of Paradise*," intended for the instruction of monks in the virtues and discipline proper to their station. For several ages it was held in esteem by the monastic orders, at first among the Greeks, and afterwards among the Latins, as the most valuable directory of their religious practice. It has undergone a variety of impressions, at different places; but the last and best edition of it was published at Paris, in 1733, folio, with the original Greek collated with different MSS. and the Latin version of the jesuit Matthew Rader, which was first printed in 1633. Dupin says, that the thoughts of St. John Climachus are more sublime, more solid, and more just, than those of the greater part of ascetical authors; his style is close and elegant; he writes with much brevity, and includes many thoughts in a few words; he speaks by sentences and aphorisms; he proposes his thoughts in a figurative way, and inserts many allusions, many passages of scripture, divers allegories from the Old Testament, history, &c. in his discourses. Hence his work has been thought

to stand in need of explications. It was first commented on by John, abbot of Raithu, of whose labours a Latin version was published at Paris, in 1610, in the "Bibl. Patr." and afterwards at Cologne and Lyons. In the year 787, Elias, metropolitan of Crete, performed a similar office, in a very voluminous work of which extracts only have been published in Rader's edition of Climacus. For further particulars concerning it we refer to our authorities. Climacus was also the author of a Letter to the abbot Raithu, "Concerning the Qualifications and Dispositions of a Pastor," of which a Latin version by Rader was published at Augsburg, in 1606, octavo. *Fabricii Bibl. Græc. vol. VIII. lib. v. cap. xxviii. Cave's Hist. Lit. vol. I. sub Sæc. Eutyeb. Dupin. Moreri.—M.*

There was another JOHN, also named *Scholasticus*, who flourished at the same period. He was a Syrian by nation, born in the territory of Antioch, and derived his surname from having followed for some time the profession of the bar. Afterwards he embraced the ecclesiastical life, and was ordained presbyter of the church of Antioch. Being commissioned to reside at Constantinople, in the capacity of surrogate of his church, when in the year 564 the emperor Justinian deposed Eutyechius, and sent him into exile, John was raised to the patriarchal see of that city, which he held till his death in 578. He was the author of "A Collection of the Canons," arranged under fifty heads, according to the order of the subjects, which has been improperly ascribed to Theodoret; and of another "Collection of Civil and Ecclesiastical Laws and Chapters." These works were published, in Greek and Latin, by Henry Justell and William Voell, in the second volume of the "Biblioth. Juris Canonici," 1622. *Fabricii Bibl. Græc. vol. X. lib. v. cap. xli. Cave's Hist. vol. I. sub Sæc. Eutyeb. Dupin.—M.*

JOHN DE MATHA, a Romish saint, first patriarch and principal founder of the humane order instituted for the redemption of captives, was born at Foucon, a town in the valley of Barcelonetta in Provence, in the year 1160. He pursued his studies in the university of Paris, where, after he had gone through his theological course, he took the degree of doctor with universal applause. The prodigious number of Christians who were made prisoners by the Mahometans in Palestine and Africa, towards the close of the twelfth century, suggested to his mind the idea of forming a charitable religious institution, the grand design of which should be to find out means for restoring them to liberty. In order maturely to digest his

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plan, he associated with a hermit called Felix de Valois, who led an austere and solitary life at Cerfroy, in the diocese of Meaux. Afterwards these associates went to Rome, where, in 1199, they obtained from pope Innocent III. a solemn approbation of their design, and licence to receive disciples in order to form a new religious order, under the name of the *Fraternity of the Holy Trinity*, who should be under an obligation to employ the third part of whatever revenues they might acquire, in the redemption of captives from the infidels. Their first monastery was built at Cerfroy; and was quickly followed by many similar institutions and hospitals, which the founders were enabled to erect in different parts of France, and also in Spain. The latter kingdom was visited by John de Matha, in order to pass from thence to Barbary; where he had the happiness of delivering an hundred and twenty Christians from a cruel slavery, by the purchase of their freedom. The last two years of his life he spent at Rome, devoting his time to charitable visits to prisons, the assistance and consolation of the sick, and other humane and pious objects. He died at Rome in 1214, when he was about fifty-four years of age. The order of the *Trinitarians* received a still greater degree of stability after the founder's death, and its houses increased so rapidly, that within forty years they amounted to about six hundred. In France, the monks of this society were called *Mathurins*, from their having a monastery at Paris erected in a place where there was a chapel consecrated to St Mathurin; and sometimes *Brethren of the Redemption of Captives*, from the leading object of their institution. It is rather laughable, that in ancient records this society should be styled the *Order of Asses*, on account of the prohibition of the use of horses, which made a part of their rule, and which obliged the mendicant monks to ride upon asses. Afterwards, through the indulgence of the Roman pontiffs, they were permitted to make use of horses whenever they should be found necessary. *Moreri. Nouv. Dict. Hist. Mosb. Hist. Eccl. Sæc. XIII. par. ii. cap. ii.—M.*

JOHN, surnamed DE DIEU, saint in the Roman calendar, and first founder of that kind of charitable institutions for the relief of the sick which are called after his surname, was born at Monte-major-el-Novo, a small city in Portugal, in the year 1495. He was descended from poor parents, without whose knowledge, when he was only nine years of age, he was persuaded by a monk to follow him into Spain. When they had arrived at the city of Oropesa in Castille, the monk deserted him; upon which

he was taken into the service of a benevolent person, who sent him to a house which he had in the country, to tend his flocks. He behaved so well in the service of this master, that after some years he offered to bestow on him his daughter in marriage; but John preferred the single state, and chose to turn soldier. Having borne arms for several years, during which he led a dissipated life, he at length became disgusted with his profession, which he quitted, and entered into the service of a Portuguese gentleman. Afterwards he returned to Spain, where he was so affected by a charity sermon which he heard at Grenada, that he determined from that time to renounce the world, and to consecrate the rest of his life to the service of God, and the relief of the sick. In pursuance of his determination he retired to the hospital of Grenada, and there drew up the plan of a designed charitable institution, which received the approbation of pope Pius V. in the year 1572. Thus authorized, John engaged with zeal in collecting the donations of the humane and charitable, and was so successful, that he was enabled to erect at Grenada a noble hospital for the reception and relief of the sick, which became a model for many similar establishments in different countries throughout Europe. This worthy man spent his days in attending and relieving the sick, and his evenings in making collections for his institution. But his charitable spirit was not confined to this object only. He visited the modest poor, and found employment for those who wanted it, that they might not through idleness be tempted to become vicious. He took particular care of young girls who had no means of support, and whose poverty exposed their virtue to danger. He even visited the houses inhabited by prostitutes, and by his exhortations prevailed on numbers of them to abandon their vicious habits. The archbishop of Grenada supplied him with considerable sums for the support of his benevolent undertakings, as did the bishop of Thui, president of the royal chamber of Grenada, who gave him the surname of de Dieu. He died in 1550, at the age of fifty-five. He prescribed no rules to his disciples, excepting his own example; but pope Pius V. subjected them to the regulations of the hermits of St. Augustine, with some alterations, and the addition of a fourth vow, by which they devoted themselves to the service of the sick poor. *Moreri. Nouv. Dict. Hist.* —M.

JOHN DE YEPEZ, more generally known by the name of JOHN DE SANTA CRUSA, a saint in the Roman calendar, and the associate of St.

Theresa in reforming the Carmelite order, was descended from a noble family at Ontiveros, in old Castille, where he was born in the year 1542. He entered into the Carmelite order at the monastery of Medina del Campo, in the year 1563, where he led a much more austere life than the rest of the fraternity, who had greatly relaxed the severe discipline enjoined by their founder. Disgusted at their degeneracy, he designed to enter the Carthusian monastery at Segovia, when St. Theresa came to Medina del Campo, and engaged him to join her in attempting a reform of the Carmelite order. Their enterprize was not destitute of success, notwithstanding the opposition which they met with from the greatest part of the Carmelites. They instituted a new branch of the order at Valladolid, known by the name of the *bare-footed* Carmelites, bound by the most severe and self-denying rules; and succeeded in introducing them into many of the old establishments, as well as into new houses which they founded for both sexes. John now changed his family surname into that of de santa Crusa. The zeal, however, with which he attempted to reduce the convent of Avila to the new discipline, excited against him the warmest resentment of the monks belonging to that institution, who procured his imprisonment in a dungeon at Toledo; and after he was set at liberty through the interference of St. Theresa, united with the old members of the Carmelite community, in harassing him with repeated persecutions. He died in 1591, when about forty-nine years of age. The reforms which he was the principal instrument of introducing, had proved such a source of animosity and discord, that in the year 1580, pope Gregory XIII. found it necessary to separate the *bare-footed* Carmelites from the others, and to form them into a distinct body, who were afterwards allowed to have their own general. John de Santa Crusa was the author of some devotional treatises, entitled "The Ascent to Mount Carmel;" "The dark Night of the Soul;" "The Canticle of divine Love," &c. which have been translated into the Latin, French, and Italian languages, and are full of the most obscure and incomprehensible mysticism. *Moreri. Nouv. Dict. Hist. Mash. Hist. Eccl. Sac. XVI. sect. iii. par. i. cap. i.*—M.

JOHN DE CHELM, whose surname is derived from the see of Chelm in Poland, of which he was bishop at the commencement of the sixteenth century. He is represented to have been a prelate of strict and severe manners, who was justly scandalized at the abuses which had been suffered to prevail in the church, as well

as the corrupt morals of the ecclesiastics in his time, and bore his testimony against them with a degree of zeal approaching too nearly to bitterness. To him is ascribed a scarce and curious work, entitled, "*Onus Ecclesiæ: seu Excerpta varia ex diversis Auctoribus, potissimumque Scripturâ, de Afflictione, Statu perverso, & necessitate Reformationis Ecclesiæ,*" 1531, folio. He is to be distinguished from another JOHN, bishop of Chiemsee, in Bavaria, a see now united to the archbishopric of Saltzburg, who about the same time delivered his protest against clerical corruptions, in a work entitled, "*Onus Ecclesiæ, qua enarrantur admiranda & obstupenda de septem Ecclesiæ Statibus, Abusibus, & futuris Calamitatibus,*" printed at Cologne in 1531, folio. *Nouv. Dict. Hist.*—M.

JOHN I. pope, was a Tuscan by nation, and the son of a person named Constantius. He became a presbyter of the Roman church; and upon the death of pope Hormisdas, in 523, was elected his successor. His pontificate was short, and unhappy, owing to the intemperate zeal of the emperor Justin for the extirpation of all the sects who would not conform to the Catholic faith. Among other persecuting edicts, that prince issued one in the year 524, by which the Arians were deprived of all their churches, which were ordered to be delivered up to the Catholics. In this extremity, the Arians applied to Theodoric, king of Italy, who professed the same creed with themselves, but who was an enemy to all persecution, and wisely extended the benefits of toleration to all his subjects, entreating that he would interpose his good offices on their behalf. Theodoric wrote to the emperor most pressing letters in favour of his persecuted subjects; and when he found that no regard was paid to them, knowing the weight which the advice and counsels of the pope had at the imperial court, he ordered John to attend upon him at Ravenna. On the pope's arrival at that place, he directed him to proceed to Constantinople, with the character of his ambassador, to remonstrate, in his name, against the persecution of the Arians, and to declare, that if the emperor did not think fit to revoke his edict, it was the king's firm resolution to retaliate on the Catholics in the west all the severities that were practised on the Arians in the east. The pope, much against his will, undertook this embassy, that he might divert the storm which threatened the Catholics in Italy; and on his arrival at Constantinople, is said to have been received with extraordinary marks of honour. He was invited by the patriarch to perform divine service in the great church; but his pride would

not permit him to accept of the invitation, till the patriarch had agreed to yield to him the first place, and that he should be seated on a throne above himself. With respect to the main design of the embassy, many authors maintain, that the pope, by his representations, induced the emperor to revoke his edict against the Arians, and to allow them the same liberty of conscience which they enjoyed before it was issued; while others declare that he entirely failed in accomplishing the object of his mission; and some, among whom is Baronius, insinuate, that he secretly advised the emperor by no means to grant what he was sent to demand in the king's name. Be the truth what it may, it is certain that the king was so dissatisfied with the manner in which the embassy was conducted, and the result of it, that on the pope's return to Ravenna, and giving an account of his proceedings, Theodoric ordered him to be conducted from the palace to the common prison. He died in confinement, in the year 526, after having governed the Roman church two years and between eight and nine months. There are two "Letters" in the fourth volume of the "*Collect. Concil.*" which were formerly attributed to this pope, but which have long been universally considered to be supposititious. *Platina de Vit. Pont. Cave's Hist. Lit. vol. I. sub Sæc. Eutyc. Dupin. Moreri. Bower.*—M.

JOHN II. pope, surnamed MERCURIUS, was a Roman by birth, the son of one Projectus, and became a presbyter of the Roman church. Upon the death of pope Boniface II. in the year 532, after a warm contest, in which there were several competitors for the vacant dignity, John was elevated to the papal throne. In the following year the dispute concerning the proposition of the Scythian monks, that "one person of the Trinity suffered in the flesh," was revived with great warmth at Constantinople; one party maintaining it to be orthodox, and their opponents acquiescing in the judgment of pope Hormisdas on the subject. In this dispute the emperor Justinian took a part, and was pleased to declare all those to be heretics who dissented from the proposition of the monks. Upon this the party who acquiesced in Hormisdas's judgment, applied to the new pope to confirm the orthodoxy of their opinion; and at the same time the emperor Justinian wrote to him, sending him his creed, which included the disputed proposition, assuring him that it was the faith of the whole eastern church, and entreating him to pronounce his judgment in its favour. The emperor's letter was accompanied with rich presents. John was for some time at a loss

how he should determine ; but at length, after consulting the Roman clergy, and other men of learning, decided in favour of the orthodoxy of Justinian's confession, and thus declared the sentence of his infallible predecessor to be erroneous. John died in the year 535, after a pontificate of two years, and about five months. In the fourth volume of the "Collect. Concil." there are six "Letters" under his name, the first of which is rejected by father Labbe and others as spurious. *Platina. Cave's Hist. Lit. vol. I. sub Sæc. Eutyeb. Dupin. Moreri. Bower.*—M.

JOHN III. pope, surnamed CATALINE, was a native of Rome, and the son of Anastasius, a person of considerable distinction. He was raised to the popedom on the death of Pelagius, in 560, and after holding it nearly thirteen years, died in 573. There is no record of any transactions of his during that period which are worthy of notice. *Platina. Moreri. Bower.*—M.

JOHN IV. pope, was a native of Salone, in Dalmatia, and the son of Venantius, surnamed the Scholastic. From the post of archdeacon of the Roman church, he was unanimously elected by the people to the pontifical dignity, upon the death of pope Severinus, in the year 640. In the following year he assembled at Rome a council of bishops, with whose approbation he condemned the famous edict of the emperor Heraclius, called the *Ecthesis*, or Exposition of the Faith, in which all controversies upon the question, "whether in Christ there was one, or two operations," were strictly prohibited ; and at the same time he anathematized the doctrine of the Monothelites. John sent a copy of the acts of this council to Pyrrhus, patriarch of Constantinople, who, without paying any regard to the authority of the pope, and his council, confirmed the *Ecthesis*, and wrote a letter to the pope, in which he expressed no small surprize at his condemning a doctrine which his predecessor Honorius had received and approved. The pope, sensible that the reputation and authority of the Roman see were affected by that undeniable fact, wrote a long letter in reply, in which he endeavoured, but very unsatisfactorily, to apologize for Honorius, evidently either mistaking or misrepresenting the meaning of that pontiff ; and also undertook to confute the doctrine of the Monothelites. One good action of this pope deserves to be mentioned to his honour ; which was, that he employed the wealth of the church in humanely redeeming numbers of unhappy Christians, whom the Sclavi had carried off captives in their irruptions into the empire during the reign of

Heraclius. This pontiff died in 642, having filled the papal chair only one year, and rather more than nine months. Three of his "Letters" are inserted in the fifth volume of the "Collect. Concil." *Platina. Cave's Hist. Lit. vol. I. sub Sæc. Monoth. Dupin. Moreri. Bower.*—M.

JOHN V. pope, was a native of Antioch in Syria, and the son of one Syriacus. While he was only a deacon, pope Agatho appointed him one of the three legates whom he chose to be his representatives at the sixth general council ; and it was by him, as he understood the Greek tongue, that the Greek copy of the letters of Honorius to Sergius, produced and read in the council, was compared, and found entirely to agree with the Latin original deposited in the library of the patriarch. In the year 685, upon the death of Benedict II. John was elected pope ; but he enjoyed his dignity only one year and ten days, and during almost the whole of that time was confined to his bed by an illness which proved fatal to him in the year 686. *Platina. Moreri. Bower.*—M.

JOHN VI. pope, was a Greek by nation, and elected successor to Sergius, in the year 702. Scarcely had the knowledge of his election reached Constantinople, when the emperor Tiberius Apsimarus, for reasons of which we are not informed, directed Theophylact, exarch of Italy, to drive him from his see ; but the soldiery prevented him from carrying the imperial orders into execution, by hastening from all parts to the defence of the pope, whom they considered, in a manner, as their sovereign. In the first year of his pontificate John displayed great generosity, by redeeming numerous captives whom Gisulphus, duke of Benevento, had taken in an irruption into the territories of the empire in Italy ; and he even prevailed upon that prince to put an end to his hostilities against the subjects of the empire. In the following year he held a council at Rome, in which the haughty and turbulent Wilfrid, who had been driven from the see of York, and banished England, was declared innocent of the crimes laid to his charge ; but the papal judgment was at that time considered by the English to be of subordinate authority to the decrees of the national clergy, confirmed by their kings. John died in 705, after a pontificate of three years and between two and three months. *Platina. Moreri. Bower.*—M.

JOHN VII. pope, was, like the preceding, a native of Greece, and the son of a person called Plato. He was raised to the papal throne on the death of John VI. When the news of his promotion was known at Constantinople, the emperor Justinian dispatched an embassy to

Rome, with a copy of the canons of the council in *Trullo*; and a letter to the new pope, in which he desired him to examine those canons, and to point out those which he received, and those which met with his disapprobation. The ambassadors had all due honours shewn to them; but the timorous pontiff, fearful of incurring the emperor's displeasure if he should except against any of those canons, though some of them condemned the received practices of his church, declined giving his judgment upon any of them, and sent back the copy to the emperor, without any expressions of approbation or disapprobation. In his pontificate, Aribert, king of the Lombards, is said to have restored to the apostolic see the patrimony of the Roman church in the Cottian Alps, which had been seized and long possessed by that people. After presiding over the Roman see two years and rather more than seven months, John died in the year 707. One of his "Letters" is extant in the sixth volume of the "Collect. Concil." *Platina. Cave's Hist. Lit. vol. I. sub Sac. Eicon. Moreri. Bower.*—M.

JOHN VIII. pope, was a native of Rome, and the son of one Gundus. He was appointed archdeacon of the Roman church; and when by the death of Adrian II. in the year 872, the papal see became vacant, he was elected to fill it. In the following year, the emperor Lewis II. came to Rome, where he held an assembly of the states of Italy subject to the empire, at which the pope assisted. In that assembly the pope assumed the power of absolving Lewis from an oath which he had taken, not to interfere with the government of the dukedom of Benevento, under the pretences that it had been extorted from him by force, and that it was inconsistent with the welfare of the empire. In the year 874, the pope assisted at a council at Ravenna, appointed to terminate a dispute between Ursus, duke of Venice, and the patriarch of Grado. That prelate had refused to ordain Dominic, abbot of the monastery of Altona, to the bishopric of Torcellum, because he had made himself an eunuch. The duke, who espoused the cause of Dominic, had so intimidated the patriarch by his menaces, that he privately withdrew for safety to Rome, and referred the decision of the affair to his holiness. After the council had deliberated on the business, the pope united with them in decreeing that Dominic should be ordained by the patriarch; by which determination the pontiff consented to gratify a powerful lord, in contradiction to the express and received canons of the church. In the following year, the emperor Lewis having died without leaving any male issue, his uncles Lewis of Germany and Charles of France, sur-

named the Bald, became competitors for the empire, and the kingdom of Italy. But Charles entering Italy at the head of a powerful army, and proceeding to Rome, whither he was invited by the pope, was crowned there by the pontiff with great solemnity in St. Peter's church. Of this circumstance the pope afterwards spoke, as if it had given to Charles an undoubted right to the imperial crown; and from that time his successors pretended to have a right to elect, or at least to confirm the election of the emperors. After Charles had returned to France, a council was held at Pontion, in which the papal legates presided. In this council a letter was read which the emperor had procured from the pope, appointing Angesisus, archbishop of Sens, primate of all France and Germany on the French side of the Rhine. Against this innovation the Gallican bishops loudly protested, as repugnant to the canons of the council of Nice, and inconsistent with the privileges granted by preceding popes to the see of Rheims. But the pope, desirous of obliging the emperor, disregarded their remonstrances, and supported the prelate in that dignity, in contempt of the canons of the church, and the decrees of his predecessors. This council confirmed the pope's sentence of anathema pronounced against Formosus, bishop of Porto, accused of conspiring against the emperor as well as his holiness. In the mean time the Saracens were spreading devastation and slaughter over the southern provinces of Italy, and threatened to advance against Rome, in conjunction with the forces of several of the princes, who had been reduced to the necessity of redeeming their territories from ruin by entering into an alliance with them. The pope spared neither promises nor threatenings to induce those princes to withdraw from that alliance; and when Athanasius, bishop of Naples, treacherously seized his own brother Sergius, duke of Naples, who acted in concert with the Saracens, and after putting out his eyes, sent him in this mutilated state to Rome, John applauded the barbarous action as an acceptable service to the church. That prelate, however, who was encouraged by the pope to assume the government of the dukedom, no sooner found himself firmly established in it, than he joined the Saracens, and by making frequent inroads into the territory of Rome, threw the city itself into the utmost confusion. Upon this the pope solemnly excommunicated him and his followers; and when he found that this measure produced no change in the bishop's conduct, he applied to the emperor for assistance.

In the year 877, the pope held a council at

Rome, which confirmed the election of Charles to the empire, and declared all those excommunicated and anathematized who should dispute or oppose it. During the same year a council was held at Ravenna, at which the pope presided; which appears to have been chiefly occupied in enacting canons for the restoration of the decayed ecclesiastical discipline in the Italian provinces. It was after the dissolution of this council, most probably, that the pope went to meet the emperor at Vercelli, who had resolved to march with an army for the relief of Italy; and proceeded with that prince to Pavia. From Pavia they went to Tortona, to wait for the arrival of the imperial forces; and at that city the pope crowned Richilda empress. Here Charles received the mortifying intelligence, that the generals in whom he had confided had kept his army at home, and conspired against him. This news, together with the expectation which he had of the hostile approach of his nephew Carloman to contest his claim to the imperial crown, obliged him to consult his safety by retreating towards France; and the pope returned to Rome. As Charles was on his way to France, his physician, who is supposed to have been bribed by the conspirators, administered to him a poisonous potion which proved fatal to him. The news of the emperor's death produced the utmost confusion at Rome, which was increased by the daily inroads of the Saracens to the very gates of the city. Thus circumstanced, the pope found himself reduced to the necessity of entering into a treaty with the Saracens, and of purchasing peace from them by the payment of a large annual tribute. The Saracens faithfully observed the conditions to which they had agreed; but no sooner was the pope delivered from their hostilities than he was assailed from another quarter. Lambert, duke of Spoleto, and Adalbert, marquis of Tuscany, who had both been excommunicated by the pope for usurping some lands belonging to the patrimony of St. Peter, suddenly entered Rome with their forces; seized on the pope and placed him in confinement; plundered the city, and obliged the Romans to take an oath of allegiance to Carloman as king of Italy. Upon their retreat from Rome they set the pope at liberty, who, after fulminating his anathemas against them, left the city, and embarking at Ostia sailed for France, not doubting of a welcome reception from Lewis, surnamed the *Stammerer*, the son and successor in that kingdom of the late emperor Charles. Having arrived in France, he held a council at Troyes, in the year 878, in which the duke of Spoleto and his accomplices, and For-

mosus, bishop of Porto, were solemnly excommunicated and anathematized. While this council was sitting, Lewis, who had been crowned king upon the death of his father, expressed a desire of being crowned anew by the pope, who performed that ceremony accordingly; but for reasons which are not mentioned, he refused to crown Adelaida the queen. At the close of the council, the pope exhorted the king and the bishops to take up arms, and to accompany him into Italy, to protect the holy Roman church against the Saracens, and those wicked Christians who had entered into an alliance with them. It does not appear from history, however, that his exhortations were attended with much success, since he was attended to Italy only by duke Boso, and his wife Hermengarda. With the succours which Boso brought him, he was rendered more secure in his capital, but not enabled to deliver the Roman territory from the exactions of the Saracens.

While Italy was in this condition, the pope turned his attention to the affairs of the east, and endeavoured by an embassy to Constantinople to recover his jurisdiction over Bulgaria, of which the patriarch Ignatius had taken possession. Upon the arrival of his legates at Constantinople they found that Ignatius was dead, and that Photius, the deposed patriarch, who had been condemned and excommunicated by his predecessors popes Nicholas and Adrian, was placed anew in the patriarchal chair. The papal legates at first refused to acknowledge him: but Photius, by rich presents, soon induced them to be more favourable to his cause; and having afterwards written a conciliatory letter to the pope, which was delivered by ambassadors from the emperor Basilus, who, in their master's name, strongly recommended Photius to his favour; the pontiff, to the great surprize of the orthodox world, consented to absolve the patriarch from the excommunications which had been repeatedly thundered out against him, and to receive him as his brother and colleague. Among the conditions which Photius promised to fulfil, as the terms of peace, one was a renunciation of all jurisdiction over the kingdom of Bulgaria. In a council held at Constantinople in the year 879, at which the papal legates and Photius conjointly presided, the latter was declared lawful patriarch of the imperial city; and the legates, won over by his presents, ventured so far to depart from their instructions, that they pronounced an anathema against all who should receive any of the councils which had condemned him, by which act they condemned the eighth general council. Upon their return to Rome, they

concealed this circumstance from the pope; but he was soon apprized of it, and, exasperated at their treachery, as well as the disingenuity of Photius, he declared all their proceedings null and void, and condemned Photius anew in a council which he assembled for that purpose, in the year 881. While these ecclesiastical transactions were carrying on, Carloman, king of Bavaria, and his younger brother Charles, surnamed *the Gross*, were contending for the kingdom of Lombardy, and Charles had succeeded in driving his brother out of Italy. Carloman died soon afterwards; and upon his death, the states of Bavaria chose his second brother Lewis for their king, who, to prevent Charles from disturbing him in the possession of that kingdom, renounced in his favour all claim to the kingdom of Lombardy, and the title of emperor. When the pope heard of this agreement, he wrote to Charles, offering him the imperial crown, and pressing him to come to Rome to receive it. As soon as the state of his affairs would permit him, Charles proceeded to that city, and was crowned by the pope in St. Peter's church, towards the close of the year 880. The pope, however, could not prevail with the new emperor to lend him any assistance against the Saracens; he, therefore, endeavoured by promises, as well as threatenings, to gain over such of the Italian princes as had entered into an alliance with them. He even went in person to Naples, to try whether he could not persuade Athanasius to turn his arms against them. That prelate promised to support the pope, and was supplied by him with a large sum of money, to enable him to levy the requisite forces; but with the most shameless treachery he employed the forces which he raised in assisting the Saracens, and obliging the neighbouring princes to join them. On account of this conduct the pope solemnly excommunicated him in a council at Rome; and when the bishop afterwards professed repentance and applied for absolution, the pontiff was so sanguinary as to order an intimation to be conveyed to him, that he could by no other means afford a convincing proof of his sincerity, than by apprehending and sending to Rome some of the chief men among the Saracens, and putting the rest to death in the presence of his legates. John died in the year 882, when upon the point of paying a second visit to France, for the purpose of offering his mediation to the French princes, who were at war with each other; after having presided over the Roman church ten years and some days. Catholic writers complain, that he was so prodigal of his excommunications, that they began to be considered as mere matters of form; and that he

made an irreparable breach in the ancient discipline of the church by permitting pilgrimages to be substituted in the room of penance. He allowed the Moravians to say the canonical hours and to celebrate mass in their native language. In the ninth volume of the "Collect. Concil." are inserted three hundred and twenty-six of his "Letters," and fragments of others, which throw light on the ecclesiastical and civil affairs of his time; and also "A Sermon," pronounced in council on the confirmation of the election of Charles *the Bald*. *Platina. Cave's Hist. Lit. vol. II. sub Sæc. Phot. Dupin. Nouv. Dict. Hist. Bower.—M.*

JOHN IX. pope, was a native of Tivoli, of which he became deacon; and the son of one Rampoald. Upon the death of Theodore II. in 898, Sergius, presbyter of the Roman church, and John, were candidates to succeed him; but the party of John prevailing, and driving his rival out of Rome, he was raised to the papal dignity. At the beginning of his pontificate, seeing Italy divided by the factions of different pretenders to the empire, he behaved with great caution, not espousing the interests of either of them, till the violence of Berenger, king of Lombardy, induced him to take a decided part. That prince appeared unexpectedly before Rome at the head of a numerous army, and obliged the new pope to crown him emperor. He had no sooner left the city, than the pope assembled a council, in which he declared the coronation of Berenger null and illegal, as having been extorted by force, and acknowledged Lambert, who had also been crowned king of Italy, as the only lawful emperor. Since by this act he virtually acknowledged Formosus, who had crowned Lambert, for lawful pope, he caused all the acts of the council held under Stephen against that pontiff, to be annulled and condemned to the flames; and those whom Formosus had ordained were restored to their ranks in the church, as having been unjustly degraded. In the same year John convened a council to meet at Ravenna, which confirmed the acts of the council of Rome, and approved of the coronation of Lambert, who was present in person. Mention is made of a third council assembled by this pope; but no particulars concerning it have reached our times. John died in the year 900, after having filled the papal chair two years and some days. Four of his "Letters" are extant in the ninth volume of the "Collect. Concil." *Platina. Cave's Hist. Lit. vol. II. sub Sæc. Phot. Dupin. Moreri. Bower.—M.*

JOHN X. pope, was a Roman by birth, the

son of a person of the same name, and became deacon to Peter, archbishop of Ravenna. That prelate frequently sent him to Rome, to pay his obeisance to his holiness; and as he was a handsome man, the famous prostitute Theodora, who governed every thing at that infamous court, falling passionately in love with him, engaged him to maintain a criminal intercourse with her. While they lived together in this manner, the bishop of Bologna died, and Theodora procured that see for her paramour; but as the archbishop of Ravenna died before he was consecrated, she prevailed on pope Lando to ordain John archbishop of that city. Not long afterwards Lando himself dying, in the year 914, Theodora by her interest got John preferred to the pontifical chair. But scandalous as was the channel of his promotion to the popedom, and vicious as were his morals, Rome and Italy were indebted to his policy and vigorous exertions, for deliverance from the barbarous and oppressive Saracens. As he possessed an uncommon address and great abilities, he found means to engage the Italian dukes, Berenger, king of Lombardy, and even Constantine, emperor of the East, in a league against those infidels as a common enemy. Berenger was tempted to join this alliance by the pope's offer to crown him anew, and get him acknowledged by all for lawful emperor; and in pursuance of his engagement, he marched to Rome at the head of a numerous and powerful army, where he was entertained by the pope with the utmost splendour and magnificence, and crowned emperor in St. Peter's church in the year 916. In the mean time, the expected succours having arrived from the East, the pope was determined himself to take the field, as generalissimo of the forces raised by the Italian lords. Having put himself at their head, the armies of the allies advanced from three different quarters against the strong fortress on the Garigliano, where the Saracens had concentrated their forces, and began to batter it on all sides. The Saracens held out for three months against their spirited and incessant attacks, till their provisions were all consumed; when, by setting the fortress on fire, they destroyed the immense wealth which was the plunder of the Italian provinces, and sallying out, cut themselves a passage to the neighbouring woods and mountains. Being closely pursued, however, they were to a man, either captured or cut to pieces. Thus was that power destroyed, chiefly through the means of pope John, which during the space of forty years had been the terror of

all Italy. In the year 917, the pope, who had some compunctions of conscience on account of the lewd and scandalous life which he led, sent a legate, as his proxy, on a pilgrimage to the tomb of St. James of Compostella in the kingdom of Leon, absurdly thinking to atone for his unrepented vices by such a solemn mockery. When his legate returned to Rome, he was accompanied by an envoy, who brought the pope rich presents from Ordoñus, king of Leon; and who obtained the papal licence for the continued use in the Spanish churches of the Mosarabic Missal, with some slight alterations. In the year 920, the pope terminated the misunderstanding which had subsisted between the churches of Rome and Constantinople, since the pontificate of Sergius III.; and in the year 921, he presided in a council at Rome, summoned to decide on the rival claims of Hilduin, and Richerius, abbot of Trom, to the bishopric of Tongres. The latter, it seems, had been elected by a majority of the people and clergy; but Heriman, archbishop of Cologne, had nevertheless ordained Hilduin. The pope in council decreed, that Richerius was lawfully elected, and not only pronounced Hilduin an intruder, but excommunicated and divested him of the episcopal dignity. In the year 925, John shewed what little regard he paid to the discipline and canons of the church, by confirming the nomination of Hugh, a child scarcely five years old, and son of count Herbert, one of the most powerful lords in France, to the archbishopric of Rheims. In the year 926, he went to Mantua, to congratulate Hugh, duke of Provence, on his accession to the crown of Lombardy; and is said on this occasion to have formed an alliance with that prince. As John was indebted for his elevation to the papal chair to the intrigues of one infamous woman, so he lost his dignity and life through the intrigues of another, equally infamous. This was Marozia, the daughter of Theodora, who was now dead. Marozia had prostituted herself to pope Sergius III. by whom she had a son; and was afterwards married, first to Alberic, and upon his death to Guy, successively marquises of Tuscany. On the death of her mother, expecting to succeed to the influence which she had possessed over the pontiff, she was highly provoked at perceiving that John placed greater confidence in his own brother Peter, than in her or her husband, and formed the bloody design of cutting them both off. This design she communicated to her husband, and prevailed upon him not only to approve of it, but to be the instrument of carry-

ing it into execution. Accordingly Guy, one day, when the pope and his brother were together at the Lateran palace, broke into it at the head of a band of ruffians; killed Peter before his brother's face; and then seizing the pope, dragged him to prison, where he soon afterwards died, some say smothered with a pillow, in the year 928. He had held the papal see more than fourteen years. Three of his "Letters" are inserted in the ninth volume of the "Collect. Concil." *Platina. Cave's Hist. Lit. vol. II. sub Sec. Obscur. Dupin. Moreri. Bower.*—M.

JOHN XI. pope, was the offspring of the lawless amours of pope Sergius III. with the libidinous Marozia, and was placed on the papal throne when very young, by the influence of his mother and his father-in-law Guy, marquis of Tuscany, upon the death of Stephen VII. in 931. Guy did not long survive the promotion of John; and after his death, Marozia sent word to his brother Hugh, king of Lombardy, that she would make him master of Rome, upon the condition of his marrying her. To this proposal Hugh readily acceded, and took possession of his bride, and the castle of St. Angelo. He soon rendered himself hateful to the Romans, however, by treating them more like slaves than vassals; and he provoked the deep resentment of Alberic, the son of Marozia by her first husband, by grossly affronting him, when, one day, at the command of his mother, he presented to the king either some wine or some water. As he performed the office awkwardly, the haughty prince struck him in a passion. Indignant at such usage, Alberic put himself at the head of the discontented Romans, and attacking the castle of St. Angelo, made himself master of the fortress, before the king could assemble his troops for its defence. In the confusion of the assault, Hugh made his escape; but Marozia, as well as his brother pope John, fell into Alberic's hands, who kept them both in close confinement during the remainder of their lives. Upon the expulsion of Hugh, Alberic obtained possession of the supreme power at Rome, under the title of consul and patrician. John died in 936, after a pontificate of four years and not quite ten months. *Platina. Dupin. Moreri. Bower.*—M.

JOHN XII. pope, whose original name was OCTAVIAN, was the son of Alberic, who had obtained possession of the sovereignty of Rome, in the manner related in the preceding article. On the death of Alberic in 954, Octavian, though only sixteen years of age, succeeded to his father's dignity; and not satisfied with his

temporal power, when the papal throne became vacant by the death of Agapetus II. in the year 956, he secured the possession of it to himself. On this occasion he assumed the name of John XII. and thus introduced the custom which was afterwards adopted by his successors, of changing their usual names for others, upon their accession to the pontificate. So far from being distinguished by the qualities requisite for the proper discharge of the duties of that office, he is universally represented to have been a monster of perfidy, cruelty, rapacity, impudence, debauchery, and impiety. One of the first measures of his pontificate was to raise an army, at the head of which he marched against Pandulph, prince of Capua, most probably with a design of becoming master of his dominions; but Pandulph being joined by Girulph, prince of Salerno, who apprehended that he should be the next victim of the pope's ambition, their united forces entirely defeated John's army, who himself narrowly escaped falling into their hands. Being by this experiment in some measure cured of his passion for extending his dominions, John returned to Rome, where he abandoned himself to all manner of wickedness and debauchery. In the mean time Berenger, king of Italy, and his son Adalbert, whom he had associated with himself in the sovereignty, exercised their government with the greatest tyranny and oppression, loading the clergy, as well as laity, not excepting the Romans themselves, with the most exorbitant taxes. Unable to bear his yoke, John sent ambassadors, in the year 961, to Otho the Great, king of Germany, entreating him to march into Italy at the head of a powerful army, to deliver the church and the people from the tyranny under which they groaned; adding a solemn promise, that in requital for those services he would crown him emperor. To this application Otho gladly listened; and having entered Italy with a large body of troops in the latter end of the year, the forces of Berenger fled every where before him, and the Italians flocked from all quarters to join him. Being arrived at Rome early in 962, he was there crowned emperor with the usual solemnity; on which occasion he promised upon oath to defend the Roman church against all her enemies, and to maintain her in the possession of all her privileges; and at the same time he obliged the pope and the Romans to swear obedience to him, and that they would lend no kind of assistance to Berenger or his son Adalbert. There was such a contrariety, however, between the pontiff's morals and those of the just and virtuous Otho,

that the former, conceiving that the emperor would not connive at his scandalous manners, soon began to repent of the step which he had taken; and no sooner had Otho departed from Rome, than, unmindful of his oath, the pope entered into a correspondence with Adalbert, who had taken refuge among the Saracens, in conjunction with whom he flattered himself that he might set the power of the emperor at defiance, and pursue, uncontrouled, his licentious course of life. When the emperor received intelligence of this correspondence, he sent ambassadors to Rome, to remonstrate against John's breach of his oath, who met with a very indifferent reception from the pope, and received from the Romans a shocking account of the debauched life which he publicly led.

Soon afterwards Otho was informed, that the pope had openly declared for Adalbert, and had admitted him with all his followers into Rome. The emperor lost no time in taking measures to punish this revolt; and putting himself at the head of his army, advanced against the confederates. When the pope and Adalbert heard of his approach, despairing of being able to withstand his forces, they plundered the church of St. Peter, and fled, carrying along with them all the wealth which they found there. The emperor entered Rome in the year 963; and after settling the civil government of the city, called a council to examine into the conduct of John. In this council, the pontiff was accused and convicted of such a variety of crimes against justice, humanity, virtue, and decorum, that a decree was passed to degrade him from his high office, in the most ignominious manner, as a monster who possessed not one single virtue to atone for his numerous vices. When the sentence of his deposition had been pronounced, the council, clergy, nobility, and people, unanimously elected Leo VIII. to fill his place. As the Romans seemed all extremely well pleased with their new pontiff, the emperor was induced to dismiss the greater part of his army. When John was apprised of this circumstance, by means of his emissaries he bribed a considerable body of the profligate Romans, who were prevailed upon to attempt a revolution, and to murder the emperor, as well as the new pope. They conducted their conspiracy with the utmost secrecy, and on a day fixed, in the beginning of the year 964, advanced in arms against the emperor's quarters. Upon the first alarm, however, with the few troops which he had with him he attacked the rebels, put them to flight, and pursued them with great slaughter,

till his humanity led him to check the fury of his brave defenders. On the following day, at the request of pope Leo, the good-natured prince granted them a free pardon, upon their taking anew the oath of allegiance, and delivering hostages for their observance of it. Not long afterwards the emperor repaired to Camerino, having liberated the hostages before his departure, justly expecting to secure the affection as well as fidelity of the Romans by such a mark of confidence. Scarcely had the emperor quitted Rome, before a plot was laid for a new revolution. The profligate companions of John, with whom he was accustomed to riot, and spend the greatest part of his time, found means to secure such a number of partizans, among persons of all ranks, that they determined on his restoration; and by them the deposed pope was unexpectedly brought back, admitted into the city, and attended in a kind of triumph to the Lateran palace. Leo had the good fortune to escape to the emperor; but several of his friends and adherents were treated with great barbarity. John immediately assembled a council of prelates and cardinals, devoted to his will and pleasure, who condemned the council which had deposed him, as an unlawful and uncanonical meeting; deposed and anathematised Leo; and passed different sentences of condemnation on all those who had been accessory to his elevation. John did not long survive the holding of this council; for having soon afterwards engaged in a criminal connection with a married woman, the injured husband, who caught him in his bed, hastened the end of his holiness's infamous life, by some violent blows which he gave him on his temples. His death is supposed to have taken place in 964, after he had filled the papal throne about eight years. One of his "Letters" is inserted in the ninth volume of the "Collect. Concil." *Platina. Cave's Hist. Lit. vol. II. sub Sac. Obscur. Dupin. Moreri. Bower. Mosh. Hist. Eccl. Sac. X. par. II. cap. ii.—M.*

JOHN XIII. pope, was a native of Rome, and the son of a bishop of the same name. The first circumstance which we find related concerning him is his attendance, as bishop of Narni, in the council held at Rome to examine into the conduct of John XII., of whom he was one of the principal accusers. By the part which he took on this occasion he recommended himself to the favour of the emperor Otho, who, after the death of that unworthy pontiff, returned with his army to Rome, and held a council there in which a decree was passed

conferring on the emperor and his successors for ever the power of nominating the pope, and of granting the investiture to bishops. After the death of Leo VIII. in the year 965, the Romans sent deputies to the emperor, to learn his pleasure concerning the election of a pope; and on his recommendation the bishop of Narni was chosen to that dignity. As he owed his promotion to the emperor, he was zealously attached to his interests, and in support of them displayed much haughtiness, and assumed a degree of power, which provoked the enmity of the Roman nobility, who affected to retain the liberty which they enjoyed under Alberic. They therefore entered into a conspiracy against him, and being assisted by the prefect, and a leading man in the city named Rotfred, they caused the pope to be arrested, and sent him prisoner into Campania. They soon thought it prudent, however, to set him at liberty, when he retired to Capua, where he was received with the highest respect, and hospitably entertained by Pandulph, the prince of that city. During his residence at Capua, John erected it into a metropolis, and ordained the brother of Pandulph the first archbishop. At the expiration of ten months, the Romans, hearing that the emperor was marching with his army to restore the pope, and to punish his enemies, recalled him to Rome; but their reluctant submission had not the effect of appeasing the emperor's just resentment. Having entered the city without opposition, he directed that the principal authors of the late proceedings should be seized, sent the consuls into exile, and ordered the thirteen tribunes to be hanged. The prefect was so fortunate as to make his escape; but all the rest were either banished, or condemned to imprisonment for life. Rotfred had before been murdered by some of the pope's partizans; and on this occasion his body was dug up, cut in pieces, and thrown into the common sewer, as unworthy of Christian burial. Having thus punished the rebellious Romans, the emperor went accompanied by the pope to Ravenna, where a council was held in the year 967, at which the emperor restored to the pope the city of Ravenna with its territory, and several other places which Pepin and Charlemagne had given to the Roman see, but which had been seized by Berenger and Adalbert. Upon the breaking up of the council the pope returned to Rome, where he spent the remainder of his life in the unmolested possession of his high dignity. In the year 968, he crowned in St. Peter's church young Otho, king of Germany,

whom his father had taken for his partner in the empire; and in the year 971, he crowned empress at Rome Theophania, daughter of the late eastern emperor Romanus, who was married to Otho the younger. John died at Rome in 972, after having presided in the Roman see nearly seven years. In his pontificate the Poles were first converted to the Christian religion; and by some writers he is said to have introduced the practice of blessing church bells, though others maintain that the ceremony was of much earlier invention. Four of this pope's "Letters" may be seen in the ninth volume of the "Collect. Concil." Among the other legendary tales of the times it is related, that while Otho was at Rome, one of the lords in his suite became possessed by the devil. In order to expel the enemy, recourse was had to the chain of St. Peter, which was hung round the demoniac's neck, who by that means was instantaneously cured. Thieri, bishop of Metz, was so affected by beholding this miracle, that, seizing the chain, he protested that he would sooner suffer his hand to be cut off than part with his prize. His holiness, however, at length calmed the prelate's holy frenzy, by making him the present of a single link. *Platina. Cave's Hist. Lit. vol. II. sub Sæc. Obsc. Dupin. Moreri. Bower. Nouv. Dict. Hist.—M.*

JOHN XIV. pope, whose name before his election to the pontifical dignity was PETER, and who held the see of Pavia, at the same time that he was archchancellor under the emperor Otho II. This prelate obtained the honour of being called to the papal chair on the death of Benedict VII. in the year 985; but he held it only eight months. For Boniface VII. called Franco by those who class him among the antipopes, hearing at Constantinople, whither he had fled for refuge when driven from Rome, of the death of Otho, returned privately to that city. Here he was received with great joy by those of his party, who encouraged him to attempt the expulsion of John from his see. This he readily undertook; and his faction having prevailed, he seized his rival, confined him in the castle of St. Angelo, and there either starved him to death, or dispatched him with poison. Boniface himself did not long survive the victim of his cruelty, being carried off by a sudden death in the year 985. Upon that event, John, a native of Rome, and the son of one Robert, was elected pope, and governed the church during the space of four months. Some writers have hence been led to give him the title of John XV. But whether his election was not canonical, or he died before his con-

secration, he is not reckoned by the greater part of the catholic ecclesiastical historians among the popes, who give the title of the XVth pontiff of that name to the subject of our next article. *Platina. Dupin. Moreri. Bower.*—M.

JOHN XV. pope, was a Roman by birth, and the son of a presbyter named Leo. He was elected to the papal dignity in the year 985, on the death of John the son of Robert, mentioned above. Soon after the commencement of his pontificate, Crescentius, a man of great power at Rome, who aspired at the sovereignty of the city, seized the castle of St. Angelo, and assumed the title of consul. The pope, conceiving that he was in danger of meeting with the fate of John XIV. at his hands, withdrew into Tuscany, whence he wrote to the emperor Otho III. entreating him to come to the relief of the holy see, and to deliver Rome from the new tyranny which threatened its destruction. Otho having sent an answer to the pope, that if necessary he would come with his whole army, and support the apostolic see with the same zeal which his father and grandfather had displayed; John took care to inform Crescentius of the imperial promise. Upon this the latter, recollecting the late executions, and knowing his incapacity to oppose the emperor, sent some of the principal of his party to invite his holiness back to Rome, with the strongest assurances not only of safety, but of all the respect which was due to the successor of St. Peter. With this invitation the pope complied, and was suffered to live unmolested till towards the latter end of his pontificate, as we shall hereafter see. In the year 989, he obliged Adalbert, bishop of Prague, who had deserted his see for the purpose of embracing the monastic life, to resume the exercise of his pastoral functions; and in the following year, he successfully mediated a peace by his legates, between Ethelred, king of England, and Richard, duke of Normandy. In the year 993, at a council held in the Lateran palace, the pope, after hearing read an account of the life and supposed miracles of Ulderic, bishop of Augusta, and consulting with the bishops, declared that Ulderic might from that time be worshipped and invoked as a saint reigning in heaven with Christ. This is the first instance on record of the solemn canonization of a pretendedly meritorious character: a practice which soon contributed to crowd the Roman calendar with saints, and loaded the church with wealth, by the rich offerings with which the superstitious multitude was encouraged to pro-

pitiate the favour of these new mediators between God and man. In the same year the pope became engaged in a quarrel with the Gallican clergy. The latter had convicted Arnold, archbishop of Rheims, of high treason, at a council held at Rheims in 991, and had proceeded solemnly to depose him from his dignity, and to appoint Gerbert, formerly preceptor to prince Robert, the son of Hugh Capet, archbishop in his room. When the pope was informed of these proceedings, he declared them null, and suspended all the bishops who had assisted at that council. To this suspension the bishops paid no attention, and during two years maintained with spirit, that they had acted in conformity with the canons of the church, and that the pope could not reverse the judgment which they had given, nor suspend them for giving it. The decision of the affair was referred to a council summoned to assemble at Rheims in the year 995. In that council the pope triumphed over the bishops, through the address of his legate, who gained over many of them to his party; and Gerbert was ordered to be deposed, and Arnold to be reinstated in his see. About this time Crescentius began to resume his ambitious projects at Rome, and gave John so much disturbance, that he was again obliged to entreat the emperor to come to his assistance. Upon this Otho immediately marched with an army into Italy; but John died when he had advanced as far as Ravenna, in the year 996, and the eleventh of his pontificate. Three of his "Letters" are extant in the ninth volume of the "Collect. Concil." *Platina. Cave's Hist. Lit. vol. II. sub Sæc. Obsc. Dupin. Moreri. Bower.*—M.

JOHN XVI. pope, or antipope, originally called PHILAGATHUS. He was a native of Rossano in Calabria, and of mean extraction, but a person of considerable abilities and address. As Calabria was then subject to the Greek empire, and he spoke the Greek language, he insinuated himself into the favour of the Greek empress Theophania, consort of the emperor Otho II. who recommended him to her husband, by whom he was employed in several affairs of moment; as he was afterwards by Otho III. He obtained possession of the see of Placentia, and held it till he heard that Gregory V. was driven from Rome by Crescentius, in the year 997; when he purchased the popedom of that usurper, with the plunder of the church of Placentia, and assumed the name of John XVI. In the life of Gregory V. we have already mentioned,

that a sentence of excommunication pronounced by that pontiff against Philagathus, was confirmed by different councils held in Italy, France, and Germany. Upon the approach of the emperor Otho with an army towards Rome, in 998, this antipope endeavoured to make his escape from the city; but falling into the hands of some of Gregory's friends, they deprived him of his sight, and cut off his nose and ears. It is reported that the Romans, before he was put to death, mounted the unhappy wretch upon an ass, with his face to the tail, which he held in his hand, and led him in this miserable condition through the streets of the city, dressed in a tattered sacerdotal habit, forcing him as he went along to say, "Who-soever shall dare to dispossess a pope, let him be served like me." *Platina. Dupin. Moreri. Bower.*—M.

JOHN XVII. pope, surnamed Sicco, was a native of Rome, and of mean descent according to some writers, but sprung from an illustrious and ancient family according to others. He was elected pope on the death of Silvester II. in the year 1003, and died during the same year, having presided over the see of Rome only between five and six months. Some authors state, that from his time the people were deprived of the privilege of voting at elections of the sovereign pontiffs, which was afterwards confined to the clergy. *Platina. Dupin. Moreri. Bower.*—M.

JOHN XVIII. pope, whose former name was FASANUS, was by birth a Roman, and elected successor to the subject of the preceding article, in December 1003. He presided over the Roman church five years and five months, and died in 1009; but we meet with no particulars concerning his pontificate which are deserving of being noticed, excepting his sending St. Bruno to preach Christianity to the Russians, and his terminating the schism which existed between the eastern and western churches. *Platina. Dupin. Moreri. Bower.*—M.

JOHN XIX. pope, originally called ROMANUS, was the son of Gregory, count of Tusculum, and brother of Benedict VIII. Upon the death of Benedict in the year 1024, Gregory's influence and wealth procured the election of his other son, who was then but a layman. At his ordination he took the name of John XIX. In the beginning of his pontificate, the emperor Basilus, and the patriarch of Constantinople, sent an embassy to Rome, to obtain the pope's consent that the patriarch of that imperial city should style himself oecumenical or universal bishop of

the East; and as it was well known that all things were venal at Rome, the ambassadors brought with them presents of immense value, in order to render the pope and the clergy favourable to the object of their mission. They would have carried their point with the court of Rome, had not the clergy of Italy and France taken the alarm, and made such strong representations to the pope, to divert him from complying with what they conceived to be an unjust and insidious request, that he found himself obliged to dismiss the ambassadors with a refusal, telling them, that the title of universal bishop became none but the successors of St. Peter in the apostolic see. In the year 1026 Conrad, king of Germany, having entered Italy with an army, and reduced all the towns which had shaken off the imperial yoke, went to Rome, where the pope crowned him emperor, and his queen Gisela empress, with the usual solemnities, in the church of St. Peter. On this occasion, Rudolph, king of Burgundy, and Canute, king of England, who had undertaken a pilgrimage to Rome, were present. In a letter written to the bishops of England Canute informs them, that he had obtained from the emperor and the king of Burgundy an exemption from all tolls for such of his subjects as should pass through their dominions either to trade, or to visit the holy places at Rome; and he adds, that upon his complaint, the pope had promised to moderate the exorbitant sums which were extorted from the archbishops when they went to Rome for their palls. Pope John died in 1033, having held the Roman see nine years and some days. Three of his "Letters" are inserted in the ninth volume of the "Collect. Concil." *Platina. Dupin. Moreri. Bower.*—M.

JOHN XX. pope, or XXI. according to the generality of ecclesiastical writers, was a Portuguese by nation, and born at Lisbon. His original name was PETER, and he was the son of one Julian, a physician; whence he was called PETRUS JULIANI. He became eminent for his acquaintance with the sciences, and particularly with medicine, the profession of which he followed for a time with great reputation. Afterwards he devoted himself to the service of the church; and having entered into orders obtained the archdeaconry, and subsequently the archbishopric, of Braga. In the year 1268, pope Gregory X. advanced him to the sacred college, by the title of cardinal bishop of Tusculum. On the death of Adrian V. in 1276, he was elected to the pontifical dignity; when he took the name of John XX. or XXI. The

first act of his pontificate was to pass a decree, revoking the famous constitution of Gregory X. which provides that the cardinals shall be shut up in the conclave during the vacancy of the papal see. Having much at heart the relief of the Christians in the East, soon after his election he sent a legate into France, to procure them such supplies as should enable them to retain the little which they still possessed in the Holy Land; and he wrote to the kings of the Romans, of Spain, and of Hungary, earnestly exhorting them to lay aside all animosities against each other, and to join in the common cause. He also sent nuncios to mediate a reconciliation between Philip the Bold of France, and Alphonso of Castille, enjoining them to excommunicate either of the princes who should not acquiesce in the terms of accommodation judged reasonable by the apostolic see. Being attached to the study of judicial astrology, he became a complete dupe to that pretended science, and flattered himself that he should live a long time. The event soon shewed the absurdity of his calculations: for, having added a new room to his palace at Viterbo, the roof suddenly fell in upon him, and so bruised him, that he died within a few days, after a pontificate of only eight months. He is said to have shewn great ignorance in the management of temporal affairs; but at the same time to have been the kind benefactor of the poor; an encourager of learned men, in whose company he always took delight, of whatever rank or condition they might be; and unbounded in the generosity with which he rewarded those who excelled in any branch of literature. He is also said to have been no friend to the monastic orders, against whom he was meditating a blow at the time when he was killed. He was the author of "*Summulæ Logicales*," first printed at Paris in 1487, folio; "*Parva Logicalia, in Partes & Capita distincta*," first printed at Venice in 1593, quarto; "*Tractatus Logicales VI.*" first printed at Cologne in 1503; a work "*In Physionomiam Aristotelis*;" some medical treatises, &c. One of his "*Letters*," to Edward I. king of England may be seen in the tenth volume of the "*Collect. Concil.*;" and four in the second volume of Waddingus's "*Annal. Minor.*" and the appendix to the same work. *Platina. Cave's Hist. Lit. vol. II. sub Sæc. Schol. Dupin. Moreri. Bower.*—M.

JOHN XXI. or XXII. pope, formerly called JAMES DE OSSA, or DE EUSA, was a Frenchman by nation, and born at Cahors, the capital of the province of Quercy. According to some

writers, he was the son of a tavern-keeper, or a cobbler; but others state that he was of noble descent. He possessed a tolerable share of learning, and considerable abilities, which recommended him to the notice of Charles II. king of Sicily, who employed him in the management of state affairs, in which he acquitted himself with reputation. King Robert raised him to the dignity of chancellor of the kingdom of Sicily, and by his interest at the court of pope Clement V. obtained for him the bishopric of Frejus, whence he was afterwards translated to the see of Avignon. Upon the recommendation of the same patron he was raised to the purple, in the year 1312; soon after which he was translated from the see of Avignon to that of Porto. On the death of pope Clement V. in 1314, the cardinals, in all twenty-three, shut themselves up in the episcopal palace at Carpentras, in order to proceed to the election of a successor. This gave rise to most violent contentions, the Italian cardinals being all for electing an Italian, or one who should promise to fix his residence at Rome, and the Frenchmen and Gascons striving to promote one of their own countrymen, who should reside in France. These contentions lasted for some months, without the least prospect of their coming to any agreement; when the populace, headed by the nephews of the late pope Clement, surrounded the conclave, threatening the Italian cardinals with immediate death, if they would not finish the election; and in their fury they set fire to the palace, which consumed it, as well as a great part of the city. These disturbances obliged the cardinals to disperse, some retiring to one place, and some to another. Two years passed after this before they could agree on another place of meeting; till at length, in 1316, they were by stratagem brought to assemble at Lyons, where they were shut up in a convent, surrounded with guards, and informed that they would not be permitted to depart before they had filled the so long vacant see. Still their contentions were prolonged during forty days; at the expiration of which they unanimously elected James de Ossa, who upon his consecration took the name of John XXI. or XXII. Our cardinal, in order to gain those of the Italian party, promised on oath never to mount a horse or mule, but in order to go to Rome; and that he might not be chargeable with breaking it, when he removed to Avignon, which he made the seat of his government, he went by water, and walked from the landing place to the palace, from which he never stirred during the whole of his ponti-

ficcate, unless it were to go to the cathedral, which was at no great distance.

At the time of John's election, a bloody war was carrying on in Germany between Lewis, duke of Bavaria, and Frederic, duke of Austria, who were competitors for the empire, and had been both crowned by their respective partizans. The pope took it for granted that the decision of this contest belonged to his jurisdiction, and commenced his interference by writing on the day of his coronation to both, exhorting them to adjust their differences in an amicable manner, and to forbear shedding more Christian blood. In the year 1317, the pope erected the bishopric of Toulouse into an archiepiscopal see, dividing its extensive diocese into five bishoprics; at the same time he removed Gaillardus de Pressaco, nephew of the late pope, from that see, thinking him unworthy of the dignity of metropolitan, as he had squandered away his immense revenues in vain pomp and ostentation. He divided in like manner many other dioceses, by which means he had the opportunity of providing for his creatures and dependants. In the same year, he ordered Hugh Geraldi, bishop of Cahors, who was found guilty of many enormous crimes, and among others of a design to poison the pope and several of the cardinals, to be degraded and delivered up to the civil magistrates of Avignon. By them he was condemned to be first flayed, and then burnt alive; and the pope was so inhuman as to suffer this sentence to be carried into execution. As the two competitors for the empire had paid no regard to the pope's letter above mentioned, he now sent a peremptory summons to both, to appear in person, or by their deputies, at the tribunal of the apostolic see, and lay their different claims before the only lawful judge of the controversy. When he found that they paid no more attention to that summons, than they had before to his exhortations, John declared the empire vacant, and himself vicar of the same till a new emperor was elected, and approved by him. Afterwards, however, he confirmed the constitution of Clement, appointing Robert, king of Sicily, vicar of the empire during the vacancy of the imperial throne. During the latter part of the year, the pope was employed in endeavouring to put an end to a breach among the friars minorites, which had commenced in the preceding century. The controversy, considered in itself, was rather ridiculous than important, since it did not affect religion in the least, but turned wholly on these two points, the form of the habits to be worn by the Franciscan order, and their granaries and store-houses. The *Brethren*

of the Community, or the less rigid Franciscans, wore long, loose, and good habits, with ample hoods; but the *spirituals*, or the reformers, went in strait, short, and very coarse ones, which they asserted to be precisely the dress enjoined by the institute of St. Francis, and what therefore no power upon earth had a right to alter. And whereas the former, immediately after the harvest and vintage, were accustomed to lay up a stock of corn and wine in their granaries and cellars; the latter resolutely opposed the practice, as entirely repugnant to the profession of absolute poverty, which had been embraced by the minorites. In order to put an end to the broils occasioned by this controversy, the pope published a long mandatory letter, in which he ordered the contending parties to submit their disputes upon the two points above mentioned, to the decision of their superiors. The effects of this letter, and of other decrees, were prevented by his unseasonable and inhuman severity. Having ordered the French *spirituals* to appear at Avignon, he exhorted them to return to their duty; and, as the first step to it, to lay aside their short strait habits with the small hoods. The greatest part of them obeyed; but Bernard Delitiosi, who was the head of the faction, and twenty-four of the brethren, boldly refused to submit to the injunction. In vindication of their conduct, they alleged that the rules prescribed by St. Francis were the same with the gospel of Jesus Christ; that the popes therefore had no authority to alter them; that the popes had acted sinfully in permitting the Franciscans to have granaries and store-houses; and that they added to their guilt in not allowing the habits to be worn which were enjoined by St. Francis.

John, highly exasperated by the opposition of these *spirituals*, gave orders that they should be proceeded against as heretics. And surely nothing could make them appear viler heretics in the papal eye, than their daring thus audaciously to oppose the authority and majesty of the apostolic see. As for Delitiosi, he was imprisoned, and died in his confinement. Four of his adherents were condemned to the flames, in the year 1318, at Marseilles; which cruel sentence was executed without mercy. This cruelty was condemned and detested even by those who were warmly attached to John; and the *spiritual* Franciscans, and their votaries, maintained, that by procuring the destruction of these holy men, he had rendered himself utterly unworthy of the papal dignity, and was the true Antichrist. They moreover revered these victims as so many martyrs, paying reli-

gious veneration to their bones and ashes; and inveighed more vehemently than ever against long habits, large hoods, &c. The inquisitors, on the other hand, having, by the pope's order, apprehended as many of these people as they could find, condemned them to the flames, and thus barbarously sacrificed them to papal resentment and fury. In the year 1318, at the request of king Edward II. the pope erected Cambridge into an university. From this time we find nothing recorded concerning John, deserving of particular mention, before the year 1321, when a new dispute arose concerning the poverty professed by the Franciscans. A monk of this order having maintained, "that neither Christ nor his apostles, ever possessed any thing, whether in common or personally, by right of property or dominion," was arrested at Narbonne, where the inquisitor, who was of the Dominican order, pronounced this opinion to be heretical. On the other hand, Berengarius, professor in the convent of Franciscans at Narbonne, maintained it to be orthodox, and perfectly consonant to a bull of pope Nicholas III. The judgment of the former was approved of by the Dominicans, while the determination of the latter was adhered to by the Franciscans. The inquisitor ordered Berengarius to recant; but he appealing to the judgment of the apostolic see, the business was brought before the pope, who endeavoured to put an end to the dispute by acquiescing in the subtle and equivocal decisions of a monk of great weight and reputation among the *spirituals*, and enjoining silence and moderation on the contending parties. The Dominicans and Franciscans, however, were so exceedingly exasperated against each other, that they could by no means be brought to conform to the papal order; and John, before he chose to pronounce a definitive sentence on the subject, thought proper to consult different universities, and many of the most celebrated divines of the age. In the year 1322, the Franciscans, in a general chapter at Perugia, having obtained information of this proceeding, unanimously decreed that the disputed tenet was holy and orthodox, and sent one of the most learned of their fraternity to Avignon, to defend this decree against all opponents whatever. Highly exasperated at their taking this step, John issued out a decree in which he espoused an opinion diametrically opposite to that of the Franciscans, which he pronounced to be erroneous and heretical. Afterwards he abolished all the decrees of his predecessors on this subject, and the ancient constitutions which vested the property of the Franciscan effects in the church of Rome;

by which he entirely destroyed that boasted *expropriation*, which was the main bulwark of the Franciscan order, and which its founder had esteemed the distinguishing glory of the society. These measures were obstinately resisted by the Franciscans, whose boldness drew down on their heads a cruel persecution: for the pope having at length issued a decree, by which he declared all those who adhered to the disputed tenet obstinate heretics, and rebels against the church; great numbers of those who persisted in maintaining it, were apprehended by the Dominican inquisitors, and committed to the flames. For an account of the subsequent effects produced by these violent measures, and the spirited labours of the principal champions of the Franciscan cause, who were protected and patronized by the emperor, we must refer to the ecclesiastical historian.

The year 1322 produced also an event in the political world, which, owing to the ambition and temerity of the pope, led to interesting consequences. That was a complete victory which Lewis of Bavaria gained over Frederic of Austria, attended with the capture of his vanquished rival. Upon this he wrote to the pope, to acquaint him with his success; but John, instead of congratulating him upon it, returned for answer, that he was ready to attend to the claims of both the competitors, and to decide their dispute according to the laws of justice and equity. Lewis, however, considering the contest to have been already determined by the sword, would not allow that it should be again decided by the judgment of the pope, and took upon himself the administration of the empire without asking for his approbation. This conduct John considered to be a heinous insult upon his authority; and being besides provoked at Lewis's protecting Visconti, duke of Milan, whom he had excommunicated, as well as at his countenancing the Ghibellines in Lombardy, he published an insolent monitory against him, in the year 1323. By this Lewis was commanded, on pain of excommunication, to relinquish in three months the administration of the empire, to abandon the protection of the duke of Milan, and the other Ghibellines, and to revoke and annul whatever he had done since he had assumed the title of king. Lewis was not a little surprized at the precipitate conduct of the pope, and dispatched ambassadors to him, to solicit that the execution of the sentence threatened in the monitory might be delayed. In the mean time, without waiting for their return, he assembled some of the chief princes of the empire, and having laid before them the

pope's violent proceedings, he protested in their presence against the monitory, and made his appeal to a general council. The pope granted to his ambassadors a delay of two months; and when he found at the expiration of that period, that Lewis was determined to maintain his temporal rights without deigning to ask for papal approbation, in the year 1324 he declared him excommunicated, and forbade all the subjects of the empire, on penalty of the same sentence, to acknowledge him for king, or obey him as such. From this sentence the king appealed anew to a general council; and he also published an edict against the pope, painting him as one who trampled upon all laws, human and divine, to gratify his ambition and avarice; as a ravenous wolf, fleecing and devouring the flock committed to his care; and as an avowed heretic, in condemning as heresy the doctrine concerning the poverty of Christ, which pope Nicholas had established as an article of faith. In the year 1325, an agreement was entered into between Lewis and Frederic, by which the latter recovered his liberty, on condition of renouncing all claim and title to the imperial dignity during the life of Lewis. But no sooner did the pope hear of this agreement, than he declared it null; deprived both of the right derived to them from their elections; and wrote to the electors to chuse a new king. In the year 1326, great disturbances took place in Rome, where the people broke out into insurrection against the nobility, and, having driven them from the city, established a popular government, appointing Sciarra Colonna to the chief magistracy. In the next place they sent some of their leading men to invite the pope to come and reside at Rome, letting him know that otherwise they would take care of themselves, and provide the city with a high pontiff. John pretended that he was very desirous of restoring the seat of papal government to Rome, but pleaded his great age, being upwards of eighty, as an excuse for his not undertaking so long a journey; and appointed James Savelli and Stephen Colonna senators, to govern the city in his name. The Romans, dissatisfied with John's answer, wrote to Lewis, inviting him to Rome. Upon this invitation he set out immediately for Italy, and on his arrival at Trent in 1327, held a diet in that city, in which pope John was declared a heretic, and on many accounts unworthy of the pontifical dignity. From Trent Lewis went to Milan, where he was crowned with the iron crown, and whence he sent ambassadors to the pope at Avignon, to inform him that he was proceeding to Rome, to

receive the imperial crown, and to desire him either to come in person, or to send two cardinals to perform the ceremony of the coronation in his name. The pope, provoked beyond measure at such an embassy, rejected the king's request with the utmost indignation, and again thundered out the sentence of excommunication against Lewis.

In the beginning of the year 1328 Lewis arrived at Rome, which was placed under an interdict by the papal legate in Tuscany. There were clergy, however, and bishops in his retinue, who scrupled not to officiate in defiance of the interdict; and Lewis was crowned emperor with the usual ceremonies in St. Peter's church, Sciarra Colonna being appointed to place the crown on his head. Upon the first news of the emperor's coronation, the pope declared it null, and excommunicated all those who had been concerned in it. This new mark of papal arrogance was severely resented by Lewis, who, having appointed a general assembly of the Roman people, formally declared John divested of the pontifical and every other dignity, and pronounced him a notorious heretic, and rebel against his lawful sovereign. Soon afterwards the Romans were assembled for the choice of a new pontiff; and Peter Corbarus, or de Corberia, a Franciscan friar, being proposed to them, received their unanimous suffrages, and upon his consecration took the name of Nicholas V. In the life of Corbarus we have already given an account of the transactions respecting each other of these two rivals for the see of St. Peter, till the imperial pope was under the necessity of throwing himself on the mercy of John at Avignon. About the time when this event took place, Frederic of Austria died; and upon his death, several German princes, to prevent the kindling of a new war in Germany, undertook to mediate a reconciliation between Lewis and the pope. With this view, they prevailed upon Lewis to promise, that he would acknowledge John for lawful pope, revoke his appeal to a general council, and even own that he had been not unjustly excommunicated; upon the condition, that the pope acknowledged him for lawful emperor, or at least for king of the Romans, and left him in the quiet possession of his kingdom. With these terms they sent a solemn embassy to Avignon, to endeavour to obtain the pope's approbation of them. But John, so far from shewing a disposition to meet their advances towards a reconciliation, received the ambassadors in the most haughty manner; rejected the terms with the utmost indignation; and writing to the German electors, exhorted

them to proceed without delay to the choice of a new king of the Romans. They were too wise, however, to listen to the exhortations of the arrogant pontiff, which were calculated only to involve their country in new wars and bloodshed. Thus terminated the contest between Lewis and the pope, who, notwithstanding their mutual efforts to dethrone each other, continued both in the possession of their respective dignities. During the years 1332 and 1333, the pope was engaged in a controversy, which subjected him to the disapprobation and censures of almost the whole Catholic church. In some public discourses he had advanced the doctrine, "that the souls of the faithful, in their intermediate state, see not, nor will they see, the Divine essence, or God face to face, till the day of the general resurrection; and that none are, or will be, admitted till that day to the beatific vision, but will only see the human nature of Christ." This doctrine gave great offence; and as the pope had caused copies of his discourses to be every where dispersed, in order to propagate his favourite notion, several eminent divines undertook to confute it, and to shew that it was repugnant to the scriptures as understood by all the fathers. Their efforts were universally applauded; and when John attempted to get his doctrine approved by the university of Paris, they rejected it as soon as proposed, and even condemned it as heretical. These circumstances made a great noise, and in the year 1333, induced Philip VI. king of France, to summon all the divines of the university, and with them all the bishops and abbots then at Paris, to meet at the castle of Vincennes, to deliver freely their opinion concerning the doctrine in question. By that assembly the papal notion was closely examined, and by all present, to a man, condemned as repugnant to scripture and heretical. The king ordered an authentic act of what passed at this assembly to be drawn up, and sent it to the pope, signed by twenty-six divines, requiring him to acquiesce in their judgment. Alarmed by these vigorous proceedings, John offered something by way of excuse, for having espoused this opinion: but finding that it was not thought satisfactory, he made a solemn declaration, in a public consistory, that he never intended to assert, or propose any thing to be believed, which was contrary to the scripture or the Catholic faith; and that if he had inadvertently dropped any such thing in his discourses upon the beatific vision, he retracted it. But even this declaration did not imply an entire renunciation of his opinion. Being soon afterwards taken dangerously ill, he sent for the

cardinals and bishops then at Avignon, and still further softened his doctrine by owning in their presence, that the unembodied souls of the righteous beheld the divine Essence as far as their separate state and condition would permit; and added, that he submitted to the judgment of the church, whatever he had said, preached, or written on the subject, that he might not be deemed a heretic after his decease. He died in 1334, when he was in the ninety-first year of his age, have filled the papal see eighteen years and almost four months.

This pope is commended by all contemporary writers, as a man of parts and learning, and a friend to learned men; but that he was ambitious, arrogant, and of an imprudent obstinate temper, will sufficiently appear from the preceding narrative. Petrarch says, that he was wholly addicted to study, and took delight in nothing so much as in reading. In passing this encomium upon him, he seems to have forgotten the pope's predominant passion for accumulating wealth. He is charged with having been daily intent on finding out new methods of gratifying that passion. He is supposed to have invented the *annates*, obliging every clergyman preferred to a benefice, to pay into the apostolic chamber one year's income before he took possession of it. This tax alone, as managed and improved by the pope, brought in immense sums. Under colour of a zeal for the observance of the canons, forbidding the scandalous abuse of pluralities, he obliged those who had more benefices, to resign them all but one, and by conferring them upon different persons, got the value of one year's income out of each of them. By these and other means of squeezing the people and clergy, he left a treasure in his coffers amounting to twenty-five millions of florins, in specie, plate, jewels, and other precious baubles. Some pretend, that he had hoarded this wealth, not out of avarice, but with a design to set on foot a new crusade for the recovery of the Holy Land. It may be so: but he would have shewn himself a better member of society by applying it to useful purposes at home, than by devoting it to such a quixotic attempt. He was the author of a treatise "On the Contempt of the World," which does not appear to have been printed; another treatise "On the Transmutation of Metals," of which a French translation was published at Lyons in 1557, octavo; and twenty-two "Constitutions," which he ordered to be called "Extravagantes." They have been repeatedly printed; but the best edition is that published at Lyons, with comments, 1584, folio. Whar-

ton has attributed to him, "Articulos contra Monachos," printed at Basil in 1555, octavo. Six of his "Letters" are inserted in the eleventh volume of the "Collect. Concil.;" sixty-three in Bzovius's "Annal." under the years 1317, &c.; seventy-five in Waddingus's "Annal. Minor." under the same date; many others in the third volume of the last mentioned work; and nineteen of his "Bulls and Letters" may be seen in the second volume of Baluze's "Vit. Pap. Avinion." *Platina. Cave's Hist. Lit. vol. II. sub Sæc. Wickl. Dupin. Moreri. Bower. Mosb. Hist. Eccl. Sæc. XIV. par. ii. cap. ii. —M.*

JOHN XXII. or XXIII. pope, formerly called BALTHASAR COSSA, was a native of Naples, and descended from a noble and wealthy family in that city. He was sent to study the civil and canon law at Bologna, and after he had been admitted to the degree of doctor went to Rome. At this time it appears, from an anecdote mentioned by Platina, that he entertained aspiring views: for being asked by some friends whither he was going, he answered, "To the popedom." Boniface IX. who was then pope, being his countryman, and well acquainted with his family, admitted him soon after his arrival at Rome among the gentlemen of his bed-chamber. Afterwards he appointed him apostolic prothonotary, archdeacon of Bologna, and cardinal of St. Eustachius. He was promoted to the purple in the year 1402; and being soon afterwards nominated legate of the province of Flaminia, he recovered to the holy see the city of Bologna, and a considerable part of the province, which had been seized by John Galeazzo, lord of Milan. In his government of this province he conducted himself in the most despotic and oppressive manner, and amassed immense wealth by his exactions. He quarrelled with pope Gregory XII. about the revenues of the bishopric of Bologna, of which he kept the greater part for himself; and being ordered by the pope to refund it, he became from that time one of his most inveterate enemies. It was chiefly at his instigation that the cardinals of Gregory's party forsook him; and he was one of the principal promoters of the council of Pisa, which passed a sentence of deposition against that pontiff, as well as his rival Benedict. In the conclave which was afterwards held, he exerted all his interest, and, some scruple not to say, expended considerable sums, in order to secure the election of Alexander V. who was a person of great learning and worth, but little acquainted with the management of business, and accustomed to place

unbounded confidence in cardinal Cossa. Soon after that pontiff's election the plague obliged him to quit Pisa, when the legate of Bologna prevailed upon him to pay a visit to that city, accompanied by the cardinals. Here the legate found means to detain the pope, under various pretences, till his holiness fell dangerously ill, and his complaints at length proved fatal. Different historians assert that he owed his death to his having been poisoned; and one of the charges brought against John XXIII. in the council of Constance, was, that he had conspired against pope Alexander, and caused him to be poisoned by his physician. Upon the death of Alexander in 1410, the cardinals who were present, in all seventeen, entered into the conclave, and were prevailed upon, the poorer cardinals by large bribes, and the others by their dread of the troops which cardinal Cossa had collected at Bologna and in the neighbouring country, to give their votes in his favour. Having been thus raised to the papacy, he took the name of John XXIII.; and upon the day after his coronation he wrote to all Christian princes, acquainting them with his promotion, and exhorting them to support him against the two pretenders to the pontifical dignity, who had been condemned and deposed by the church universal. It was with no little satisfaction that, not long after his election, he received intelligence of the death of the emperor Rupert, who himself adhered to Gregory, and gained over some of the German princes to his party. On this occasion he sent nuncios to all the electors, with letters in which he strongly recommended Sigismund, king of Hungary, to be chosen by them king of the Romans; which circumstance secured him the protection and good will of that prince, who was elected to that dignity. One of the early objects of John's administration was to raise a fund to support the claims of his friend Lewis of Anjou, against those of his inveterate enemy, Ladislaus, to the possession of the kingdom of Naples. With this design, he sent a legate into France, to collect the tenth of all ecclesiastical benefices, the revenues of the vacant churches, and the spoils of the deceased clergy. This measure the university and parliament of Paris resolutely opposed, and obtained a royal mandate, which forbade the payment of the required subsidies. At the same time it was resolved, in a numerous assembly of the clergy, that if the legate should attempt to employ the censures of the church against who refused to comply with his demands, an appeal should be made, in the name of the whole Gallican church, to the general council which the

late pope and the council of Pisa had ordered to be assembled within the term of three years. However, upon John's representation of the great military preparations which Ladislaus was making for the purpose of reducing the city of Rome, and replacing Gregory in the pontifical chair; they agreed, that a gratuitous supply of one half of the tenths of benefices should be granted to the pope, to enable him to resist the designs of Ladislaus.

In the year 1411, pope John quitted Bologna and made his public entry into Rome, accompanied by Lewis of Anjou, the college of cardinals, and the flower of the Italian nobility. Having raised an army to be employed against Ladislaus, he was desirous of heading it in person, till he was diverted from that design by the cardinals; when he delivered the standard of the church to Lewis of Anjou, appointing Paul Ursini, and James Sforza, one of the best generals of his time, to command under him. Upon the entrance of the papal army into Campania, Ladislaus advanced to meet it, and a most bloody engagement ensued, which terminated in the complete defeat of Ladislaus, and the death or capture of the principal of the Neapolitan nobility. This victory would have proved decisive, had not the commanders under Lewis, who were soldiers of fortune, and whose interest it was to protract the war, declined under various pretences to pursue their advantage, till Ladislaus had time to recruit his forces. Lewis, finding that these officers had combined to cross all his plans for bringing matters to a speedy issue, and, therefore, despairing of being able to expel his rival, resigned the command, and returned to his own dominions in France; declaring to the pope, whom he acquainted with the whole, his determination never more to concern himself with the affairs of Italy. In these circumstances, John, satisfied that no dependence was to be placed upon his commanders, dismissed them, disbanded his army, and resolved to try the effect of his spiritual weapons. In the first place, he solemnly excommunicated Ladislaus; and then ordered a crusade to be preached against him all over Christendom. By the furious bull which he issued on this occasion, all were exhorted to take the cross and engage in this holy war, and to all, who should embark in it, the same indulgences were granted as to those who went to the conquest of the Holy Land. When this bull was published at Prague, John Huss preached against it; on which account, as we have seen in his life, he was excommunicated, and obliged to retire to the place of his nativity. In

the mean time Ladislaus, not willing at present to face the papal storm, thought it adviseable to come to an accommodation with the pope upon the best terms which he could obtain. As John, who knew that he was at the head of a numerous army, ready to invade the territories of the church, was equally desirous of peace, a treaty was soon concluded between them. By the terms of this treaty, concluded in the year 1412, the pope agreed not only to absolve Ladislaus from the excommunication which he had issued against him, and to revoke the bull for the crusade, but to acknowledge him for lawful king of Naples; and on the other hand, Ladislaus agreed to abandon Gregory, whom he had hitherto acknowledged for lawful pope. After the conclusion of this peace with Ladislaus, John made a promotion of fourteen cardinals; and afterwards summoned all the prelates of the church to attend a general council at Rome. At this council but few bishops were present; and little is known of its proceedings, excepting that it condemned the doctrine of Wickliff, and ordered his works to be committed to the flames.

When Ladislaus concluded his peace with the pope, he secretly determined to renew the war as soon as his preparations should be in sufficient forwardness. In the year 1413, therefore, finding that his plans were matured, and that the pope, depending upon the late treaty, was lulled into complete security, he no longer delayed the execution of his purposes. Collecting his army unexpectedly upon the borders of the ecclesiastical territories, and reaching Rome by a forced march in the night, he broke down the wall in an uninhabited part of the city, and entered it with all his forces before the citizens knew of his approach. The pope, however, and the cardinals, had the good fortune to escape, though closely pursued; but the city and the Romans were treated with the most barbarous severity. Besides the slaughter and plunder usually attending the storm of an enemy, several prelates were by the king's order inhumanly massacred in their houses; some of the principal nobility were either publicly executed, or condemned to the gallies; the churches, and even the Lateran and Vatican, were stripped of all their rich ornaments; and the garrison of the castle of St. Angelo, which, though it held out for a few days, was obliged to submit, were all put to the sword; and all those who had served in the late war against the king, and fell into his hands, underwent the same fate. The pope, after having made his escape from Rome, never halted till he reached Viterbo; whence,

after the rest of a few days, he continued his flight to Florence. Here he continued till the latter end of the year; when, that he might not expose his friends to a war with his enemy, who threatened to invade their territories if they afforded him any longer an asylum, he retired to Bológna. From that place he wrote to all the Christian princes, acquainting them with the perfidious and cruel conduct of Ladislaus, and imploring their protection against him; and to Sigismund he sent legates, who, besides applying to him for protection, were instructed to concert with him the time and place for the meeting of a general council, to put a stop to the reigning evils, and to unite the whole church under one head. The choice of the place being referred to the emperor, to John's inexpressible mortification he fixed upon Constance, where the pope knew he should be entirely in the power of the emperor; but as he stood so much in need of his protection and favour, he thought it prudent to acquiesce. The time was also fixed for the 1st of November in the year 1414. With these circumstances the emperor acquainted the whole Christian world by an edict, in which he promised a safe conduct to all, without exception, who should repair to it, in coming to Constance, during their stay there, and in their return from that place. In the mean time the pope and the emperor met at Placentia; whence they removed to Lodi, where they had frequent conferences together; and the pope issued a bull, confirming the emperor's edict relative to the place and time of the council's meeting. Having settled every thing respecting the opening of the council at Constance, they took leave of each other, and the pope repaired to spend the winter at Mantua. In the spring of 1414, he received the very acceptable intelligence of the death of his inveterate enemy Ladislaus. Being thus unexpectedly delivered from his most dreaded foe, and standing no longer in need of the emperor's protection, as the ecclesiastical territory was, from the experience of the late enemy's oppressions and cruelties, ready to return under his obedience; John heartily repented of having consented to the assembling of a general council, especially at a place where he should be entirely in the power of the emperor. He also was alarmed by the declaration which Sigismund had made in his letters to the princes, that his intention in calling the general council was to have it determined by the church, which of the three, styling themselves popes, or whether any of them, had a just title and right to that dignity. He was therefore strongly inclined to return to Rome, and to send a legate to represent his per-

son in the council. The cardinals, however, having observed to him, that not only was his honour at stake, but that by the breach of his engagement with the emperor to meet him at Constance, he would incur his high displeasure, and from a friend convert him into a most dangerous enemy; he resolved, at all events, to assist at the council in person. Before his departure for Constance, however, he insisted on the magistrates of that city taking an oath, by which they acknowledged him as the only true and lawful pope; engaged that he should be under no kind of restraint, but allowed full liberty to stay and depart at his pleasure; that his jurisdiction should be freely exercised by him and his officers, both in spirituals and temporals, &c.

The pope arrived at Constance on the 29th of October 1414, and opened the council on the 1st of the following November. After several private conferences it was agreed upon, that all present at the council should be comprized under the four principal nations, namely, the Italian, the English, the French, and the German; and by these nations it was concluded in their respective assemblies, that an end could by no other means be put to the schism in the church, but by the voluntary resignation of the three competitors for the papal dignity. This was formally notified to the pope, who was earnestly entreated to agree to it, as the only means of restoring a lasting peace to the church. To the great surprize of the whole assembly, John consented to it at once; and when a form of resignation was presented to him drawn up by the deputies of the nations, he swore to it in full council. This apparently ready compliance of the pope with what the council proposed to him, was chiefly owing to a memorial which had been presented to the council against him, containing a long list of the most atrocious crimes, with which he was charged, and which unexceptionable witnesses were prepared to prove. The deputies of the nations, taking advantage of the fright which this memorial had created in the pope's mind, had extorted from him his consent to a resignation; but they were soon convinced that he never intended to observe what he had solemnly promised and sworn. For, finding that the emperor, as well as the deputies of the nations, insisted upon his actually resigning, he put it off for some time, and applying to his friend Frederic, duke of Austria, was by his means enabled to escape from Constance. To favour that measure the duke repaired to that city, where he gave a tournament; and while the whole city was taken up with it,

the pope, in the disguise of a groom, rode through the crowd upon a shabby horse in the dusk of the evening, and got undiscovered to Schaffhausen. He flattered himself that by his absence the council would be dissolved; but he was disappointed, and to his great mortification found that they not only continued their sessions, but declared that a general council was superior to the pope, and that its determinations were valid whether he was present or absent, whether he approved or disapproved of them. The emperor determined to support the council; and, having received certain information that the duke of Austria had been accessory to the pope's flight, he put that prince under the ban of the empire, and prepared to invade his dominions. Upon receiving intelligence of these circumstances, the pope thought himself no longer safe at Schaffhausen, and removed from thence in great haste to Lauffenberg; and as soon as he had quitted Schaffhausen, declared in the presence of a notary and witnesses, that every thing which he had sworn at Constance was the effect of fear, and that therefore he was not obliged to observe his oath. Alarmed by the progress which the imperial forces were now making in the territories of the duke of Austria, he not long afterwards removed, first to Friburg, and then to Brisac. The pope notified his second flight by a bull, addressed to all the faithful; in which he declared, that he had left Schaffhausen under the apprehension of being put under an arrest, and thus being prevented from executing freely what he had promised. Upon this the council deputed a solemn embassy to wait upon him, at the head of which were two cardinals, who were instructed to invite him back to Constance, and to assure him, in the name of the council, and of the emperor, that no violence should be offered to him: but they were at the same time commissioned to inform him, that, if he refused to return, or to appoint deputies, to resign, in his name, they would proceed against him as guilty of perjury, and the author of the schism in the church. The ambassadors found him at Brisac, and he promised to grant them an audience on the following day. But early in the morning he left that place, and was met with by the ambassadors at Friburg, who delivered their message, and received from him a number of conditions, on which alone he declared his readiness to resign. These appear to have been rejected by the council, who, in their fifth session determined, that the pope was obliged to obey the decrees of the council, and abide by their decisions; and that if he refused to resign, upon the promise of being

provided for, during life, in such a manner as should be judged proper by four persons named by him, and four named by the council, the faithful should all withdraw their obedience from him, and he should be looked upon as actually deposed.

In their sixth session, the deputies of the four nations drew up a form of resignation to be sent to the pope, which was read and approved by the emperor and the whole council, and declared to be the only form of which they would admit; and in the seventh session, they summoned him to appear, and answer to the many accusations which were brought against him, offering him an ample safe conduct, in the name of the council and of the emperor. He was summoned to appear a second time, in the eighth session; but he did not think proper to pay any attention to these citations. In the mean time, the imperial troops, and the Swiss, had made such progress in the dominions of the duke of Austria, that to save himself from ruin, he found it necessary to have recourse to the clemency of the emperor, and to consent to withdraw his protection from the pope. John was now summoned a third time; and as he still declined appearing, either in person or by representatives, the council sent a body of armed men, who arrested him at Friburg, and brought him to the fortress of Ratolſcel, two leagues from Constance, where he was kept closely confined, and no persons admitted to him but those who were sent by the council. In the council's tenth session, a list of the accusations against the pope was read, containing in all seventy articles; but twenty of them appeared to the fathers too scandalous to be publicly enquired into, and were suppressed from a regard to the honour of the apostolic see. We learn from Herman van der Hardt's collection of the acts of this council, that these suppressed articles charged him with having poisoned his predecessor; with fornication, adultery, incest, and almost every other vice; with having maintained that there will be no life after the present, and that the soul dies with the body, &c. The articles which were read, related to his simony, his tyranny, his amassing immense wealth not only by the sale of benefices, bishoprics, indulgences, but by openly selling and mortgaging the lands of the Roman church. After these articles, and the depositions in support of them were read and examined, the council declared them to be fully proved, and then unanimously passed a sentence of suspension against the pope. This sentence was communicated to him by a deputation from the council, who were

sent to know whether he had any thing to offer in his own defence, that might stop any further proceedings against him. He returned for answer, that he entirely acquiesced in their sentence, and was prepared to submit to what they might further determine; and at the same time he wrote to the emperor, earnestly entreating him to interpose on his behalf with the council, so as to make provision for his future maintenance as well as safety, in case they should deprive him of his dignity. On the return of the deputies with the pope's answer, the council, in their twelfth session, held on the 29th of May 1415, unanimously passed the definitive sentence of John's deposition, and ordered his seals to be broken. After this sentence had been notified to him by the bishop of Lavaur, John expressed great contrition for his past conduct; told him that he approved and confirmed the sentence; and, laying his hand upon his breast, swore that he never would act contrary to it, but from that moment gave up all right and claim to the pontifical dignity. The council, however, knowing that neither his promises nor oaths were to be relied upon, committed him to the custody of Lewis, duke of Bavaria, and count Palatine of the Rhine, who kept him prisoner, and narrowly watched, at Manheim, but treated him at the same time with great civility and respect. He had held the pontificate five years and four days. After he had been confined about four years, he obtained his liberty; some say by the payment of a large sum of money to the elector palatine, while others tell us that he found out means of making his escape. Be the fact as it may; he presented himself unexpectedly at the court of pope Martin V. at Florence, in the month of June 1419, and throwing himself at his feet, without any previous conditions, acknowledged him for the lawful successor of St. Peter, and Christ's vicar upon earth. Martin raised him up, and treated him with the greatest kindness and tenderness. John, or as he was now again called Balthazar, confirmed all the decrees of the council of Constance relating to himself, and to the election of Martin; and renounced in a solemn manner all right and title to the popedom. Upon this Martin created him cardinal bishop of Tusculum, made him dean of the sacred college, and ordained that he should always sit next to the pope, and that his seat should be rather higher than those of the other cardinals. He did not live to enjoy these dignities many months, as his death is dated in the year just mentioned. He was certainly a man of abilities, but unprincipled and vicious in the

extreme; and on these accounts, as well as for his tyranny and simoniacal practices would have merited deposition, even if the circumstances of the church had not rendered such a measure necessary. He was the author of a poem "*De varietate Fortunæ*," probably composed during his captivity, and which is said to be distinguished by genius and taste. His bull for the assembling of the council of Constance, and the form of his resignation, may be seen in the twelfth volume of the "*Collect. Concil.*;" some of his "*Letters*" in the seventh volume of Binius's "*Collection of the Councils*;" and two others in Bzovius's "*Annal. Eccles.*" under the years 1413, 1414. *Platina. Cave's Hist. Lit. vol. II. sub. Sæc. Synod. Dupin. Moreri. Bower. Nouv. Dict. Hist. Mosh. Hist. Eccl. Sæc. XV. par. ii. cap. ii.—M.*

JOHN OF BAYEUX, more commonly known by the name of JOHN OF AVRANCHES, one of the most illustrious Gallican prelates in the eleventh century, was first of all bishop of Avranches, and afterwards promoted to the archiepiscopal see of Rouen. He held a provincial council in the year 1074, at which several statutes were passed for the regulation of ecclesiastical discipline, which provoked the resentment of the lax and dissipated clergy, who obliged him to seek his personal safety in flight. Afterwards he was persecuted by the monks of the abbey of St. Owen, who killed him in his country house, to which he had retired in consequence of his infirm state of health, in the year 1079. Before this event, he had been permitted by pope Gregory VII. to resign his dignity. He was the author of a work "*On the Duties of Ecclesiastics*," which was first published with notes, by John le Prévôt, canon of Rouen. In the year 1679, it was reprinted at the same place, by M. le Brun des Marettes, in octavo, with the addition of some curious documents. *Moreri.—M.*

JOHN OF RAGUSA, a learned Catholic prelate who flourished in the fifteenth century, was a native of the city whence he derived his surname, and descended from a family of rank. He entered when young among the preaching friars, and applied with such diligence to his studies, that he became one of the most learned men of his time. In particular, he made a considerable progress in an acquaintance with the Oriental languages. Having come to Paris, he was admitted to the degree of doctor by the faculty of the Sorbonne. In the year 1426, he was appointed attorney-general of his order at the court of Rome, and was nominated by pope Martin V. one of his divines at the council of

Basil. He presided at that council in the year 1431. In the year 1433, he was the principal disputant, for eight mornings successively, against the doctrines of the Hussites. Afterwards he was sent on different legations to Constantinople, with the design of bringing about an union between the eastern and western churches; in which he met with no better success than his predecessors in that hopeless scheme. After his return to Italy from his last mission on this business, he obtained a nomination to the see of Argos, in the Peloponnesus. Whether he received this promotion from pope Eugenius IV. or his rival Felix V. has been disputed by different authors. He is generally thought to have lived till after the year 1443; and some writers state, that he was raised to the purple. His "Discourse pronounced in the Council of Basil" against the Hussites, is inserted in the twelfth volume of the "Collect. Concil." and in Bzovius's "Annal. Eccl." under the year 1433; the "Acts of his Legation to Constantinople," are inserted in the "Acts of the Council of Basil;" and "An Account of his Travels in the East," is preserved by Leo Allatius. *Cave's Hist. Lit. vol. II. sub Sac. Synod. Moreri.*—M.

JOHNSON, JOHN, a learned divine of the church of England in the seventeenth, and the former part of the eighteenth century, was born at Friendsbury, near Rochester in Kent, of which place his father was vicar, in the year 1662. Losing his father when very young, he was placed by his mother at King's school, in Canterbury, where he made a commendable proficiency in classical learning, and whence he was sent, when fifteen years of age, to Magdalen college, in the university of Cambridge. After having been admitted to the degree of B.A. in 1681-2, he removed to Bennet college, upon his nomination to a scholarship of archbishop Parker's foundation by the dean and chapter of Canterbury. About two years afterwards he entered into deacon's orders, and became curate to the rectories of upper and lower Hardres, near Canterbury. In 1685 he commenced M.A.; and being ordained priest in 1686, was collated by archbishop Sancroft to the vicarages of *Bocton subtus le Bleyne*, and Hearn-hill, near the metropolitan city. In his parishes he found two Roman-catholic families, of good estates, who, influenced by the hope of again seeing their religion established through the measures pursued by king James II. were not wanting in their efforts to create proselytes to their faith. This circumstance induced him to study the Popish controversy, that he might guard his pa-

rishioners against their insinuations. After the revolution in 1688, he was one of the clergy who complied with the new order of things, and preached a sermon in favour of it at Feversham; and another, in the same spirit, in the cathedral of Canterbury, against *hypocrisy*, which gave offence to some of the prebendaries, and occasioned a sort of inhibition of that pulpit. In the year 1689, he entered into the marriage state. In the year 1694, as a reply to Wharton's "Defence of Pluralities," he published, "The Case of Pluralities and Non-residence rightly stated;" which was written with great ability and spirit, and is said to have been so acceptable to queen Mary, that had she lived much longer, the author would have received some mark of her favour. It gave great offence, however, to some of the clergy; but he behaved himself so prudently under their reproaches, that he secured the good opinion and esteem of archbishop Tenison. That prelate, in the year 1697, upon a vacancy taking place in the large cure of St. John in the isle of Thanet, to which Margate belongs, could think of no person in his diocese so proper to fill it as Mr. Johnson, and therefore prevailed upon him to undertake it. As the benefice, however, was but small, for his further encouragement he presented him to the vicarage of Appledore, on the borders of Romney-marsh. Mr. Johnson served the cure of St. John's for about six years, with great pastoral diligence, and secured the affection of the parishioners by his exemplary behaviour, and agreeable manners. He had now two sons of a proper age to be initiated in grammar learning; and as he resolved to take upon himself the care of their instruction, together with that of two or three other children, the sons of particular friends, he found the duty of the curacy too great to be properly discharged in connection with that employment. He therefore solicited and obtained the leave of his patron to resign it, and went to reside at Appledore in the year 1703. Some family reasons also contributed to render this removal desirable. While he was at Appledore he published a piece intended to vindicate the translation of the Psalter in the Liturgy of the Church of England, against the exceptions of Mr. Baxter, and others, entitled "Holy David and his old English Translators cleared, &c." which, though highly commended by Dr. Hickes, has not been considered by able judges to afford satisfactory evidence of the accuracy of his acquaintance with the Hebrew language. At the same place he completed, and published, without his name, the first vo-

lume of a work which displayed considerable skill in all the laws of the church, civil and ecclesiastical. It was entitled, "The Clergyman's Vade-mecum: containing, an Account of the ancient and present Church of England, the Duties and Rights of the Clergy, and of their Privileges and Hardships, &c." 12mo. This book, which first appeared in 1705, or 1706, was so well received by the public, particularly the clergy, that a second impression of it was called for in the year 1707; and in 1709, the author was encouraged to publish a second volume, containing "The Canonical Codes of the Primitive, Universal, Eastern and Western Church, down to the Year of our Lord 787, &c." In the preface to the last mentioned volume, the author first advanced the notion of the Eucharist's being justly called a sacrifice; which was censured by Dr. Trimmell, bishop of Norwich, in a charge delivered to his clergy during the same year.

When Mr. Johnson had removed to Appledore, he was for some time well pleased with his situation, particularly as it enabled him to pursue his studies without interruption. In a few years, however, the marshy air of the place brought a severe illness on himself and his whole family, from the effects of which he never entirely recovered. This made him desirous of removing from Appledore as soon as an opportunity should offer; and the vicarage of Cranbrook becoming vacant in the year 1707, upon an application to his good patron the archbishop, he was collated to it. At this time the state of parties was very high in the nation, and the good neighbourhood of Cranbrook, like that of many other places, was entirely destroyed by the contentions and animosities of the opposite advocates for high and low church principles. Mr. Johnson had formerly espoused the latter; but on his coming to his new vicarage, in which there were many dissenters whose political connection was with the low church party, in the heat of his zeal for the church of England he renounced his old principles, and forsook at the same time almost all his old friends and acquaintance. His new principles rendered him so bigotted and ill tempered, that, on account of his old friends' differing from him in opinion, he would scarcely shew them even common civility. In short, the turbulent and empty Sacheverel became his idol; and he soon began to adopt the peculiar religious, as well as political notions, chiefly entertained by the non-juring clergy. So high, however, was the estimation in which his abilities and learning were held, that his brethren chose him a proctor for

the diocese of Canterbury, in the convocation which met with the new parliament in the year 1710. During this year he published, but without his name, a small treatise, entitled, "The propitiatory Obligation in the Holy Eucharist, strictly stated from Scripture, Antiquity, and the Communion Service of the Church of England;" to which he added a postscript, in answer to the censures in the bishop of Norwich's charge, already mentioned. Though the author endeavoured to lie concealed, the work was soon known to be his, and is said to have lost him the favour of archbishop Tenison. In the year 1713, he was chosen proctor a second time for the diocese of Canterbury; and in the same year published, "The unbloody Sacrifice and Altar unveiled and supported: in which the Nature of the Eucharist is explained according to the Sentiments of the Christian Church, in the four first Centuries; proving that the Eucharist is a proper material Sacrifice, &c." This piece made a great noise in the world, and gave rise to much discussion among the English clergy. By many he was represented to advance notions favouring the corporal presence, and sacrifice of the mass, while he considered the Church of England as deficient in the administration of the Sacrament; and we do not think that all his learning and ingenuity, with those of his followers from that time to the present day, have been able to justify his opinions against the charge of such a tendency. In this treatise the author paid a singular deference to the opinion of Dr. Hickes; and by his attachment to that gentleman he was led, not only to concur with him in his theological, but also in his political notions, and to entertain unfavourable thoughts of the Protestant succession, for which he had been zealous at the reformation. He even ventured to deny the king's supremacy, and to refuse reading the prayers enjoined on the accession of king George I. in 1715. This conduct occasioned a complaint to be lodged against him before Dr. Green, archdeacon of Canterbury, who was his old and indulgent friend. When summoned before him, Mr. Johnson endeavoured to defend himself by stating it to be his opinion, that every clergyman was left to his own discretion, whether he would use that form or not; and as Dr. Tenison died about this time, the prosecution was dropped out of tenderness. This gave confidence to Mr. Johnson and his friends, who, out of their zeal for promoting their cause, circulated MS. copies of his defence, and at length printed it, with the title of "The Case of a Rector's refusing to preach a Visitation Sermon at the

Archdeacon's Command." The publication of this piece was certainly no very grateful return for the lenity which Dr. Green had shewn towards the author, and determined the doctor's successor, Dr. Bower, to commence anew the prosecution of Mr. Johnson. But with all Mr. Johnson's zeal, and his bold professions, when brought to the test he shewed that he had little of the spirit of the martyr in him, and that he was incapable of imitating the fortitude and consistency of his friend Dr. Hickes. This prosecution brought him to submission, which he humbly expressed in different letters to archbishop Wake, who, in consideration of his worth and learning, treated him with tenderness, and put a stop to the prosecution upon his delivering up all the copies of his Defence which were unsold, as well as promising to print no more. In the year 1717, he published a second part of "The unbloody Sacrifice;" intended to shew the agreement and disagreement of the Eucharist with the sacrifices of the ancients; the excellency of the former; and its great importance both as a feast and sacrifice. In the year 1720, he published "A Collection of Ecclesiastical Laws, Canons, &c. concerning the Government, Discipline, and Worship of the Church of England, &c." in two volumes octavo; the first containing the ecclesiastical laws to the Conquest, and the second from the Conquest to the Reformation. As there were many in his parish who were of the Baptist denomination, he wrote a piece addressed to them, entitled, "An Admonition to the Unbaptized, &c." and also provided a font sufficiently large for dipping those who might require that mode; but it does not appear that it was ever used. It seems that Mr. Johnson was brought into some difficulty by refusing to observe the occasional fasts, and again purchased his peace by submission. His haughty spirit was so affected by the mortification which his submissions occasioned, and he also received such a shock from the sudden death of his only son, who had just settled in the possession of a valuable living, that his health was destroyed, and he died in 1725, when about sixty-three years of age. He was a man of learning and piety, whose morals were exemplary, and whose diligence in the discharge of the duties of the pastoral office was highly praise worthy. He had, however, such a share of bigotry and self-conceit in his disposition, as greatly detracted from the value of his good qualities, and led him to hold those in the utmost contempt who differed from him in his opinions. After his death, his only surviving daughter published two

volumes of his posthumous "Sermons and Discourses," octavo; in which his favourite notions are very prevalent. Besides the pieces already mentioned, he was the author of some single sermons; in the preface to one of which he endeavoured to shew, that alphabetical letters were never used before the time of Moses, and that he first learned the alphabet from God. This, with "The Primitive Communicant," "The Explanation of Daniel's LXX. Weeks," &c. was reprinted by Dr. Brett, and published with the author's Life prefixed, in 1748, octavo. *Biog. Brit. Gen. Dict.*—M.

JOHNSON, BEN, see JONSON.

JOHNSON, SAMUEL, a clergyman distinguished for his zeal in the cause of civil liberty, was born in 1649, in the county of Stafford. He received his classical education in St. Paul's school in London, whence he removed to Trinity college, Cambridge. After taking orders, he was presented to the rectory of Corringham in the hundreds of Essex; but the place not agreeing with his health, he removed to London, which his attachment to political discussions made him regard as the proper theatre of his exertions. As a proof of the early interest he took in these subjects, and a curious instance of the lasting impression made by a trifling circumstance, the following passage in his remarks upon Dr. Burnet's famous pastoral letter printed in 1689 may be quoted. "Eighteen years since, I used to walk by the New Exchange gate, where stood an overgrown porter with his gown and staff, which gave him a semblance of authority; whose business it was to regulate the coachmen before the entrance; and would make nothing of lifting a coachman off his box, and beating him, and throwing him into his box again. I have several times looked up at this tall mastering fellow, and put the case: Suppose this conqueror should take me up under his arm like a gizzard, and run away with me, am I his subject? No, thought I, I am my own man and not his: and having thus invaded me, if I could not otherwise rescue myself from him, I would smite him under the fifth rib. From that time I have had a clear idea of a conquest."

A conformity of opinions introduced Mr. Johnson to the acquaintance of the heads of the opposition against the arbitrary measures of Charles II., particularly the earl of Essex and lord Russel, the latter of whom took him into his house as his domestic chaplain. During the time that his patriotic lord, with his coadjutors, was promoting in parliament the bill for excluding the duke of York from the

succession, he appeared from the press as a champion for the principles of liberty, in a book entitled "Julian the Apostate," 1682, meant as a refutation of Dr. Hickes, the leading advocate for the doctrine of passive obedience. Answers were made to his work, to which he replied by another piece, entitled "Julian's Arts to undermine and extirpate Christianity, &c." This was printed in 1683, and entered at Stationers' hall, but before its publication, the author's patron, lord Russel, being apprehended, he was advised to suppress and conceal it; and although he was committed to prison upon suspicion, the court was unable to substantiate a criminal charge, and he was admitted to bail. As it was, however, resolved that he should not escape, he was prosecuted in the Kings-bench for writing his former book, and sentenced to fine and imprisonment. Inability to pay the fine caused him to remain within the rules of the prison, whence he dispersed several pieces against popery. Although he was very low in circumstances at this period, and had a wife and children to support, he did not hesitate at one time to send his mother the greatest part of the money he possessed for her subsistence, trusting to Providence for further supplies. Nor was his confidence frustrated; for he next morning received a sum from a private benefactor, who was known to be Dr. Fowler, afterwards bishop of Gloucester. Dr. Tillotson also sent him a more considerable benefaction.

His sufferings in the cause of liberty and Protestantism were brought to the height by a paper which he drew up in 1686 when the army was encamped upon Hounslow-heath, entitled "An humble and hearty Address to all the English Protestants in the present Army." For this he was committed to close custody, tried before the Kings-bench, and condemned to stand in the pillory at three places, to pay a fine of five hundred marks, and to be publicly whipped from Newgate to Tyburn. Before the execution of the disgraceful part of the sentence, he was degraded and deprived of his orders by an ecclesiastical commission, at the head of which were bishops Crew, Sprat, and White. One part of this ceremony was the putting into his hands a Bible, and taking it from him again. He parted with it reluctantly, kissed it with fervour, and said, with tears, "that they could not, however, deprive him of the use and benefit of that sacred deposit." He bore the whipping (which was severely inflicted) with the firmness and alacrity of a martyr, glorying in the cause for which he suffered. Some in-

formality in the process of degradation prevented him from losing his living: indeed, his parishioners, by whom he was much beloved for many kind and generous actions, opposed his appointed successor, so that he could not get induction. With spirits unbroken he continued to employ his pen in the same cause, till the Revolution changed his situation from that of a criminal, to that of a meritorious confessor. He wrote two pieces in vindication of that great national measure; and in 1689 the proceedings against him were reversed, and declared to have been illegal, by parliament. The house of lords addressed king William to confer some preferment upon him; and in consequence, the deanry of Durham was offered him. Unhappily, the high rate at which he estimated his services, and the ambitious views which the change in his situation opened to him, fixed his expectations upon an English bishopric. His best friends discouraged this hope, probably conscious that he had too little guard upon himself, and was too deficient in moderation and worldly prudence, to be trusted with such a station. In the end, he accepted a pension of £300 per annum for his own and his son's life; a gift of £1000, and a place of £100 per annum for his son. Gratitude and principle induced him to enlist among the defenders of king William's title to the crown; and in 1692 he published a noted tract, entitled "An Argument proving that the Abrogation of King James by the People of England from the royal Throne, and the Promotion of the Prince of Orange in his Stead, was according to the Constitution of the English Government, and prescribed by it." This was written with much strength of reason, but with an acrimony and rudeness towards those who held different opinions that gave great offence, and was apparently the cause of a personal violence perpetrated upon him which nearly cost him his life. Seven ruffians broke into his house early one morning, assembled round his bed, and gave him a wound on the head with a sword, with other injuries. One of them urged the rest to "pistol him for the book he wrote;" and, in conclusion, they left him without rifling the house. He was not a man, however to be silenced by terror; and he continued to address the public upon political topics. Notwithstanding his attachment to the new government, he found in its acts sufficient ground of censure, which he freely uttered. He complained of the duration of parliaments, which he thought could not constitutionally be other than annual; and his jealousy of standing armies rendered him adverse to the continental

wars which made them necessary. If his opposition was sharpened by personal discontent, it cannot be said that it betrayed him into inconsistency with his original principles. He appeared last as an author in 1697, when he laboured under a gradual decline, which carried him off in 1703. His works, collected into one volume folio, were published in 1710, and were re-edited in 1713. Besides political tracts, they contain several pulpit discourses. Mr. Johnson, with great firmness of mind, and unremitting zeal, was free from all tincture of enthusiasm. That he was regarded as of a turbulent and meddling disposition, was the natural consequence of the mode of conduct his temper and principles led him to pursue. *Biog. Britan.*—A.

JOHNSON, SAMUEL, LL.D. an English writer of great eminence, was born, in 1709, at Litchfield, in which city his father was a petty bookseller. He inherited from that parent, with a strong athletic body, a scrofulous taint which impaired his sight and hearing, and a disposition to morbid melancholy. He also derived from him those civil and religious principles or prejudices which distinguished the Jacobite party, at that time numerous in the kingdom. He received a school-education partly at the free-school of Litchfield, partly at Stourbridge in Worcestershire. Though his progress in literature was by no means extraordinary, yet a tenacious memory enabled him to lay up a store of various knowledge from desultory reading. This was increased by a residence of two years, after leaving school, at the house of his father, who probably designed him for his own trade. As he had already acquired reputation from his exercises, particularly of the poetical class, his father willingly complied with the proposal of a neighbouring gentleman, Mr. Corbet, of maintaining Samuel at Oxford as companion to his son. Accordingly, in 1728, his nineteenth year, he was entered a commoner of Pembroke college. His tutor, Mr. Jorden, was a man whose abilities could command little respect from a pupil who, doubtless, had begun to feel the powers of his own mind, and who was furnished with literary information not usually acquired in the trammels of an university-course. He seems to have been careless of his character with respect both to the discipline and the studies of the place; and the state of indigence into which he fell after the departure of young Corbet, threw him into a kind of despair, which he attempted to hide by affected frolic and turbulence. Yet he obtained credit by

some occasional compositions, of which the most distinguished was a translation in Latin hexameters of Pope's *Messiah*, written with uncommon vigour, if not with classical purity. After struggling with penury till he had completed a residence of three years, he left Oxford without taking a degree; nor can he be reckoned among those whose literary character has been formed in that illustrious seminary. In reality, the furniture of Johnson's mind was chiefly of his own acquisition; and the advice of his cousin Cornelius Ford, a dissolute but ingenious clergyman, to aim at general knowledge, rather than fix his attention upon any one particular object of study, seems to have given the decisive turn to his pursuits. At this period of his life, as he himself related, he was first led to think in earnest of religion, by the perusal of Law's "*Serious Call to the Unconverted*;" and it cannot be doubted that his feelings on this important topic received an indelible impression from the principles inculcated in that powerfully written book.

Soon after his return from the university to his native city, his father died in very narrow circumstances; and he found no better means of support than the place of usher to the grammar-school of Market-Bosworth, Leicestershire. This his impatience under the haughty treatment of the patron of the school soon induced him to quit; and he passed some time as a guest with Mr. Hector, surgeon at Birmingham, who had been his schoolfellow. In that place he wrote some literary essays for Mr. Warren, bookseller and proprietor of a newspaper; and he translated and abridged from the French the account of a voyage to Abyssinia by father Lobo. This was printed at Birmingham, and was published in London in 1735, without the translator's name. It has no pretension to peculiar elegance; but the preface is strongly marked with the character of style and thinking which afterwards so much distinguished the author. Returning to Litchfield, he issued proposals for publishing by subscription the Latin poem of Politian, with his life, and a history of Latin poetry from the æra of Petrarch to the time of Politian; but such a project was not likely to meet with adequate encouragement in a country town, and the design was never executed. It may, indeed, be questioned whether Johnson had at this time sufficient access to books, and acquaintance enough with Italian literature, to have performed the task with credit. He next endeavoured to obtain some profitable employment for his pen by an engagement with Cave, the editor of the *Gentle-*

man's Magazine. This, however, was a small resource for a maintenance; and in 1735 he made a bold effort to improve his condition by a marriage with Mrs. Porter, the widow of a mercer in Birmingham. Johnson must surely have deceived himself in afterwards speaking of it as "a love-match on both sides;" for the lady was twice his age, and very far from being attractive either in her person or manners; and moreover, he had entertained a juvenile passion for her daughter. But she was possessed of £800, which in Johnson's estimation was at that time a magnificent object. His little acquaintance with the sex, and with polite life, probably softened all her defects to him, and he seems always to have regarded her with fondness. The immediate consequence of this connection was that he took a large house at Edial near Litchfield, and advertised for scholars, to be boarded and taught the Greek and Latin languages. Though much esteemed for his morals and learning, the scheme did not succeed; and after about a year's trial, he gave it up, and resolved to become a literary adventurer at the great mart of the metropolis. Among his few pupils was David Garrick, afterwards the very celebrated actor. This youth became his companion in the search of fortune; and they were furnished with a commendatory letter from Mr. Gilb. Walmsley, registrar of the ecclesiastical court of Litchfield; a man of letters and generosity, who had before patronised Johnson, notwithstanding a radical difference in political principles, which the great author has recorded in terms not very honourable to his gratitude.

In March, 1737, the two adventurers arrived in London; Johnson with his unfinished tragedy of "Irene" in his pocket, and with all his other fortune in his head. The relics of his wife's property were probably left with her in the country. His engagement with Cave seems to have been his principal dependence; and at Cave's instigation he undertook a translation of father Paul's History of the Council of Trent, of which some sheets were printed, but the design was then dropt. Johnson's acquaintance with Savage was one of the most memorable incidents of his life at this period. That unfortunate and misguided man, to his literary talents added an easy politeness of manner, and elegance of conversation, which had at least their full value in the eyes of a rustic scholar. Johnson sympathised in his misfortunes, and was captivated with his society, to such a degree as to become his companion in nocturnal rambles, in which he was a spectator

of the vice and disorder of the metropolis, and a sharer in the hardships of penury and irregularity. It is said that this connexion produced a short separation from his wife, who was now come to London; but the breach was soon closed; and whatever temporary stain the morals of Johnson might receive, it was obliterated by the permanent influence of rooted principles of piety and virtue.

He first attracted the notice of judges of literary merit by the publication, in 1738, of "London, a Poem," written in imitation of Juvenal's third satire. After being rejected by several booksellers, it was published by Dodsley, who gave the author £10; and Pope, who was then in the height of reputation as a satirist, gave a liberal testimony to its merit, and prophesied that the author could not be long concealed. The manly vigour and strong painting of this piece place it high among works of the kind, though its censure is mostly coarse and exaggerated, and it ranks as a party, rather than a moral, poem. Whatever praise he might receive from this performance, he thought his prospects so little improved, that in this year he offered himself as a candidate for the mastership of a free-school in Leicestershire. As it was necessary, for occupying this station, that he should have the degree of M.A. the recommendation of Pope induced lord Gower to apply to a friend in Dublin to obtain it for him from that university, through the mediation of Dean Swift. His lordship's letter has been printed; and the following paragraph from it affords a striking picture of a man of genius in distress, under the eye of a nobleman capable of feeling his merit! "They say he is not afraid of the strictest examination, though he is of so long a journey; and yet he will venture it, if the Dean thinks it necessary, chusing rather to die upon the road, than to be starved to death in translating for booksellers, which has been his only subsistence for some time past." The application produced no effect; and from Swift's unwillingness to interfere in the matter, Johnson's permanent dislike of him has been deduced.

His engagement in the Gentleman's Magazine gave occasion to the exercise of his powers in a new way. The parliamentary debates were given to the public in that miscellany under the fiction of debates in the senate of Lilliput, and the speakers were disguised under feigned names. Guthrie, a writer of history, for a time composed these speeches from such heads as could be brought away in the memory. Johnson first assisted in this department, and then entirely filled it; and the public was highly

gratified with the extraordinary eloquence displayed in these compositions, which was almost exclusively the product of his own invention. In process of time he came to consider this deceit as an unjustifiable imposition upon the world. It is probable, however, that he adhered in general to the tenor of argument really employed by the supposed speakers, otherwise they could scarcely have passed at the time for genuine. He owned that he was not quite impartial in dealing out his reason and rhetoric, but "took care that the whig dogs should not have the best of it." His attachment to the tory, or rather Jacobite, party was further shewn by an humorous pamphlet in 1739 entitled "Marmor Norfolciense," consisting of a supposed ancient prophecy in Latin monkish rhymes, with an explanation. For some years longer, Johnson's literary exertions are scarcely to be traced except in the *Gentleman's Magazine*. For that miscellany he composed several biographical articles, in which he gave specimens of a species of composition very happily adapted to his manly cast of thought, and sagacity of research into the human character. His principal performance in this class was "The Life of Savage," published separately in 1744, and generally admired both as a most interesting and curious individual portrait, and as the vehicle of many admirable reflections on life and manners.

After a number of abortive projects, some deserted by himself, others coldly received by the public, Johnson settled in earnest to a work which was to form the base of his philological fame, and entitle him to the gratitude of a long succession of writers in his native language. This was his "English Dictionary," of which the plan was given to the public in 1747, in a pamphlet addressed to the earl of Chesterfield. The plan was an excellent piece of writing, which proved how much he was a master of the language he was about to fix and elucidate. It presented a very perspicuous and comprehensive view of the desiderata which he was to supply, and the mode he meant to pursue for that purpose. At the present time, however, a person would be thought inadequately qualified for such a task, without a much greater knowledge of the congenerous dialects than Johnson possessed. The constellation of wits in the reign of Anne, who projected such a national work, were, indeed, perhaps less qualified in this respect; and none of them probably would have been capable of equal accuracy of discrimination. Nothing could be more dignified than the manner in which the

writer bespeaks the attention and favour of his patron—if, indeed, that name can be applied to one who concerned himself very little with the success of the undertaking. No two men, in fact, could be more opposite in manners and principles than Johnson and lord Chesterfield; and their slight intercourse on this occasion terminated in mutual aversion. The booksellers were the substantial patrons of the work; and the sum offered by them was such as induced Johnson to leave his obscure lodgings, and take a house in Gough-square, where a room was fitted up for the amanuenses who were to execute the laborious part of the business. The intervals of this compilation, which has without reason been accounted a wonderful exertion of industry on the part of our author, were sufficient to allow of various literary avocations. In 1747 he furnished Garrick with a prologue on the opening of the Drury-lane theatre, which in sense and poetry has not a competitor among compositions of this class, except Pope's prologue to *Cato*. Another imitation of Juvenal, entitled "The Vanity of Human Wishes," printed in 1749, reaches the sublime of ethical poetry, and stands at the head of classical imitations. In the same year, his tragedy of "Irene," which had been rejected by the manager Fleetwood, was brought on the stage of Drury-lane under the auspices of Garrick. It ran thirteen nights, but with no extraordinary applause, and it has never since appeared at the theatre. With splendour of diction and weight of sentiment, it is totally deficient in those vivid and natural expressions of emotion which alone can be relied upon for dramatic effect. Johnson felt that he was not formed to excel in this species of composition, and made no further trials.

The variety of topics on which he had exercised his thoughts and his pen probably suggested to him the next work in which he engaged, and on which a large share of his reputation is founded. This was his periodical paper, entitled "The Rambler," which commenced in March, 1750, and was continued at the rate of two papers a week till March, 1752. When it is considered that the contributions of other writers did not amount to more than ten papers, the reader will rather admire the fertility of the author's mind in producing so much that is excellent, than criticise the general sameness of style and matter, and the occasional triteness of sentiment, disguised by pompous diction. Johnson, in this performance, appears as the warm and steadfast friend of religion and morality; and the English language

does not afford compositions in which practical ethics are treated with more acuteness of observation, richness of illustration, and dignity of expression, than in many of these essays. In the walk of literary criticism he has also displayed much sagacity and sound judgment. These are the points in which the excellence of the Rambler consists: whenever the writer aims at representing actual life and manners, he betrays the very limited sphere of his knowledge, and his incapacity of adapting his style to light and gay topics. The solemnity of this paper prevented it at first from attaining an extensive circulation; but after it was collected into volumes, it continually rose in the public esteem; and the author had the satisfaction of seeing a tenth edition. It has taken a secure place among the select works of its class, and will probably yield to none of them in duration.

A short time before the commencement of the Rambler, Johnson incurred some discredit by hastily adopting the imposture by which Lauder attempted to fix a charge of plagiarism upon Milton; nor will it be easily believed, that the political enmity with which he regarded that great poet, and which he afterwards so acrimoniously displayed in his Life of Milton, did not give him a bias towards a hostile credulity on this occasion. He decorated Lauder's attack with a preface and postscript, the style of which betrayed the writer. That he was really deceived in the matter cannot be doubted; and after Dr. Douglas's detection of the fraud, he drew up for Lauder's signature a recantation in the most express terms, which he insisted upon his making public. It may be regarded as an *amende honorable* that he wrote a prologue to *Comus* when acted at Drury-lane theatre for the benefit of Milton's granddaughter.

The death of his wife, in 1752, was a severe affliction to him. He had been too little accustomed to elegant female society to receive disgust from her defects, and he seems always to have recollected her with tenderness and gratitude. To the end of his life she was a frequent subject of his prayers; for he agreed with the Roman-catholic church in conceiving that prayer might properly and usefully be offered for the dead. Not long afterwards he took into his house as an inmate Mrs. Anne Williams, the daughter of a physician in South Wales who had consumed his time and fortune in pursuit of the longitude. Her destitute condition, aggravated by blindness, with her talents for writing and conversation, recommended her to the benevolence of Johnson.

The "Adventurer," conducted by Dr. Hawksworth, succeeded the Rambler as a periodical work; and Johnson, through friendship to the editor, interested himself in its success. He supplied it with several papers of his own writing, and obtained the contributions of the reverend Thomas Warton. The year 1755 was distinguished by the first publication of his "Dictionary." As the author of a work of so much consequence, he thought it advisable to appear under a literary title, and accordingly, through the means of Mr. Warton, procured a diploma for the degree of M.A. from Oxford. The approaching publication of this work had been favourably announced some months before in two papers of "The World," by lord Chesterfield. This civility was by Johnson regarded as an advance from that nobleman for the purpose of obtaining from him a dedication as patron of the work. Conscious that during its progress he had experienced none of the benefits of patronage, although, from his lordship's declared approbation of the undertaking, he might have expected it, Johnson determined to repel the supposed advance; and accordingly wrote a letter to lord Chesterfield, in which he employed all the force of pointed sarcasm and manly disdain to make him ashamed of his conduct. It would, perhaps, have been more dignified to have passed the matter over in silence; the letter, however, remains an admirable lesson of reproof to those who, presuming upon fortune and title, think they can maintain the character of patrons of literature, while they treat its professors with the haughtiness of distant notice, and the indifference of cold neglect. The Dictionary was received by the public with general applause, and its author was ranked among the greatest benefactors of his native tongue. It underwent some ridicule on account of pomposity and some criticism on account of errors, but was in general judged to be as free from imperfections as could be expected in a work of such extent, conducted by one man. Modern accuracy has rendered its defects more apparent; and though it still stands as the capital work of the kind in the language, its authority as a standard is somewhat depreciated. In a pecuniary light the author received only a temporary benefit from it, for at the time of publication he had been paid more than the stipulated sum. He was therefore still entirely dependent upon the exertions of the day for its support; and it is melancholy to find that a writer, esteemed an honour to his country, was under an arrest for £5 18s in the subsequent year. It is no wonder that his

constitutional melancholy should at this time have exerted peculiar sway over his mind.

An edition of Shakspeare, another periodical work entitled "The Idler," and occasional contributions to a literary Magazine or Review, were the desultory occupation of some years. Upon the last illness of his aged mother, in 1759, for the purpose of visiting her and defraying the expence of her funeral, he wrote his romance of "Rasselas, Prince of Abyssinia." According to his own account, he composed it in the evenings of one week, sent it to the press in portions as it was written, and never re-perused it when finished. It is, however, one of his most splendid performances, elegant in language, rich in imagery, and weighty in sentiment; its views of human life are, indeed, deeply tinged with the gloom which overshadowed the author's mind, nor can it be praised for moral effect. It was much admired at home, and has been translated into several foreign languages. Such, at this period, was the state of his finances, that he was obliged to break up housekeeping, and retire to chambers, where he lived, says his biographer Mr. Murphy, "in poverty, total idleness, and the pride of literature." From this unhappy state he was at length rescued by the grant of a pension of £300 per annum from his majesty, in 1762, during the ministry of lord Bute. When the liberal offer was made, a short struggle of repugnance to accept a favour from the house of Hanover, and become that character, a *pensioner*, on which he had bestowed a sarcastic definition in his Dictionary, was overcome by a sense of the honour and substantial benefit conferred by it. Much obloquy attended this circumstance of his life, which, in the enjoyment of independence, he might well despise; nor, indeed, can any good reason be assigned, why he should not, as a literary benefactor to his country, accept a reward from a public functionary, and issuing in effect from the public purse.

A fondness for liberal and cultivated conversation was one of Johnson's strongest propensities, and he had sought it in a club of literary men soon after his settling in the metropolis. His advanced reputation and amended circumstances now enabled him to indulge it in a higher style; and he became member of a weekly club in Gerard-street, composed of persons eminent for various talents, and occupying distinguished situations in society. He acquired an additional resource for enjoyment, both corporeal and intellectual, by his introduction, in 1763, to the acquaint-

ance of Mr. Thrale, an opulent brewer, whose lady possessed lively parts improved by an enlarged education. In their hospitable retreat at Streatham, Johnson was for a considerable time domesticated, receiving every attention that could flatter his pride, and accommodated with every convenience and gratification that wealth could bestow. His shattered spirits were recruited, and his habits of life rendered more regular, in this agreeable residence; yet it may be questioned whether either his mind or body derived permanent advantage from the luxurious indolence in which he was led to indulge. His long-promised edition of Shakspeare appeared in 1765, and was ushered in by a preface written with all the powers of his masterly pen, and certainly among the most valuable of his critical disquisitions. His arguments against the existence of even a temporary illusion in the spectator during a dramatic performance, seem, however, to indicate that want of ductility to impressions on the organs of sense, which may be traced in his judgments on other attempts to act upon the imagination. The edition itself disappointed those who had conceived high expectations of his ability to elucidate the obscurities of the great dramatist. Sound sense was frequently displayed in comparing the different readings suggested by different critics; but little felicity of original conjecture, and none of that knowledge of the language and writings of the age in and near which Shakspeare flourished, which has since been found the only genuine source of illustration.

Although the pension conferred upon Johnson was burthened with no condition of literary service to the court or minister, yet it cannot be doubted that it was felt by him in some measure as a demand upon his gratitude. His innate principles of loyalty, too, after they had been reconciled with present power, would naturally dispose him to lean to the monarchical side in political contests. This loyalty, moreover, was enhanced by the uncommon honour he received of a personal interview with his majesty at the library of Buckingham-house, in which a just and handsome compliment was paid to his literary merit. The temporary application of his pen to the support of ministerial politics was not, therefore, extraordinary, nor can justly be accounted mercenary or profligate. The first of his productions in this department was the "False Alarm," published in 1770, when the constitution was supposed to have received a violent injury from the resolution of the house of commons, in the case of

Wilkes, that expulsion implied incapacitation. It was followed in 1771 by "Thoughts on the late Transactions respecting Falkland's Island," designed to show the unreasonableness of going to war on account of the conduct of Spain relative to that barren possession. "The Patriot," in 1774, was composed on the eve of a general election, in order to indispose the people against the oppositionists. His "Taxation no Tyranny," in 1775, was a more considerable effort, directed against the arguments of the American congress relative to the claim of the mother country to tax the colonies at pleasure. All these are written with his characteristic vigour of conception and strength of style, but directed rather to malignant sarcasm, and dictatorial assumption, than to fair and conclusive argumentation. They were more irritating than convincing, and did little service to the cause they espoused. Johnson himself, however, seems to have thought highly of his powers for political warfare, and longed to try his force in senatorial debate: some of his friends entertained an idea of complying with his wish by bringing him into parliament; but the scheme met with no encouragement from above, and his reputation was probably no sufferer from its defeat.

A tour to the Western islands of Scotland in 1773, in which he was accompanied by his enthusiastic admirer and obsequious friend James Boswell, esq. was a remarkable incident in the life of a man so little addicted to locomotion. Among his prejudices, a strong antipathy to the natives of Scotland in general had long been conspicuous; and this journey exhibited many instances of his contempt for their learning and abhorrence of their religion. When, however, he published, two years afterwards, the account of his tour, under the title of "A Journey to the Western Islands of Scotland," more candour and impartiality was found in it than had been expected; and the work was much admired for the just and philosophical views of society it contained, and the elegance and vivacity of its descriptions. The greatest offence it gave to nationality was by the author's decisive sentence against the authenticity of the poems ascribed to Ossian. The alleged translator, Mr. Macpherson, was so much irritated by the charge of imposture, that he sent a menacing letter to Johnson, which was answered in the tone of stern defiance; but nothing ensued from this declared hostility.

In 1775 our author was gratified, through the interest of lord North, with the literary honour which he greatly valued, that of the

degree of doctor of laws from the university of Oxford. He had some years before received the same honour from Dublin, but did not then choose to assume the title. A short visit to France, in company with Mr. and Mrs. Thrale and Barretti, occupied part of the same year; he kept a journal of this tour, but it produced nothing for the public. When the unhappy Dr. Dodd lay under the sentence of an ignominious death, Johnson, either moved by compassion for the man, or desire to rescue his cloth from public disgrace, wrote two petitions to royalty in his name, and supplied him with a speech at the bar, and a sermon to be preached to his brother-convicts.

His last literary undertaking was the consequence of a request from the London booksellers, a body of men which he much esteemed, who had engaged in an edition of the works of the principal English poets, and wished to prefix to each a biographical and critical preface from his hand. Dr. Johnson executed this task with all the spirit and vigour of his best days. The publication of his "Lives of the Poets" began in 1779, and was completed in 1781. In a separate form they compose four volumes octavo; and have made a most valuable addition to English biography and criticism, though in both these departments he will generally be thought to have laboured under strong prejudices. The style of this performance is in great measure free from the stiffness and turgidity of his earlier compositions.

The concluding portion of Dr. Johnson's life was saddened by the loss of old friends (among whom he particularly lamented Mr. Thrale), by a progressive decline of health, and especially the prospect of approaching death, which neither his religion nor his philosophy taught him to bear with even decent composure. Indeed, it is evident that his piety, sincere and ardent as it was, received such a dark tinge, either from temper or from system, that it was to him a source of much more awe and apprehension than comfort. A paralytic stroke in June, 1783, greatly alarmed him, but he had still sufficient vigour of constitution to recover from its sensible effects. Asthma and dropsical symptoms followed; and such was the tenacity with which he clung to life, that he expressed a great desire to seek amendment in the climate of Italy. Some officious friends endeavoured to render this scheme feasible by an application to the minister for an increase of his pension. It was made without his knowledge, but he appears to have been mortified and disappointed by its want of success. The circumstance, however, gave oc-

casion to very generous pecuniary offers from two persons which it was honourable to him to receive, but might have been improper to accept. Indeed he had no medical encouragement to make the desired trial, and his best friends rather wished to prepare him for the inevitable termination. Still unable to reconcile himself to the thought of dying, he said to the surgeon, who was making slight scarifications in his swollen legs, "Deeper! deeper! I want length of life, and you are afraid of giving me pain, which I do not value," and he afterwards with his own hand multiplied the punctures made for this purpose. Devotion is said, however, to have shed its tranquillity over the closing scene, which took place on December 13th, 1785, in the seventy-fifth year of his age. His remains, attended by a respectable concourse of friends, were interred in Westminster abbey, and a monumental statue has since been placed to his memory in St. Paul's cathedral. He left his property, a few legacies excepted, to a faithful black servant who had long lived with him.

Dr. Johnson at the time of his death, was undoubtedly the most conspicuous literary character of his country; nor is there, perhaps, an instance of a private man of letters in England whose decease was marked by the appearance of so many laudatory and biographical tributes to his public reputation. Of these, some are so abundant in anecdote, that they would furnish ready materials for an article far surpassing the limits we can allow to any degree of fame or excellence. In the preceding narrative, such facts are copied from these records as appeared most important to his character as an author. We shall add a few strokes to complete his portrait as a man.

Endowed with a corporeal and mental frame originally firm, powerful, and rugged, Johnson made his way erect and unyielding, through the obstacles and discouragements of penury, more laudable in the assertion of independence than censurable for the pride of superior talents. But when arrived at the pinnacle of reputation, the lavish admiration and submissive deference with which he was treated, nourished his self-consequence and positiveness to such a degree, that he became offensively dictatorial and impatient of contradiction. In conversation, he assumed a superiority which silenced all fair discussion; and when he condescended to argue, it was only for a victory made as humiliating as possible to his opponent. This disposition prevented him from making any progress in subduing that bigotry and intolerance of opinion with which he set out in life, and which in several respects adhered to him with

more force than to any of his literary contemporaries. His arrogant rudeness often carried him not only beyond the bounds of politeness, but of humanity. Yet he had a fund of kindness and benevolence in his nature, which was continually displaying itself in acts of substantial generosity; and he was capable of a warmth of affection which did honour to his feelings. No man was more superior to artifice or disguise; if he was an enemy, he was an open one; and where he professed friendship, his sincerity might be relied upon. Though a rigid moralist in his writings, he was sufficiently indulgent to the failings of his acquaintance: indeed, his familiarities were sometimes formed with too little discrimination. Society of some kind was too necessary to his existence to admit of nice selection. He was sensual in his habits of living, but could occasionally exercise great self-denial. His extreme indolence and dilatoriness would have precluded him from any great exertion, had he not been capable of bringing all his powers to immediate action upon a call, and of pouring forth his collected stores with equal copiousness and accuracy. But he required a strong stimulus to set him in motion, and his great works were the product of necessitous circumstances.

As a writer, he was more remarkable for the manner in which he presented his thoughts than for the thoughts themselves. His style has formed a kind of era in English composition, having been the pattern of imitation to most of his contemporaries who have aimed at fine writing. It is distinguished by a preference of words of Latin etymology, by the frequent use of abstract terms, and by an ordonnance of clauses calculated to produce a sonorous rotundity of period. Johnson delivers moral maxims and dictatorial sentences with wonderful force, and lays down definitions with singular precision; he gives a keen point to sarcasm, and adds pomp to magnificent imagery. But he is utterly adverse to the easy and familiar, and occasionally falls into ridicule by loading petty matter with cumbrous ornament, and uttering trivial sentiments with oracular dignity. Yet, as he well understood the true signification of words, and aimed rather at perfection than innovation, he may justly be reckoned a real improver of the English language, which he left more rich, accurate, and majestic, than he found it.

His works were published collectively, with a copious Life of the author, in eleven volumes octavo, by sir John Hawkins, 1787. A new edition, in twelve volumes, with a Life by Mr. Murphy, was given in 1792. Of the conversations

and oral dictates of Johnson, which are almost equally curious displays of his mental powers, a most copious collection has been offered to the world in the very entertaining volumes of Mr. Boswell, who minuted down all his *memorabilia* with the reverential fidelity of a disciple. Mrs. Piozzi also, who, when the wife of Mr. Thrale, devoted much time and attention to her guest, has painted his domestic manners with a lively pencil. *Lives of Johnson by Hawkins, Boswell, and Murphy.*—A.

JOHNSON, THOMAS, a meritorious English botanist, was a native of Selby in Yorkshire. He was bred an apothecary in London, and kept a shop on Snow-hill. The knowledge of plants was at that time frequently joined to that of the preparation of drugs, and Johnson engaged in botanical pursuits with an ardour which acquired him the character of one of the most skilful herbalists of his time. He first became known as a writer by a small piece entitled “*Iter in Agrum Cantianum*, 1629,” and “*Ericetum Hamstedianum*,” 1632, which contained the first local catalogues of plants published in England. In 1633 he gave his great and valuable edition of Gerard’s Herbal, under the title of “*The Herbal, or general History of Plants, gathered by John Gerard of London, very much enlarged and amended by Thomas Johnson, Citizen and Apothecary of London*,” folio; reprinted in 1636. In this publication he enriched the original work with more than eight hundred plants and seven hundred figures, besides making innumerable corrections, which his superior knowledge of the Latin language enabled him to do. So useful was his labour, that his book is characterised by Haller, “*Dignum opus, & totius rei herbariæ eo ævo notæ compendium*.” A new botanical tour in 1634 was described by him in a work entitled “*Mercurius Botanicus, sive Plantarum gratia suscepti itineris, anno 1634, descriptio*,” octavo. It gives an account, in not inelegant Latin, of a journey of twelve days, made by himself and some associates of the apothecaries’ company, through Oxford, Bath, Bristol, Southampton, and the Isle of Wight, for the purpose of investigating rare plants; and his annexed catalogue, in Latin and English, enumerates more than six hundred species. A small tract is added, “*De Thermis Bathonicis*,” which is a curious memorial of the state of the baths and city of Bath at that period. This work was followed in 1641 by “*Pars Altera, sive Plantarum gratia suscepti Itineris in Cambriam seu Walliam descriptio*,” octavo; in this he describes a rich botanical harvest which he collected in the then unfrequent-

ed regions of Snowdon and other mountainous tracts in Wales. His professional industry was testified by a translation of the works of the famous surgeon Ambrose Parey, printed in 1643.

That a man so engaged should at the commencement of the civil wars be induced by zeal for the royal cause to enter the army, testifies a singular ardour and energy of character. He distinguished himself so much in a military capacity, that the university of Oxford, in May, 1643, as a reward both of his loyalty and learning, conferred upon him the degree of doctor of physic. He acted as lieutenant-colonel under sir Marmaduke Rawdon, governor of Basing-house, and obtained a signal success against a party of sir William Waller’s men who were besieging that fortress. In a subsequent attempt, September, 1644, to sustain a party of foragers belonging to the garrison, he received a wound in the shoulder, of which he died, greatly lamented, within a fortnight. His age at that time is not mentioned, but he must probably have still been in the vigour of life. *Pulteney’s Sketches of Botany in England.*—A.

JOHNSTON, ARTHUR, a physician, distinguished as a modern Latin poet, was born in 1587 at Caskieben, near Aberdeen, the seat of his family. He probably received the earlier part of his education at Aberdeen; after which, being destined to the medical profession, he went for further instruction to the continent, and made some stay at Padua, where he took the degree of M.D. in 1610. He visited most of the countries of Europe, and settled in France, where he obtained great reputation for his Latin verses. It appears from some of his poems that Mechlin was for sometime his place of residence. That he remained abroad twenty-four years, as asserted in the Life prefixed to Benson’s edition of his Psalms, can scarcely be true; since, in a poem “*Ad Medicos Regios*,” he mentions having been nominated king’s physician by James I. and continued in the same post by Charles. He was at one time rector of the university of Aberdeen; but the circumstances of his life, with their dates, have been very imperfectly recorded. His biographer above mentioned takes it for granted, from a specimen of his version of the Psalms, printed at London in 1633, and dedicated to archbishop Laud, that he was persuaded by that prelate (who visited Scotland in that year with king Charles) to take up his abode in London. He died in 1641 at Oxford, upon a visit to a daughter married to a clergyman of the church of England. He had been

twice married, and was father of thirteen children.

Arthur Johnston published a collection of Latin poems, entitled "*Delitiæ Poetarum Scottorum hujus Ævi illustrium*," in which are a number of his own under the title of "*Parerga*," "*Epigrammata*," and "*Musæ Aulicæ*." He is best known, however, by his Latin version of the Psalms of David, first printed entire in 1637, and many times reprinted. They are almost entirely composed in elegiac verse, and have met with great commendation for the purity of their style, and the conciseness and fidelity with which the ideas of the originals are expressed. Johnston versifies like one to whom classical phraseology was perfectly familiar, but who had no nice taste of propriety in the application of it; nor will he sustain that comparison with Buchanan in point of variety, and true poetical powers, which his admirers have ventured to propose. His version, however, has been much read; and Auditor Benson thought it worth while to print an edition in 1741, octavo, upon the model of the Delphin classics, with interpretation, arguments, notes, &c. for the use of the present king when prince. Johnston also translated Solomon's Song into Latin elegiacs, and published it in 1633 with a dedication to king Charles. This work was reprinted by Ruddiman at Edinburgh in 1710. *Vita Arturi Johnstoni. Benson's edit. of Psalms.*—A.

JOHNSTON, JOHN, an eminent naturalist was born at Sambter in Great Poland, in the year 1603. In 1611 he was sent by his father, Simon Johnston, a descendent of the family of Craighburn, in Scotland, to Ostrog for his education, where he remained till 1614, when he was removed to Berton on the Oder. In 1617 he lost his father, and the year following his mother, in consequence of which his relations brought him back to Poland; and in 1619 he was placed at Thorn, where he continued his studies with new ardour. Three years after, that is in 1622, he went over to England, and thence to Scotland, where he applied with great diligence in the university of St. Andrew's, till the year 1625. He made great progress in the Hebrew and in history, and often regretted the time he had lost in studying the philosophy of the schools. In 1625 he returned to Sambter, and arranged his affairs with a view of going back again to Scotland, but was prevented by various obstacles from carrying his design into execution. The plague prevailed then in Poland, and, to avoid the contagion, he was obliged for some time to retire to a forest. Soon

after, count de Kurtzbach entrusted to him the education of his two sons, with whom he resided at Lessino till 1628. In the year following he repaired to Franeker, where he studied medicine. In the beginning of the year 1630 he went to Leyden, where he applied to anatomy under Heurnius and Falckenberg, and to botany under Vorstius. Having then returned to England, he improved himself at London and Cambridge in the different branches of knowledge he had acquired; and, after some stay, went back to Poland, where he engaged, in 1632, to accompany two young noblemen to Holland. While he resided with his pupils at Leyden, he took his degree as doctor of physic in that university, and then went a third time to England, where the same honour was conferred on him by the university of Cambridge. He next proceeded with his pupils to Italy, where he visited the most eminent literary men of that period, and returned to Poland in November, 1636. In 1637 he married; but his wife dying soon after, he again married, in 1638, a lady of the name Vichner, by whom he had several children. In 1642 the elector of Brandenburg offered him the medical chair at Frankfurt, and a similar offer was made to him by the curators of the university of Leyden; but being fond of literary retirement, both these offices he declined. The troubles, however, which broke out in Poland in consequence of war, obliged him to quit that country in quest of a peaceful asylum, and to repair to Leignitz in Lower Silesia, where he purchased an estate, and spent the rest of his life in study and in the practice of medicine. He died in June, 1675, in the seventy-second year of his age. Of his numerous works, the best known are the following relative to natural history: "*Thaumatographia Naturalis, in Classes decem divisa*," *Amst.* 1632, 1633, 1661, 12mo. "*Hist. Nat. de Piscibus & Cetis, Lib. V, item de Exanguibus Aquaticis, Lib. IV*," *Francof.* 1649, fol. cum fig. "*Hist. Nat. de Quadruped.*" *ibid.* 1652, fol. cum fig. "*Hist. Nat. de Insectis, Lib. III.*" "*De Serpentibus & Draconibus, Lib. II.*" *ibid.* 1653, fol. cum fig. "*Hist. Nat. de Avibus, Lib. VI.*" *ibid.* 1650, fol. cum fig. "*Syntagma Dendrologicum*," *Lernæ*, 1646, quarto. "*Dendrologias, sive Hist. Nat. de Arboribus & Fructibus, Lib. X.*" *Francof.* 1662, fol. cum fig. "*Notitia Regni Vegetab. seu Plantarum, à veteribus Observat. cum Synop. Græcis & Latinis*," *Lips.* 1661, 12mo. "*Notitia Regni Mineral.*" *ibid.* 1661. In these works he is chiefly a compiler, and exhibits more learning than judgment. He also wrote various works on history, medicine, &c. which are now forgotten. *Dict. Hist. & Critique, par Chaufepié.*

Niceron, Mém. des Hommes Illustres. Halleri Bibl. Botan. & Anatom.—J.

JOINVILLE, JOHN SIRE DE, seneschal of Champagne, a French historian, born in the earlier part of the thirteenth century, was a considerable person in the court of Lewis IX. commonly called Saint Lewis. He followed that king in all his military expeditions, and also assisted him in the administration of justice. It was his office, together with other noblemen, to hear the pleas of applicants at the palace gate, and to report them to his majesty, and make enquiry as to the truth of the allegations. When Lewis took the cross and made his unfortunate expedition to Egypt in 1249, Joinville, instigated by the martial spirit and devotion of the age, attended him with a train of followers suited to his rank; and his plain and honest narrative of this enterprise in his Life of St. Lewis is one of the most curious and valuable records of the time. Joinville shared his master's captivity, as well as the dangers which they all incurred from a savage and exasperated foe. With the sincerity of conscious bravery, he has drawn an undisguised picture of himself and his brother nobles when a band of barbarians broke into the galley in which they were kept prisoners and threatened them with instant death: "I knelt," says he, "at the feet of one of them, stretching out my neck, and saying these words, while I made the sign of the cross, 'Thus died St. Agnes.' Opposite me knelt the constable of Cyprus, and confessed to me. I gave him such an absolution as God empowered me to do; but not a single word that he had spoken did I recollect as soon as I had risen." Joinville, however, returned in safety; and was so impressed with the danger and impolicy of these expeditions, that he greatly condemns those who advised Lewis to undertake his second crusade, and excused himself from accompanying the king, on the pretext of having been ruined by the first. His History of St. Lewis was not finished till 1309, at which time he must have passed his ninetieth year, if there be no error in the dates. This work has been many times printed. The most valuable edition, for the notes and observations, is that of Du Cange, in 1668; but the discovery of a more authentic manuscript gave occasion to a Louvre edition in 1761, containing the original text pure and unaltered. *Moreri. Millot. Gibbon.—A.*

JOLY, GUY, a French writer of memoirs, was counsellor to the king in the Châtelet, and in 1652 was nominated syndic of the renters of

the hôtel de ville in Paris. He was attached to the cardinal de Retz, and long followed that turbulent and intriguing politician in all fortunes. After the return of that prelate from Rome, Joly with several of his domestics quitted him on account of mutual want of confidence; and the cardinal has represented him as a man difficult to deal with, and subject to take things in a wrong light, while Joly has censured his master for his passion and prepossession. He drew up "Memoirs from 1648 to 1665," which are for the most part only an abridged account of what the cardinal himself has recorded in his own Memoirs; and, according to Voltaire, bear the same relation to these, that the servant does to the master. They shew him, however, to have been steady to the party he embraced, prudent, prompt in resources, bold, and resolute. They are written in a more exact style than those of the cardinal, and contain several curious facts. They form two volumes 12mo, and have been annexed to the Memoirs of de Retz. The court, acquainted with the capacity of Joly, engaged him to defend the rights of the queen, and among other pieces he drew up "Remarks on two Treatises written by Peter Stockmans, in Opposition to her Claims on Brabant and the Low-countries." He likewise wrote a work in two parts, entitled "Intrigues of Peace, or Negotiations at Court by the Friends of M. le Prince after his Retreat in Guienne." *Moreri.—A.*

JOMELLI, NICHOLAS, an eminent musical composer, was born in 1714 at Avellino in the kingdom of Naples. He received his musical education under Durante and Leo, and began to compose operas for the theatre at Rome in 1740. He resided at that capital till 1747, when being disappointed in his expectation of obtaining the place of master of the band at St. Peter's, he quitted it, and in 1748 entered into the service of the duke of Wirtemberg. At that prince's court he resided twenty years, during which time he produced a great number of operas and other compositions, and effected a total change in the taste of vocal music in Germany. He declined the pressing invitations of the king of Portugal to draw him to his court, but annually furnished him with new productions. After leaving Stuttgart, he went to Naples, near which city he possessed a delightful country retreat. He composed three operas for the Neapolitan theatre, of which the last, "Iphigenia in Aulis," was in too learned a style for the taste of that capital; and he was so mortified with its want of suc-

cess, that an apoplectic fit was the consequence. He recovered, however, and continued to employ his talents as a composer. His last piece was a "Miserere," on which he exercised all his musical science. He died in 1774, and was honoured with a public funeral, at which near three hundred musicians assisted.

Jomelli was one of the greatest masters in his profession of his age and country. He was extremely rich in harmony, and united elegance with learning, and grace with bold design. His grave and majestic style was still better adapted to sacred music than to that for the stage, and he acquired great fame by some of his compositions of this class. He wrote music with such facility, that he seldom studied at an instrument. Three styles (says Dr. Burney) may be traced in him. "Before he went to Germany, the easy and graceful flow of Vinci and Pergolesi pervaded all his productions. When he was in the service of the duke of Wirtemberg, finding the Germans were fond of learning and complication, he changed his style in compliance with the taste and expectations of his audience: and on his return to Italy, he tried to thin and simplify his dramatic music, which, however, was still much too operose for Italian ears. Jomelli was a modest man, and always spoke with candour and liberal approbation of rival artists. He was a proficient in other arts besides that of music, and had a very good taste in poetry: some of his odes were much admired. *Burney's Hist. of Music. Hirsching's Manual.*—A.

JONADAB, or JEHONADAB, the son of *Rechab*, according to the most generally received opinion was the founder of the sect of the *Rechabites*, so famous in the scripture history for the austere singularity of their mode of life. He was a descendant from the Kenites, who, though they dwelt among the Israelites, did not belong to any of their tribes. These Kenites, afterwards called *Rechabites*, were of the family of Jethro, otherwise called Hobab, whose daughter Moses married: for it is said in Judges i. 16. that "the children of the Kenite, Moses's father in law, went up out of the city of Palm Trees with the children of Judah, and dwelt among the people," and we read in Judges iv. 11. of "Heber the Kenite, who was of the children of Hobab, the father in law of Moses, who had severed himself from the Kenites," or from the bulk of them who settled in the tribe of Judah, "and pitched his tent in the plain of Zaanaim." They appear to have sprung from Midian, the son of Abraham by Keturah; for

Jethro, from whom they are descended, is called a Midianite, in the tenth chapter of Numbers. From the same chapter we learn, that Jethro was invited by Moses his son in law, to leave his country, and settle with his family among the Israelites. At first he refused; but afterwards it seems he consented; since we find his posterity settled among the Israelites, with whom they continued till their latest ages. In the twenty-fourth chapter of Numbers, we find Balaam celebrating their prudence and happiness, in putting themselves under the protection of God's favoured nation, though he foretells that they should be fellow sufferers in the captivity. Of this family was Jonadab, the son of Rechab, a man of eminent zeal for the pure worship of God against idolatry, and who assisted Jehu in destroying the house of Ahab, and the worshippers of Baal. It was he who gave that rule of life to his family and descendants, called after his father *Rechabites*, which we read of in the thirty-fifth chapter of Jeremiah. It enjoined, that they should drink no wine; that they should neither possess nor occupy any houses, fields, or vineyards; and that they should dwell in tents. In these regulations he seems to have had no religious, but merely a prudential view; as is intimated in the reason assigned for them, "that you may live many days in the land where you are strangers." These regulations were well adapted to insure that consequence, as their temperate mode of living would very much contribute to preserve their health; and, more particularly, as by the observance of them they would avoid giving umbrage to, and exciting the envy of the Jews, who might have been provoked, by their engaging and succeeding in their principal employments, which were agriculture and vine-dressing, to expel them from their country; by which means they would have been deprived of the religious advantages which they then enjoyed. That they might, therefore, be under no temptation to plant and cultivate vineyards, he forbade them the use of wine. In the last verse of the second chapter of 1. Chronicles, they are called "Scribes," which seems to intimate, that they were engaged in some kind of literary employments. The *Rechabites* appear to have adhered steadily to the institutions of their founder above three hundred years. From their perseverance in their temperate unambitious manner of living, out of obedience to the command of Jonadab, the prophet Jeremiah took occasion, as related in the chapter already quoted, severely to reproach the Jewish people for their obstinacy in persevering in their vices and idolatry, notwith-

standing the repeated admonitions and exhortations of the prophets of God, and the evils which they suffered as the punishments of their crimes. When Nebuchadnezzar's army advanced against Jerusalem, in the reign of Zedekiah, they took shelter in that city, and were most probably carried into captivity with the tribe of Judah. At the return of the Jews from the captivity, we learn from the last verse of 1. Chronicles, ii. that some of them settled at Jabesh, or Jabez; but we are not informed what became of them afterwards. 2 Kings x. 15. 16. 23. *See* *Jenning's Jewish Antiq.* vol. I. b. i. ch. viii. *Anc. Univers. Hist.* vol. IV. b. i. ch. vii. sect. viii.—M.

JONAH, the fifth in number of the minor Hebrew prophets, but the first in the order of time, was the son of Amittai, and a native of Gath-hepher, a town belonging to the tribe of Zebulun, in Lower Galilee. He prophesied in the reign of Jeroboam II. king of Israel, or between the years 823 and 783 B.C. It is uncertain whether the predictions of the glorious successes which he promised that prince, by which he should complete the deliverance of Israel from the Syrian yoke, were committed to writing, and since lost; or whether they were only delivered by word of mouth. Nothing of his has been handed down to posterity, but the book which bears his name; and which relates an account of his being sent to preach repentance at Nineveh, the capital of the Assyrian empire. After being directed to undertake this mission, considering it probably to be a dangerous one, he endeavoured to evade obeying the Divine command, by going to Joppa, and taking his passage in a ship bound to some distant country. The vessel had not been long sea, when a violent tempest arose, which threatened its destruction, and the sailors, after being obliged to throw overboard the goods with which it was freighted, applied for protection to the deities whom they worshipped. In the mean time Jonah was in a sound sleep in his cabin. Upon this the master of the vessel awakened him, and ordered him to address himself to his God, that he might prove propitious to them in that extremity. In the next place the sailors, conceiving that the storm was sent by way of punishment for the misdeeds of some individual amongst them, cast lots, in order that they might by that method of appeal to Heaven detect the guilty person. The lot having fallen upon Jonah, in answer to their enquiries who he was, and what was his business, he gave such an account of himself, as led them to

be convinced that their perilous situation was owing to his disobedience to the Divine commands. As the storm still increased, and he was sensible that he was the occasion of it, upon demanding what method they should adopt respecting him, in order to appease the displeasure of his offended Deity, he told them that if they threw him into the sea, they would be no longer in any danger. After struggling for some time longer in vain against the furious elements, and praying that they might not be chargeable with the guilt of innocent blood, they threw Jonah into the sea, and its raging speedily ceased. Jonah was swallowed by a large fish, in which he was miraculously preserved alive during three days, or one complete day and a part of two other days, and was then cast out upon the sea shore. Being ordered a second time to proceed to Nineveh, he obeyed the Divine command; and when he had arrived at that large city, he passed through the streets, publicly prophesying destruction to it at the end of forty days, as a punishment of the enormous vices of the inhabitants. The Ninevites, who, most probably, were not unacquainted with the fame of the God of Israel and his prophets, no sooner heard this dreadful denunciation, than they were awakened to a sense of their guilt. In pursuance of the king's command, a solemn fast was observed; earnest prayers were addressed to God to deprecate his displeasure; and all ranks were exhorted to amendment of life. As these marks of humiliation were accompanied with true contrition, and a change of conduct, God was pleased to revoke the sentence which he had ordered Jonah to pronounce, in conformity with his invariable disposition to shew mercy towards the penitent. When Jonah was informed of God's gracious determination, instead of reverently admiring the Divine clemency, his mind was chiefly occupied by a concern for his own reputation and safety; and considering his veracity, and the honour of his office to be at stake, he impatiently begged of God that he might die, rather than live under the imputation of being a false prophet. This temper was highly criminal, and was severely reprov'd by the Almighty. Jonah had now gone out of the city, and in some retired place within view of it had erected for himself a booth, where he waited in expectation of the destruction of Nineveh. Over this booth a plant, which grew miraculously in one night, spread its shady foliage, and agreeably protected the prophet from the burning heat of the sun. In this plant Jonah took great delight. He was therefore much

grieved when it afterwards perished in one night, in consequence of being gnawed by a worm; and on the following day, being rendered excessively faint by a suffocating east wind and the scorching beams of the sun to which he was exposed, he again suffered his impatience to get the mastery over him, and while regretting the loss of his plant, repeatedly expressed his wish to die. After being reproved once more for persisting in that criminal temper, God offered a reason for the clemency shewn towards the Ninevites, which upon reflection seems to have rendered Jonah sensible of his fault, and silenced his complaints. "And Jehovah said, thou wouldst have spared the plant for which thou hast not laboured, neither hast thou made it grow; which came up in a night, and perished in a night: and shall not I spare Nineveh, that great city, wherein are more than six-score thousand persons, who cannot discern between their right hand and their left hand; and also much cattle?" We learn no further authentic particulars concerning this prophet. In Bayle the curious reader may meet with specimens of rabbinical and other legendary tales which have been related concerning Jonah. *2 Kings, xiv. 25. Book of Jonah, Newcome's Version and Notes. Blair's Chron. Tab.—M.*

JONAS, a learned Gallican prelate in the ninth century, and strenuous defender of the tenets of the Catholic church in opposition to reputed heretics, was appointed to the see of Orleans in the year 821. In the year 826, he was deputed by a synod held at Paris, to carry to pope Eugenius IV. the opinions which they had collected from the fathers on the subject of images. In the year 829 he was present at the council of Paris, and at that of Sens in 833, and is represented to have been one of the most illustrious ornaments of those assemblies. He died in the year 841. He wrote "*Adversus Claudii Taurinensis Apologeticum, Lib. III.*" in which he endeavoured to refute the reasonings of that zealous iconoclast, and to defend the invocation, intercession, and worship of saints, and the veneration of their relics, &c.; but though an advocate for retaining images in churches, he inveighed against the adoration of them, as a superstitious and dangerous error. This work was first published at Cologne, in 1554, and is inserted in the fourth volume of the "*Bibl. Patr.*" He was also the author of "*De Institutione Laicorum, Lib. III.*" extant in the first volume of father D'Achery's "*Specilegium*;" and "*De Institutione Regia liber*," which may be seen in the

fifth volume of the same work. The treatise "*De Institutione Laicorum*," is designed to exhibit a system of Christian morality, and has been translated into French. Catholic writers speak of it in high terms; but Protestant critics, and among others, Mosheim, maintain, that the representations which it gives of virtue and vice, are very different from those which we find in the Gospel of Christ. A "*History of the Translation of St Hucbert, Bishop of Tongres*," written by this prelate, is preserved in the fourth volume of F. Mabillon's "*Acta Benedict.*" *Cave's Hist. Lit. vol. II. sub Sac. Phot. Dupin. Moreri. Mosh. Hist. Eccl. Sac. IX. par. ii. cap. iii.—M.*

JONAS, JUSTUS, a learned German Lutheran divine in the sixteenth century, and one of the earliest promoters of the Reformation, was born at Northausen in Thuringia, in the year 1493. He was educated at his native place, where his first academic studies were devoted to jurisprudence; but he afterwards chose divinity for his profession. He had scarcely entered into orders when Luther began his Reformation, and he entered thoroughly and ardently into the views of that great man. In the year 1521, he was chosen pastor of the college of All Saints at Wittemberg, and was admitted to the degree of doctor of divinity. When the question relative to the abolition of private masses was discussed at Wittemberg, and the elector of Saxony was desirous of having the advice of the university upon the subject, he was one of the deputies who were sent to that prince, and succeeded in obtaining the suppression of that practice. In almost all the meetings of the reformers he took an active part, and by his learning and abilities, as well as prudence, materially contributed to the success of their cause. In the year 1529, he accompanied Luther and Melancthon to the celebrated conference at Marpurg; and in the following year, he was the coadjutor of the latter at the diet of Augsburg. At Wittemberg, he not only officiated as pastor, but also as professor of theology in the university, and in the year 1533 was elected to the honourable post of dean of that seminary. In the year 1539, he assisted Luther in reforming the churches in Misnia and Thuringia; and soon afterwards removed to Halle, where he was constituted superintendant of the churches in that district. Here he received Luther, in the year 1546, when on his last journey towards Isleben, his native place, whither he was accompanied by Jonas, who attended his dying bed, and preached his funeral sermon. Jonas was afterwards

appointed pastor of the church of Eichfeldt, and superintendant of the churches in the district of Coburg. He died at Eichfeldt in 1555, when about sixty-three years of age. He was the author of "Notes on the Acts of the Apostles;" "A Treatise in Defence of the Marriage of Priests;" "A Discourse on Theological Studies;" and translations of different works of Luther from the Latin into the German language. *Melchior. Adam. Vit. Germ. Theol. Moreri.*—M.

JONATHAN MACCABEUS, an eminent leader and high-priest of the Jews, succeeded to the command of his nation on the death of his brother Judas B.C. 161. The Jews were at that time hard pressed by Bacchides, the Syrian general, who made several attempts to surprise Jonathan, and at length besieged him in Beth-lagan, a fortress in the desert of Jericho; but the vigorous conduct of that general obliged him to raise the siege, and Bacchides shortly after made peace with him. Jonathan then assumed the office of judge of the Jews, and made various reforms in the civil and ecclesiastical administration. When the competition for the Syrian throne arose between Demetrius Soter and Alexander Balas, Jonathan was courted by both parties; and the latter investing him with the high-priesthood, B.C. 152, Jonathan engaged in his service. The suffrages of the Jewish nation confirmed him in his new dignity. After the death of Demetrius, when Apollonius, governor of Cœle-syria declared in favour of his son, young Demetrius, Jonathan, joined by his brother Simon, gave him a defeat, and pursuing the fugitives to Azotus, burnt a number of them in the temple of Dagon. When Demetrius Nicanor was placed on the Syrian throne by Ptolemy Philometor, Jonathan was successful in his attempts to gain his favour, and obtained from him great advantages for his nation. In the revolt of Antioch, Jonathan assisted the king with a succour of three thousand Jews, who were very instrumental in the terrible revenge which Demetrius took of that city. Antiochus the son of Alexander Balas having afterwards expelled Demetrius from his kingdom, found it for his interest to ingratiate himself with the Jews, and easily persuaded Jonathan to desert his former ally, who had broken the conditions stipulated in favour of the Jewish nation. He performed some signal services to the new king, and with the assistance of his brother Simon, took possession of several towns. Still keeping in view the liberty and independence of his nation, he sent an embassy to renew the alliance with

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Rome, and also with the Spartans and other Greek states. At length, Tryphon, who had engaged in a design of dethroning young Antiochus, having decoyed Jonathan into the city of Ptolemais, caused all his escort to be massacred, and himself to be apprehended, and, soon after, put to death, B.C. 144. Jonathan had with great wisdom and success governed the Jewish state for seventeen years. *Josephus Antiq. Jud. 1. Maccabees.*—A.

JONES, JEREMIAH, a learned English non-conformist divine in the eighteenth century, is supposed to have been born in the north of England, and of parents in opulent circumstances, about the year 1693. We have no information concerning the place where he was educated in grammar learning, any more than that of his birth; but we are told that he had distinguished himself by his proficiency, at the time when he entered on his academical studies. To these he applied under the tuition of his uncle, the reverend Samuel Jones, of Tewksbury in Gloucestershire, from whose seminary many pupils were sent into the world, who became eminent for their literature, or stations in life; and among others, Samuel Chandler, Butler, afterwards bishop of Durham, and Secker, afterwards archbishop of Canterbury. The latter was fellow student with Mr. Jones in the year 1711. Soon after Mr. Jones had completed his course of academical learning, he became minister of a congregation of Protestant dissenters at Avening in Gloucestershire, and resided at Nailsworth, where he also kept an academy. He had the character of being an eminent linguist; and of his extensive learning, and critical skill, the labours which he left behind him afford abundant evidence. That he was popular as a preacher, may be concluded from the circumstance that the place of worship in which he officiated was considerably enlarged in his time; and yet his discourses met with the approbation of the more judicious, and of persons of superior education and rank in life, who were indeed the only subscribers towards his salary. Though a profound scholar and hard student, his manners were not severe or forbidding; on the contrary, he was of an open and social disposition, and was accustomed to relax from his studies by joining a party in his neighbourhood in the healthy exercise of bowls. His character was such as secured him respect from the clergy of the establishment. His anxiety to fulfil an engagement to perform some ministerial service at a place on the other side of the Severn, hastened his death; for, having quite forgotten

it till the appointed time drew near, he made such haste, in order to prevent disappointment, that he injured his tender constitution, and contracted a complaint which proved fatal to him in 1724, when he was at the age of thirty-one. His only literary production which was published during the author's life time, is a learned and ingenious "Vindication of the former Part of St. Matthew's Gospel from Mr. Whiston's Charge of Dislocations; or, an Attempt to prove, that our present Greek Copies of that Gospel are in the same Order wherein they were originally written by that Evangelist: in which are contained many Things relating to the Harmony and History of the Four Gospels," 1719. But his most valuable and important work, which he had prepared for the press before his death, was his "New and full Method of settling the Canonical Authority of the New Testament," two volumes of which were published in 1726, octavo; and a third soon afterwards. In drawing up this work, Mr. Jones carefully consulted and examined the original authors, instead of contenting himself with the quotations of other learned men; and it will descend to posterity, as a striking monument of the learning, ingenuity, and indefatigable industry, of so young a man, which would have reflected credit on the ability and assiduity of a literary character of twice his years. This work had become exceedingly scarce, and bore a high price, till the conductors of the Clarendon press, with a degree of liberality and zeal which does them great honour, lately republished it at Oxford. Mr. Maltby, in his ingenious and valuable "Illustrations of the Truth of the Christian Religion," observes that Mr. Jones has brought together with uncommon diligence and judgment the external evidence for the authenticity of the canonical books; and he has, with equal ability and fairness, stated his reasons for deciding against the apocryphal. In the prosecution of this important design, he has not only quoted, but translated, the greater part of Fabricius's first and second volumes. And we think it no small circumstance, in recommendation of the merit of this work, that it is frequently quoted and commended by the judicious Lardner, in his grand work on "The Credibility of the Gospel History," particularly the supplement. Mr. Jones intended to have drawn up another and distinct volume on the apostolical fathers. *Monthly Magazine, April, 1803.*—M.

JONES, INIGO, an eminent architect, was the son of a clothworker in London, and

was born in that city about 1572. Scarcely any thing is known of the manner in which he passed his early years, but it is probable that he enjoyed few advantages of education, and was destined to a mechanical employment. He displayed, however, a talent for the fine arts, which attracted the notice of some lords about the court, among whom were the earls of Arundel and Pembroke. The latter of these noblemen has generally the credit of becoming his patron, and sending him into Italy for the purpose of perfecting himself in landscape painting, to which his genius seemed first to point. He took up his residence chiefly at Venice, where the works of Palladio gave him a turn to the study of architecture, which branch of art he made his profession. He acquired a reputation in that city, which procured him an invitation from Christian IV. king of Denmark, to come and occupy the post of his first-architect. He was some years in the service of that sovereign, whom he accompanied in 1606 on a visit to his brother-in-law king James; and, expressing a desire of remaining in his native country, he was appointed architect to the queen. He served prince Henry in the same capacity, and obtained a grant in reversion of the place of surveyor-general of the works. After the death of the prince, Jones again visited Italy, where he pursued further improvement during some years. When the surveyor's place fell, he returned to occupy the office; and finding the board of works much in debt, he relinquished his own dues, and prevailed upon the comptroller and paymaster to do the same, till all arrears were cleared.

The king, in 1620, set him a task better suited to a man of learning than an artist, which was, to exercise his ingenuity in conjecturing the founders and the purpose of that remarkable remain of antiquity, Stonehenge. Jones, whose ideas were all Roman, convinced himself that it ought to be ascribed to that people, and wrote a treatise to prove his point; but of all the guesses relative to that structure, this has least obtained the concurrence of sound antiquarians. At that time he was building the banquetting-house at Whitehall, which was meant only as a pavilion to a splendid palace intended to be erected, and of which there exists a magnificent design from his ideas. The banquetting-house subsists, a model of the pure and elegant taste of the architect. He was in that reign appointed a commissioner for repairing the cathedral of St. Paul's, which office, as well as his other posts, was continued to him under Charles I. The entertainments called masques, introduced

by James's queen, Anne of Denmark, and in vogue during the gay part of the succeeding reign, gave Jones frequent employment in the invention of the scenery and decorations. The poetical composer of most of these pieces was Ben Jonson, between whom and Jones a violent quarrel took place, productive of much virulent abuse in detestable verse on the part of the testy bard. It appears that the architect, too, was a dabbler in poetry, which perhaps might be the occasion of the difference between them.

The repairs of St. Paul's did not commence till 1633. Of our architect's performance in this business, Mr. Walpole thus speaks. "In the restoration of that cathedral, he made two capital faults. He first renewed the sides with very bad Gothic, and then added a Roman portico, magnificent and beautiful indeed, but which had no affinity with the ancient parts that remained, and made his own Gothic appear ten times heavier. He committed the same error at Winchester, thrusting a screen in the Roman or Grecian taste into the middle of that cathedral. Jones, indeed, was by no means successful when he attempted Gothic." He had much employment both from the court and among the nobility, and realised a handsome fortune, which was diminished by sufferings during the troubles which succeeded. He was obnoxious, both as a favourite of his royal master, and as a Roman-catholic. The first attack made upon him was in 1640, when he was called before the house of lords, on a complaint of the parishioners of St. Gregory's, for demolishing part of their church in order to make room for his additions to St. Paul's. In 1646 he was obliged to pay 545*l.* by way of composition as a malignant. The king's death greatly affected him; and he died, worn down by grief and misfortune, in July, 1651. He is said to have been a skilful geometrician, and to have been well acquainted with various branches of knowledge. He was certainly the greatest English architect previous to sir Christopher Wren. His designs with the pen were highly valued by Vandyke. A collection of them was engraved and published by Mr. Kent, in two volumes folio, 1727, and some lesser designs in 1744. Others were published by Mr. Ware, in 1743, quarto. A copy of Palladio's Architecture, with manuscript notes by Jones, is in the library of Worcester college, Oxford. Mr. Walpole has given a catalogue of the principal buildings erected and decorated by this architect. *Biog. Britan. Walpole's Anecd. of Painting.*—A.

JONES, WILLIAM, a very eminent mathematician in the seventeenth and former part of the eighteenth century, was born in the parish of Llanfihangel trer Bard, at the foot of Bodavon mountain in the isle of Anglesea, North Wales, in the year 1680. His parents were yeomen or little farmers on that island, and he there received the best education which they were able to afford; reading, writing, and accounts, in English, and the Latin grammar. Having, however, an extraordinary turn for mathematical studies, by the industrious exertion of vigorous intellectual powers he supplied the defects of inadequate instruction, and laid the foundation of his future fame and fortune. He began his career in life, by teaching mathematics on board a man of war; and in this situation he attracted the notice, and obtained the friendship of lord Anson. In his twenty-second year, Mr. Jones published "A New Compendium of the whole Art of Navigation, &c." octavo; which is a neat little piece and was received with great approbation. He was present at the capture of Vigo, in the same year, and having joined his comrades in quest of pillage, he eagerly fixed upon a bookseller's shop as the object of his depredation; but finding in it no literary treasures, which were the sole plunder that he coveted, he contented himself with a pair of scissors, which he frequently exhibited to his friends as a trophy of his military success, relating the anecdote by which he gained it. After the return of the fleet to England, he immediately established himself as a teacher of mathematics in London, where, in the year 1706, he published his "Synopsis Palmariorum Matheseos;" or, "A New Introduction to the Mathematics," &c. containing a perspicuous and useful compendium of all the mathematical sciences, and affording a decisive proof of his early and consummate proficiency in his favourite studies. The private character of Mr. Jones was respectable, his manners were agreeable and inviting; and these qualities not only contributed to enlarge the circle of his friends, whom his established reputation for science had attracted, but also to secure their attachment to him.

Among others who honoured him with their esteem, was the great and virtuous lord Hardwicke, whom he attended as a companion on the circuit when he was chief justice: and this nobleman, when he afterwards held the great seal, availed himself of the opportunity to testify his regard for the merit and character of his friend, by conferring upon him the office of secretary for the peace. He was also introduced

to the friendship of lord Parker (afterwards president of the Royal Society), which terminated only with his death; and amongst other distinguished characters in the annals of science and literature, the names of sir Isaac Newton, Halley, Mead, and Samuel Johnston, may be enumerated as the intimate friends of Mr. Jones. By sir Isaac Newton he was treated with particular regard and confidence; and having afterwards found among some papers of Collins which fell into his hands, a tract of Newton's, entitled, "*Analysis per Quantitatum Series, Fluxiones, ac differentias: cum Enumeratione Linearum tertii Ordines;*" with the consent and assistance of that great man, he ushered it into the world, accompanied by other pieces on analytical subjects, in 1711, quarto. By being thus the means of preserving some of Newton's papers, which might otherwise have been lost, he secured to his friend the honour of having applied the method of infinite series to all sorts of curves, some time before Mercator had published his "*Quadrature of the Hyperbola*" by a similar method. And its appearance at a time when the dispute ran high between Leibnitz and the friends of Newton, concerning the invention of fluxions, contributed to the decision of the question in favour of our illustrious countryman.

Mr. Jones was elected a member, and afterwards a vice-president of the Royal Society. After the retirement of lord Macclesfield to Sherborne castle, Mr. Jones resided with his lordship as a member of his family, and instructed him in the sciences. While he was in this situation, he had the misfortune to lose the greatest part of his property, the accumulation of industry and economy, by the failure of a banker; but the friendship of lord Macclesfield diminished the weight of the loss, by procuring for him a sinecure place of considerable emolument. From the same nobleman he had the offer of a more lucrative situation; but he declined the acceptance of it, as it required a more close official attendance than was agreeable to his temper, or compatible with his attachment to scientific pursuits. While he was in this situation also he entered into a matrimonial connection, from which sprang three children, the last of whom was the late sir William Jones, the subject of the succeeding article. Mr. Jones survived the birth of this son only three years, being attacked with a disorder, which the sagacity of Dr. Mead, who attended him with the anxiety of an affectionate friend, immediately discovered to be a polypus in the heart, and wholly incurable. He died in July 1749, when

about sixty-nine years of age, leaving behind him a great reputation, and moderate property. "The history of men of letters," says lord Teignmouth, from whom we have chiefly extracted the preceding particulars, "is too often a melancholy detail of human misery, exhibiting the unavailing struggles of genius and learning against penury, and life consumed in fruitless expectation of patronage and reward. We contemplate with satisfaction the reverse of this picture in the history of Mr. Jones, as we trace him in his progress from obscurity to distinction, and in his participation of the friendship and beneficence of the first characters of the times. Nor is it less grateful to remark that the attachment of his professed friends did not expire with his life: after a proper interval, they visited his widow, and vied in their offers of service to her: amongst others to whom she was particularly obliged, I mention with respect, Mr. Baker, author of a treatise on the improved microscope, who afforded her important assistance, in arranging the collection of shells, fossils, and other curiosities, left by her deceased husband, and in disposing of them to the best advantage."

Mr. Jones's papers in the Philosophical Transactions are, "A compendious Disposition of Equations for exhibiting the Relations of Gonometrical Lines," in the forty-fourth volume; "A Tract on Logarithms," in the sixty-first; "An Account of the Person killed by Lightning in Tottenham-court Chapel, and its Effects on the Building," in the sixty-second; and "Properties of the Conic Sections, deduced by a compendious Method," in the sixty-third volume. These pieces, and indeed all his works, are distinguished by remarkable neatness, brevity, accuracy, and perspicuity. If, however, Mr. Nichols is not deceived in his information, the world has been deprived of his last and most laborious work, which he lived to complete, but not to see it printed. It was a work of the same nature with his "Synopsis," but far more copious and diffusive, and intended to serve as a general introduction to the sciences, or, which is the same thing, to the mathematical and philosophical works of Newton. A work of this kind was a *desideratum* in literature, and it required a geometrician of the first class to sustain the weight of so important an undertaking; for which, as D'Alembert justly observes, "the combined force of the greatest mathematicians would not have been more than sufficient." Mr. Jones was fully aware of the arduous nature of such a task; but the importunity of his numerous acquaintance, and particularly of his

friend lord Macclesfield, induced him to commence, and to persist till he had completed his design, the result of all his knowledge and experience, and what he had reason to hope would prove a lasting monument of his talents and industry. Scarcely had he sent the first sheet to the press, when his illness which proved fatal obliged him to stop the impression; but before his death he entrusted his MS. fairly transcribed, to the care of lord Macclesfield, who promised to publish it, as well for the honour of the author, as for the benefit of his family. The earl survived his friend many years; but the MS. was forgotten or neglected, and, after lord Macclesfield's death, was not to be found. Whether it was accidentally destroyed, or whether, as has been suggested, it was lent to some geometrician, who basely concealed it, or possibly burnt the original, to prevent the advantages which he derived from it from detection, cannot now be ascertained. Such is the relation given in the "Anecdotes of Bowyer," on which lord Teignmouth remarks, that there is no evidence in the memoranda, left by sir William Jones, to confirm or disprove these assertions. Mr. Jones is said to have possessed the best mathematical library in England, containing almost every book of that kind which was to be met with. By a bequest in his will, it became the property of lord Macclesfield, and forms at present a distinguished part of the Macclesfield collection at Sherborne-castle, in Oxfordshire. He had also collected a great quantity of MS. papers and letters of former mathematicians, which have often proved useful to writers of their lives, &c. After his death, these were dispersed, and fell into the hands of different persons, and among others, into those of Mr. Robertson, librarian and clerk to the Royal Society, from whose executors Dr. Hutton purchased a considerable number of them. *Lord Teignmouth's Memoirs of the Life, &c. of sir William Jones. Nichols's Anecd. of Bowyer. Hutton's Math. Dict.*—M.

JONES, sir WILLIAM, an eminent lawyer, and most accomplished scholar, son of the subject of the preceding article, was born in London on Michaelmas eve, 1746. He lost his father when he was only three years of age, and the care of his education was assumed by his mother, a woman of uncommon mental endowments. It was her first object to kindle in his mind a love for reading, which she effected by constantly replying to those questions that a native ardour for instruction incessantly prompted, "Read, and you will know." His memory was early exercised, and his imagination fed, by passages from the English poets; and he was

suffered to indulge his curiosity in the perusal of a variety of books which promiscuously fell in his way at a very early period. Many examples in literary history prove that upon a habit thus formed of taking delight in discursive reading, the most distinguished proficiency in after-life has been founded; but it has generally produced, as it did in young Jones, a distaste for those rudiments of grammatical learning, the acquisition of which is indispensable for an accurate knowledge of languages. At the close of his seventh year, he was sent to the public school at Harrow, then under the superintendence of Dr. Thackeray. The accident of breaking his thigh caused him to lose a whole year in his progress; and upon his return to school he found himself much behind his class-fellows in elementary studies. But that ambition to excel which ever marked his character, spurred him to such exertions, that he not only recovered his lost ground, but soon surpassed all his competitors of the same age. He was not one of those happy geniuses (if such there are) who can make brilliant acquisitions without pains; on the contrary, it was by the most sedulous industry, and the renunciation of all the usual diversions of a school-boy, joined with the natural gift of a very retentive memory, that he was enabled to lay in those ample stores of knowledge by which he became so highly distinguished. An extraordinary facility in composition and readiness of invention attended his progress in learning; and such was the activity of powers which he displayed, that his master gave it as his private opinion, that were Jones left naked and friendless upon Salisbury-plain, he would infallibly find the road to fame and riches. Dr. Sumner, the succeeding master of Harrow, regarded him with equal admiration, and did not scruple to declare, "that Jones knew more Greek than himself." He finally left that seminary in his seventeenth year, when he was its boast and wonder. His attachment to study had produced no singularity in his temper or manners, which conciliated the affection of his companions by their mildness and cheerfulness; while a manly firmness of character, strict integrity, and the love of liberty, inspired general esteem.

In 1764 he was entered of University college, Oxford; and his excellent mother, who devoted herself entirely to him, fixed her residence in the same city. The scholastic studies which at that time took the lead in the academical education of Oxford, were ill suited to the elegant and liberal taste in literature which he had acquired; nor could he readily find, among the

college tutors, persons qualified to forward him in his favourite pursuits, which were those of eloquence, poetry, classical erudition, and the Oriental languages. To the acquisition of the latter he had, even at school, shewn a strong propensity; and his ardour for improvement led him to carry down to Oxford, and maintain at his own expence, a native of Aleppo qualified to instruct him in the pronunciation of the Arabic. As it could not but be soon perceived that such a young man as Jones was not likely to misspend his time, the college tutors indulged him with a dispensation from attendance on their lectures, and suffered him to pursue his own plans of instruction. Thenceforth he became highly satisfied with his situation, and enjoyed all the advantages it afforded of access to libraries, and conversation with men of cultivated minds. His vacations were passed in London, where he did not disdain to attend to the acquisition of the ornamental accomplishments of riding, fencing, and dancing; wisely considering, that a man destined to live in the world ought to neglect no innocent means of appearing in it with credit. He likewise employed his singular talents for acquiring languages upon several of the principal modern European tongues, at the same time enlarging his literary stores by acquaintance with the works of their most distinguished writers.

The desire of relieving his mother (whom he ever regarded with true filial affection and gratitude) from the burden of his education, rendered a fellowship in his college the great object of his present wishes; but as there was no prospect of speedily obtaining it, he accepted, in 1765, an offer to undertake the private tuition of young lord Althorpe, now earl Spencer. This situation introduced him to much good company, and also left him leisure enough to pursue his own improvement, which he did not neglect. In the following year the desired fellowship fell unexpectedly into his possession, and rendered him, in his own idea, independent. A residence with his pupil at Spa, in 1767, was partly employed by him in the acquisition of the German language. In 1768 he undertook, at the request of the under-secretary of the duke of Grafton, to translate into French a Persian MS. of the Life of Nadir Shah, which the king of Denmark had brought into England, and of which he was desirous to obtain a version. By his assiduity he overcame the difficulty of the task, which was enhanced by the necessity of using a foreign language as the medium of transfusion. This work, his first publication, appeared in 1770, with the addition of a treatise

on Oriental Poetry, also in French; and much admiration was excited, not only by the accuracy of his translation, but by the elegance and correctness of his French style. He received as a reward from his Danish majesty a diploma constituting him a member of the Royal Society of Copenhagen, with a warm recommendation to the favour of his own sovereign. A tour to the continent with his pupil and the family occupied the principal part of the year 1770, and to a mind so furnished as that of Mr. Jones could not fail to be a source equally of amusement and instruction.

It was now time for him to fix his thoughts upon some profession which might give scope to that laudable ambition, of obtaining a station in society adequate to his endowments, by which he was actuated. The law, for the study of which he had already acquired a predilection, was the object of his choice; and after resigning his charge as tutor, he entered at the Temple in September, 1770. He did not, however, sacrifice to professional studies all those literary pursuits which had hitherto so delightfully occupied him. Oriental learning, in particular, still attracted his notice; and upon the appearance of the Life and Works of Zoroaster, by Anquetil du Perron, he vindicated the honour of the university of Oxford, which had been attacked in the preliminary discourse, by a pamphlet in French, written with equal elegance and severity. In 1772 he published a small volume of poems, long composed, consisting chiefly of translations from the poets of Asia, to which two prose dissertations were annexed. That grace and brilliancy of style by which he animated and adorned every thing he touched, were conspicuous in this publication, which ranked him, at least in point of diction and versification, with the first poets of the age. He was in the same year elected a fellow of the Royal Society. In 1774 he gratified the learned with his work "*De Poesi Asiatica*," containing commentaries on Asiatic poetry in general, with metrical versions of several select pieces. The beauty and purity of his Latin style, and the extensive knowledge he displayed of Oriental literature, attracted the notice and admiration of scholars both at home and abroad. At the end of this performance, in an Address to the Muse, he declared his intention of renouncing the belles-lettres, and devoting himself to professional studies. He was called to the bar in the beginning of 1774; he, however, declined practice till he should have acquired the necessary knowledge in the actual business of the profession. In 1776 he was appointed

a commissioner of bankrupts. About this period, he wrote a letter to his late pupil, lord Althorpe, which contains a passage strikingly declaratory of his political sentiments. He says "As to the *παλιγγενεσία* of our noble constitution, which has happily presented itself to your imagination, the very idea fires me with rapture. No, my dear lord, never believe that any thing is impossible to virtue: no, if ten such as you conceive such sentiments as your letter contains, and express them as forcibly, if you retain these sentiments, as you certainly will, when you take your place in parliament, I will not despair of seeing the most glorious of sights, *a nation freely governed by its own laws*. This I promise, that, if such a decemvirate should ever attempt to restore our constitutional liberty by constitutional means, I would exert in their cause such talents as I have; and even if I were oppressed with sickness, and torn with pain, would start from my couch, and exclaim with Trebonius, 'If you mean to act worthily, O Romans! I am well.'" It will hereafter appear how much he was in earnest in this generous purpose.

How well he was able to unite classical erudition with legal knowledge, appeared in his "Translation of the Speeches of Isæus," with a prefatory discourse, notes, and commentary, published in 1778. The elegance of style, and the profound critical and historical research, displayed in this performance, commanded the applause of all competent judges. Although quitting the beaten track of a profession is not, perhaps, the readiest way to attain success in it, yet Mr. Jones's talents and diligence were too conspicuous not to meet with encouragement, and his practice at the bar rapidly increased. But there existed an impediment to his progress towards professional rank and dignity, which could not easily be surmounted. From the commencement of the American war, he had been convinced of the injustice of the British cause, and had, with his characteristic manliness of disposition, made no secret of his opinion. Moreover, his early fondness for the writers of Greece and Rome had made him an enthusiast for political liberty, and his ardent attachment to the English constitution was formed upon the view he took of it, as the freest system of government that the wisdom of man had ever framed. In a letter to lord Althorpe, he mentions his conviction "that on the popular part of every government depends its real force, the obligation of its laws, its welfare, its security, its permanence." In the clash of parties, therefore, which at this period became very violent, he

stood distinguished as an opposer of the principles and measures of those who had then the direction of public affairs. To his feelings on the American contest he gave vent in a very spirited and classical Latin "Ode to Liberty," which he published under the fictitious name of Julius Melesigonus, formed by a transposition of the letters of his own. In 1780 he became a candidate to succeed sir Roger Newdigate as representative in parliament of the university of Oxford. He was respectably supported; but his political principles were too little in unison with those of that body in general to gain him a plurality of voices, and he declined the contest before the time of election. Possessing the constitutional jealousy of a standing army, which has ever distinguished the friends of liberty in this country, the disgraceful tumults of that year induced him to write a pamphlet entitled "An Enquiry into the legal Mode of suppressing Riots, with a Constitutional Plan of future Defence." This plan was founded upon that idea of making every citizen a soldier, which the imminent danger of invasion has lately caused to be carried into execution to so large an extent.

His former familiarity with the muse would not suffer him, even in the midst of these serious concerns, intirely to desert her; and he devoted some leisure time in the following winter to the completion of a translation of seven ancient poems of the highest répute in Arabia. He also, on occasion of the marriage of lord Althorpe, composed a very poetical congratulatory ode, with the title of "The Muse recalled." A short ode of a different kind, in the fervent and free strain of Alceus, dedicated to liberty and patriotism, which he soon after printed, became a great favourite with the votaries of those noble interests. That this recurrence to his former pursuits might not be thought to indicate a relaxation in his professional studies, he gave to legal readers an "Essay on the Law of Bailments," which was much admired for its scientific arrangement and clearness of elucidation. The attempts in the year 1782 for procuring a reform of parliament had in him a zealous friend; and he ably supported the principle in a speech at a meeting for the purpose at the London tavern, which was printed. He also became a member of the society for constitutional information, and employed his pen in promoting its objects. During an excursion to Paris in that year he drew up a short "Dialogue between a Farmer and Country Gentleman on the Principles of Government." For the publication of an edition of this tract in Wales, the dean of St. Asaph (afterwards his brother-in-law) had a bill of indictment prefer-

red against him for sedition. Upon this event Mr. Jones sent a letter to lord Kenyon, then chief justice of Chester, avowing himself to be the author, and maintaining that every position in it was strictly conformable to the laws and constitution of England. He seems, however, not long to have preserved his political ardour; for in a letter to the bishop of St. Asaph, dated September, 1782, he says, "As to politics, I begin to think that the natural propensity of men to dissent from one another, will prevent them, in a corrupt age, from uniting in any laudable design; and at present I have nothing to do but to *rest on my oars*."

The post of one of the judges in the English territories of India had long been a particular object of his wishes, principally on account of the opportunity it would afford him of gratifying his passion for Oriental researches. During lord North's administration, he flattered himself with the prospect of obtaining this situation; but it was not till the change of ministry, which brought lord Shelburne into power, that his hopes were fulfilled. In March, 1783, he received the appointment of a judge of the supreme court of judicature at Fort William in Bengal, and at the same time the honour of knighthood was conferred upon him. He was now in circumstances which permitted him to solicit an union with an amiable lady who had long possessed his affections; and in the April following he married Anna Maria Shipley, the eldest daughter of the bishop of St. Asaph, a prelate, like himself, warmly attached to the principles of liberty. Immediately after, he embarked with his bride for India, rejoicing in the independency and usefulness that lay before him, and probably consoled for his separation from his English friends, by the idea that he was quitting a stormy scene of politics in which it would have been difficult for him to act a consistent part. He mentions, in a letter to lord Ashburton, the circumstance of the prosecution of the dean of St. Asaph on account of his dialogue; and says, "As to the doctrines in the tract, though I certainly shall not preach them to the Indians, who must and will be governed by absolute power, yet I shall go through life with the persuasion that they are just and rational." He touched in his course at the island of Hinzuan or Johanna, of which he gave an entertaining and accurate description.

He arrived at Calcutta in September, 1783, and entered upon his functions in December, when he opened the sessions with a very elegant and appropriate charge to the grand jury. The field of action and enquiry which now presented

itself to him was immense; and foreseeing that his official duties would greatly abridge the time he would have wished to allot to scientific and literary pursuits, he planned the institution of a society in Calcutta similar to the Royal Society of London. So much activity did his spirit inspire that the members assembled in January, 1784; and after the governor-general, Mr. Hastings, had declined the offered presidency, it was unanimously conferred upon sir William Jones. Sensible of the necessity of a knowledge of the Sanscrit, the sacred dialect of India, in order to pursue his researches into the institutes and antiquities of the country, he set about the study of it with his characteristic ardour. His health soon suffered from the climate, and for its restoration he took a journey through South Bahar and the district of Benares. Even while oppressed by bodily languor, his mind was active, and he brought back with him two compositions; one a tale in verse entitled "The enchanted Fruit, or Hindu Wife;" the other a "Treatise on the Gods of Greece, Italy, and India," inserted in the Memoirs of the Society of Calcutta. He resumed his seat on the bench and his place in the society in the beginning of 1785, and pronounced before the latter his second anniversary discourse. In order to avoid the interruptions of mixed company, he withdrew in the summer to a retirement at Crishnagur, which was particularly attractive to him on account of its vicinity to a Hindu college. In this year, a periodical work, entitled the "Asiatic Miscellany," was begun at Calcutta, and sir William Jones communicated to it several compositions of the lighter kind, among which were nine hymns addressed to as many Hindu deities. These are original pieces, replete with the mythological learning of the East, decorated with all the ornaments of lyric poetry. They possess much harmony of versification, and beauty of imagery, and in some passages rise to the true sublime.

Among the various objects which kept his powerful mind in perpetual action, the most important was one connected with his station, the attainment of which was a principal motive for the indefatigable labour he bestowed on learning the Sanscrit. This was, the compilation of a complete digest of Hindu and Mahometan laws, by means of which, controversies might be decided between the natives of the countries under the English jurisdiction, by the English judges, without trusting to the fallacious representations of native lawyers. To this great work he devoted much personal expence in entertaining learned men of the country, and a great portion of his valuable time in making translations from the eastern

law-books of the highest authority. He did not live to bring it to a conclusion; but that so useful a task is at length accomplished may be considered as entirely owing to his instigation and primary labours. The same just regard to the rights of other nations, in securing to them the benefits of their own laws and institutions, induced him to become the protector of the British inhabitants of Calcutta, in respect to the trial by jury, when an idea was entertained of applying for a power of summary conviction and punishment, in order to give more effect to the police of that capital.

The publication of the "Asiatic Researches," the memoirs of that learned society to which he had given birth, occupied much of his attention. He saw three volumes of the work printed, and a fourth prepared for the press; to which, besides ten anniversary discourses, he contributed a number of curious and interesting papers. Of these, some relate to natural history; for this, especially the botanical department of it, was one of his favourite amusements in his country retreat. In 1789 he enriched literature with a very singular work, the translation of an ancient Indian drama entitled "Sacontala, or the Fatal Ring." The novelty of the manners, the imagery, and the design, rendered it a very interesting curiosity, and the style of the translation was greatly admired for its sweetness. A work which had long employed his serious attention, appeared in the beginning of 1794. It was a translation of the "Ordnances of Menu," a famous Indian legislator, comprising a system of duties, civil and religious. To the student of ancient manners and opinions, this is a very interesting work, and the purity and sublimity of its religious sentiments cannot be contemplated without veneration.

The climate of India had proved so unfavourable to the health of lady Jones, that she was at length reluctantly obliged to interrupt the tender society which had constituted such a portion of their mutual happiness, and embark for England in December, 1793. It was his plan to follow her as soon as he should have brought to a conclusion his digest of Hindu and Mahometan laws, and have secured that competence which might enable him to spend the remainder of his days in dignified leisure. His own health was in his own opinion sufficiently re-established to justify the expectation of living to enjoy his fame and fortune; but the short period to which he survived renders it probable that even then he bore about him the seeds of disease. On the 20th of April, 1794, he was seized at Calcutta with an inflammation of the liver, which resisted

all remedies, and on the 27th of the same month, put a period to his existence without pain or struggle. He was then in the forty-eighth year of his age, still possessing the full vigour of his mental powers, and occupied with vast projects of literature, which might have employed an active life protracted to the utmost limits allotted to the human race. Few men have died more respected or more regretted, as few have passed a more useful and irreproachable life. The vast extent of his erudition has been displayed in the preceding narrative of his literary labours; to which it might be added, that scarcely any subject of human research escaped his notice. As a linguist he has scarcely ever been equalled, for his list of languages comprehends "eight studied critically; eight studied less perfectly, but all intelligible with a dictionary; and twelve studied least perfectly, but all attainable." Nor was his industry in acquiring elementary knowledge productive of dryness; on the contrary, taste and elegance marked all his exertions. As a poet, he would probably have risen to the first class, had his ardour for transplanting foreign beauties allowed him leisure for the exercise of his own invention. His acquaintance with the history, philosophy, laws, religion, manners, and sciences of nations, ancient and modern, was most extensive and profound: of which no other proof need be adduced than his disquisitions in the Asiatic Researches, especially his enquiry into the origin of the Indians, Arabs, Tartars, Persians, and Chinese. His private virtues were not inferior to his intellectual endowments. As a son, a husband, a friend, and a citizen, he fulfilled every duty in an exemplary manner; his integrity in the exercise of his judicial office was above all suspicion, and his whole conduct bespoke a manly and independent spirit. A rational and exalted piety crowned the whole; nor did the liberal view which he took of religions in general, impair his conviction of the truth and importance of the Christian revelation.

His friends and country have not been wanting in testimonies to his merit, and tributes to his memory. The most effectual monument of his fame has been raised by the affection of his widow, who published his works (the only progeny he left) in a splendid edition of six quarto volumes, 1799. She also, at her own expence, placed a fine marble monument of him, executed by Flaxman, in the anti-chamber of University college, Oxford. The directors of the East-India Company unanimously voted a monument to his memory in St. Paul's cathedral, and a statue of him to be sent to Bengal. A so-

ciety of gentlemen in Bengal, who received their education at Oxford, subscribed a sum for a prize dissertation on his character and merits by students in that university. His intimate and worthy friend, sir John Shore, now lord Teignmouth, pronounced his eulogy in a discourse before the Asiatic Society at Calcutta, and has since composed *Memoirs of his Life* in a quarto volume, from which the preceding narrative has been extracted. Nor has the Muse been silent: a poem of great beauty to the memory of sir William Jones has been inserted in a collection of poems by the rev. Mr. Maurice, author of *Indian Antiquities*. His name, in fine, has never been mentioned without some expression of praise and admiration.—A.

JONES, WILLIAM, a pious and worthy clergyman of the church of England in the eighteenth century, was the son of Morgan Jones, a Welsh gentleman, descended from colonel Jones, who married a sister of Oliver Cromwell, and was born at Lowick in Northamptonshire, in the year 1726. He early discovered an inquisitive temper, and industry in acquiring knowledge, and when he was of a proper age, was admitted a scholar at the Charter-house, in London, where he made a rapid progress in the Latin and Greek languages. Here also he gave indications of a turn for philosophical studies, and copied some tables and calculations of Mr. Zachary Williams, the father of Dr. Johnson's Mrs. Williams, belonging to a magnetical theory which that gentleman had formed, but which was never given to the public. When Mr. Jones was about eighteen years of age, he was entered of University college, Oxford, on a Charter-house exhibition, and in that seminary pursued the usual course of studies with unremitted diligence. His most intimate acquaintance in college appears to have been with gentlemen who were inclined to Mr. Hutchinson's opinions in theology and philosophy; and from his conversation with them, as well as the examination of that gentleman's writings, he was induced to become a convert to his doctrines. To the same system he was instrumental in attaching his intimate friend Mr. afterwards bishop Horne, as we have already seen in the life of that prelate. Mr. Jones was admitted to the degree of B.A. in the year 1749, and soon afterwards received deacon's orders from the bishop of Peterborough. In 1751, he was ordained priest by the bishop of Lincoln, and on quitting the university became curate at Finedon in Northamptonshire. While he was in this situation, he published, in 1753, his "*Full Answer to Bishop Clayton's Essay*

on Spirit," or rather the essay which his lordship adopted (see his article); in which he endeavoured to support the cause of orthodoxy by an appeal to the religion and learning of heathen antiquity, particularly the notions of the hermetic, Pythagorean, and Platonic trinities. In the year 1754, he formed a happy matrimonial connection, and went to reside at Wadenhoe in Northamptonshire, as curate to his brother-in-law, the rev. Brooke Bridges. In this place he drew up and published, in what year we are not informed, his "*Catholic Doctrine of the Trinity*," octavo; which was favourably received by the orthodox world, and was enlarged in the third edition, which appeared in 1767, by a "*Letter to the common People in Answer to some popular Arguments against the Trinity*." Here also he engaged in a course of experiments, necessary to his composing a treatise on philosophy, in elucidation of his favourite system; and met with liberal friends, who, by a subscription among themselves of three hundred pounds per annum for three years, enabled him to furnish himself with such an apparatus as he wanted. The result of his labours was "*An Essay on the first Principles of Natural Philosophy*," published in 1762, quarto, intended to demonstrate the use of natural means, or second causes, in the œconomy of the material world, from reason, experiments, and the testimony of antiquity. It was designed as a preparatory work, to obviate the objections against the system for which he was an advocate, founded on the Newtonian philosophy; and it displayed considerable learning and ingenuity, as well as an ardent attachment to the interests of piety and virtue, united with the eccentric peculiarities of the Hutchinsonian school. The earl of Bute was so well satisfied with it, that he desired the author not to be intimidated through fear of the expence from pursuing his philosophical studies, but to direct Mr. Adams, the mathematical instrument-maker, to supply him with such instruments as he might want, and to place them to his lordship's account.

In the year 1764, archbishop Secker presented Mr. Jones to the vicarage of Bethersden in Kent, whither he removed with his family; and when he afterwards found that the income of his benefice was not equal to what he expected, in pursuance of the advice of his friends, he undertook the tuition of a few pupils. For such an office he was well qualified by his skill in the learned languages, his various knowledge, his great industry, and his perspicuous easy manner of communicating instruction. In the year 1765, archbishop Secker presented Mr.

Jones to the rectory of Pluckley in the same county, where he took up his residence, and continued his plan of education, pursuing at the same time his course of philosophical experiments, as well as theological studies, and discharging his pastoral duties with exemplary zeal and diligence. In the year 1769, he published a letter to "A Young Gentleman at Oxford, intended for Holy Orders, containing some seasonable Cautions against Errors in Doctrine," octavo; consisting, chiefly, of the substance of a visitation sermon preached before archbishop Secker in 1766. His subsequent publications during his continuance at Pluckley were, some remarks on the principles and spirit of "The Confessional," annexed to a new edition of his "Answer to an Essay on Spirit," &c. 1770, octavo; "Zoologia Ethica: a Disquisition concerning the Mosaic Distinction of Animals, clean and unclean; being an Attempt to explain to Christians the Wisdom, Morality, and Use of that Institution, in two Parts," 1772, octavo; "Three Dissertations on Life and Death," 1772, octavo; a volume of "Disquisitions on some select Subjects of Scripture," which had been before separately printed, 1773, octavo; and "Reflexions on the Growth of Heathenism among Christians, in a Letter to a Friend at Oxford, by a Presbyter of the Church of England," 1776, octavo. About this time Mr. Jones was induced to remove from Pluckley, and to accept of the perpetual curacy of Nayland in Suffolk. Soon afterwards he effected an exchange of Pluckley for the rectory of Paston in Northamptonshire, which he visited annually; but took up his abode at Nayland, which no future offer of preferment tempted him to quit. In the mean time he had entered a member of Sydney college in the university of Cambridge, where he was admitted to the degree of M.A. From the title of his next publication, Mr. Jones appears to have been admitted a fellow of the Royal Society; but we have no information concerning the time when this honour was conferred upon him. The work to which we allude, was his "Physiological Disquisitions: or Discourses concerning the natural Philosophy of the Elements," 1781, quarto. This performance contains discourses on matter, and the several kinds of bodies; on the nature and causes of motion; on the nature and uses of the elements; on fire, its properties and effects; on the nature and properties of air; on the philosophy of musical sounds; on fossil bodies; on physical geography, or, the natural history of the earth; and on the appearances, causes, and prognostic signs, of the weather. They contain much in-

structive, much entertaining, and much fanciful matter, ingeniously applied in an attempt to investigate the causes of things, and to construct a theory of nature on the principles of the author's favourite system. Mr. Jones's next publication was theological, and consisted of "Lectures on the figurative Language of the Holy Scripture, and the Interpretation of it from the Scripture itself," 1788, octavo; which contain a mixture of judicious and valuable explanations of scripture metaphors, with others in which the author has given full scope to his lively imagination.

In discharging the duties of his pastoral office, Mr. Jones paid particular attention to the young people of his parish, whom he instructed privately in his own house and publicly in the church, by a course of catechetical lectures adapted to their capacities; and as he was zealously attached to the establishment of which he was a minister, he endeavoured to secure their adherence to its communion, not only by the representations which he laid before them of the nature of the church, and the sinfulness of schism, but by different small treatises, such as "An Essay on the Church," the "Churchman's Catechism," &c. That these labours were not ineffectual among his parishioners, he had reason to conclude from the increase which he had the satisfaction to see in the number of those who attended at the sacrament. In the year 1790 our author published two volumes of "Sermons on moral and religious Subjects," octavo; which are chiefly of a practical and useful tendency, and include some discourses on natural history, delivered at Mr. Fairchild's annual lecture at Shoreditch church, of which the preacher is appointed by the Royal Society. They reflect credit on the author's piety and benevolence; but his fondness for the introduction into them of allegories and spiritual allusions, renders many of his remarks and illustrations not easily intelligible to plain and common readers. In the year 1792, alarmed for the safety of the British constitution, which he conceived to be in danger from the growing prevalence of democratical principles, and also for the existence of the established church and creed, against which he was led to believe that the assiduity of sectaries, free enquirers, and unbelievers, was directed, Mr. Jones employed his pen in the service of high-church politics. He was the author of "A Letter from Thomas Bull to his Brother John," which was industriously circulated throughout the kingdom by the friends of administration; and he drew up and published

the prospectus of a plan of a society "for the reformation of principles," the establishment of which he had long meditated. To whatever cause it was owing, however, his efforts to form such a society did not succeed. In connexion with those efforts he gave birth to "The British Critic;" and published a collection of tracts by Charles Leslie, Mr. Law, Mr. Norris, Roger North, bishop Horne, our author, &c. in two volumes octavo, under the title of "The Scholar armed against the Errors of the Time; or, a Collection of Tracts on the Principles and Evidence of Christianity, the Constitution of Church, and Authority of Civil Government." During the year last mentioned Mr. Jones met with a severe loss in the death of his intimate friend bishop Horne, to whom he was chaplain, and whose life he undertook the task of recording. This work made its appearance in the year 1795, entitled, "Memoirs of the Life, Studies, and Writings of the Right Reverend George Horne, D.D. late Lord Bishop of Norwich," octavo; which, though it cannot be commended as a very regular and well-digested biographical production, is written, on the whole, in an interesting and pleasing manner, and contains a warm and affectionate tribute of respect to the memory of that prelate. To a second edition of it, published in 1799, Mr. Jones prefixed a concise exposition of Mr. Hutchinson's leading theological and philosophical opinions.

Our author now was become advanced in age, and was obliged by his infirmities to discontinue his practice of taking pupils. That he might not be subjected to any inconvenience from the diminution of his income which was thus created, in the year 1798 the archbishop of Canterbury benevolently presented him to the sinecure rectory of Hollingbourn in Kent; which, however, he did not live long to enjoy. The last publication which he sent into the world was "A Discourse on the Use and Intention of some remarkable Passages of the Scriptures, not commonly understood; addressed to the Readers of a Course of Lectures on the figurative Language of the Holy Scriptures," 1799, octavo. Soon after this, he sustained a heavy loss by the death of his wife, which plunged him in deep affliction; and that trial was in a short time followed by a paralytic attack, which deprived him of the use of one side. His faculties, however, remained uninjured, and he speedily recovered so far as to be able to walk with a stick, and to write. In this infirm state of body he lived some months, and at length expired without a sigh or a groan, February 6, 1800, in the seventy-fourth year of his age.

Mr. Jones's learning was very respectable; his attachment to what he considered to be truth steady and zealous; his piety ardent and animated; his moral conduct not only irreproachable but highly exemplary; and his temper and manners placid, humble, and obliging. As far as his means extended, he delighted in doing good; and towards his flock he uniformly behaved as a vigilant affectionate pastor. To his other knowledge he added that of physic, which he commendably applied to the relief and comfort of his poorer neighbours. Of the establishment of which he was a minister he was an intrepid champion, on what are commonly called high-church principles; and of the theologico-philosophical system of the Hutchinsonian school he is justly considered to be the most ingenious and plausible defender. Besides the pieces enumerated in the preceding narrative, he published numerous single sermons, and occasional tracts, the titles of some of which may be found in our authorities. We have only to add, that Mr. Jones was a proficient in the theory and practice of music; and that he composed a morning and evening cathedral-service, ten church-pieces for the organ, with four anthems in score for the use of the church of Nayland, which are said to be greatly admired, as of the old school, and in the true classical style. *Orthodox Churchman's Magaz. March, Ap. 1801. Gent. Magaz. Feb. 1800.*—M.

JONSIUS, JOHN, a learned German philological and philosophical writer in the seventeenth century, was born at Rendsburg in Holstein, in the year 1624. He was educated in his native place, and afterwards removed to Frankfort on the Maine, where he cultivated literature and philosophy with great success and reputation, and died prematurely in 1659, when only thirty-five years of age. He was the author of a dissertation "De Historia Peripatetica," which Fabricius informs us was published at Hamburg in 1652, quarto; and has given occasion for much regret in the learned world, that other dissertations of his in continuation of the subject, have never seen the light. Jonsius was also the author of a treatise, entitled "De Sparti, aliisque non nullis Epistola ad Marquardum Guden," dated in the year 1654; and "De Ordine Librorum Aristotelis Fragmentum." Both these pieces may be found in the collection, entitled, "Syntagma rariorum Dissertationum ex Musæo Joan. Geor. Grævii," published at Utrecht in 1702, quarto. The last work which Jonsius gave the world, was "De Scriptoribus Historiæ Philosophicæ, Lib. IV," 1659, quarto; of which a larger edition was printed at Jena by

John Christopher Dornius, in 1716, quarto; including a continuation of the work to the editor's own time. *Moreri. Saxii Onomast. Lit. vol. IV. Fabricii Bibl. Græc. vol. II. p. 175.*—M.

JONSON, or JOHNSON, BENJAMIN, a poet once high in reputation, was the posthumous son of a clergyman in Westminster, where he was born in 1574, about a month after his father's death. His family was originally from Annandale in Scotland, whence his grandfather removed to Carlisle in the reign of Henry VIII. Benjamin received his education at Westminster-school under the learned Camden, and had made an extraordinary progress at the time when his mother, who had married a bricklayer for her second husband, took him away to work under his step-father. It was not likely that one to whom the stores of classical literature had been opened should acquiesce in a mechanical employment: he escaped from it by enlisting for a soldier in the army then serving against the Spaniards in the Netherlands; and an exploit which he performed, of killing an enemy in single combat, gave him occasion to boast ever after of a quality which has not always been found in conjunction with the spirit of poetry. On his return he entered himself at St. John's college, Cambridge; but the state of his finances obliged him soon to quit this desirable residence. An inclination which he felt for the stage then induced him to apply for employment at the theatres, but his talents as an actor could only obtain for him admission at an obscure playhouse in the suburbs, and he was even obliged to undertake parts of low mimicry and ridiculous rant. The circumstance of killing a fellow-actor in a duel, for which he was thrown into prison, brought him into a state of mind, of which a popish priest took advantage to convert him to the Catholic faith; and he remained attached to his new religion for twelve years.

Soon after his liberation from prison, he married, and set himself in earnest to the business of dramatic-writing, in which he had already made some unsuccessful attempts. The liberal kindness of Shakespear caused him to bring upon his own stage a performance of Jonson's which had been rejected by other managers, and himself to act a part in it. He continued to patronise the young writer, and occasionally lent him assistance in finishing his pieces: their genius, however, was so dissimilar, that little harmony could result from their combined efforts; and in the plays of Jonson, as they have been left to us, there are no traces of the hand

of Shakespear. The first comedy which Jonson printed was "Every Man in his Humour," acted in 1598; and he continued to furnish a play yearly, till his time was occupied by the composition of the masques and other entertainments with which the accession of James was celebrated. Much pedantry and much adulation rendered these pieces grateful to his majesty; yet he had nearly fallen a sacrifice to his abuse of the Scottish nation in a comedy entitled, "Eastward Hoe," written in conjunction with Chapman and Marston. The three composers were committed to prison, and threatened with the pillory and loss of ears and noses; but a timely pardon prevented the disgrace. At an entertainment which Jonson gave on his release, his mother, a woman of a masculine spirit, drank to him, and shewed a paper of poison, of which she had intended to give him a portion, taking the rest herself, had the ignominious sentence been persisted in. He continued to write with improved experience, and in 1609 produced his "Epicene, or Silent Woman," accounted the most perfect of his comedies. His "Alchemist," acted in the following year, also obtained much applause.

A tour in France in 1613 gave Jonson an opportunity to enlarge his views and refine his manners, which were coarse and rude; yet in this last particular he seems never much to have improved. He was honoured with an interview with the celebrated cardinal Perron, in which he very bluntly told the cardinal that his translation of Virgil was a bad one. On his return, he had the quarrel with Inigo Jones, mentioned in the life of the latter, and ridiculed him on the stage in a comic character. So industrious had his muse been, that in 1616 he published a folio volume of his works; and his reputation at court was sealed by a grant from the king of the salary of poet-laureat for life: the office itself was at this time occupied by another. His poetic fame caused him to be invited by Dr. Corbet to Christ-church college in Oxford; and during his agreeable visit there, the university presented him with the honorary degree of M.A. Upon the death of Daniel, the laureat, in 1619, Jonson succeeded to the post. Soon after, he went to Scotland upon a visit to the celebrated poet of that country, Drummond of Hawthornden, and passed some months with him in the intimacy of friendship. But though Jonson seems to have been extremely well pleased with the interview, Drummond, who has left minutes of their conversation, scruples not to give a very unamiable character of his friend, with whose rudeness and intemperance he was pro-

bably much disgusted. Indeed, it is acknowledged that he was not only deficient in courtesy, but had many radical faults of temper, such as a high degree of pride and self-conceit, irritability, and proneness to abuse and disparage all who incurred his jealousy or displeasure. He was, however, fond of convivial society; and great traditionary fame has attended the club over which he presided at the Devil-tavern, near Temple-bar, and for which he composed in Latin a set of *leges convivales*.

He continued to write masques for the court, and now and then a comedy, of which one, acted in 1629, was hissed from the stage; and the poet revenged the insult by an ode to himself; in which he threatened to quit the theatre. His negligence and disposition to conviviality likewise reduced him to necessitous circumstances, although he obtained an advance of his salary as laureat to one hundred pounds per annum and a tierce of sack; the pay which, with the office, has continued to the present time. A story has been current, that on hearing of his condition, the king, Charles I. sent him a present of ten pounds, and that Jonson said to the messenger, "His majesty has sent me ten pounds, because I am old and poor, and live in an alley: go and tell him that his soul lives in an alley." Though such a speech is not unsuitable to the surliness of his character, yet its authenticity may be doubted, as there is in Jonson's works an epigram "To king Charles for an hundred pounds he sent me in my sickness, 1629." The disease of want, however, was radical and incurable; and some of his latest productions are mendicant poems addressed to different patrons. The powers of his body and mind fell into equal decay, and the two last comedies he wrote have been called his dotages. He ceased to employ his pen after the New-year's ode for 1635; and died in 1637, at the age of sixty-three. He was interred in Westminster abbey; and an inscription was placed over his grave, familiarly expressive of the reputation he had acquired among his countrymen: "O rare Ben Jonson!" He was considered at that time as at the head of English poetry, and was addressed by the wits with the reverential title of father Ben. Six months after his death a collection of poems to his honour, by a number of the most eminent writers and scholars in the nation, was published, entitled "Jonsonius Virbius: or, the Memory of Ben Jonson revived by the Friends of the Muses." The bust, with the fore-mentioned inscription, that now marks his place in Poets-corner, was put up by the second Harley, earl of Oxford.

The remaining fame of Jonson is princi-

pally founded upon his comedies, which were long reckoned the most perfect in the English language. Dryden, in his Essay on Dramatic Poetry, speaks of him as "the most learned and judicious writer which any theatre ever had," and gives a particular examination of his "Silent Woman," as a model of perfection. His excellence, however, was comprised within narrow limits, and chiefly consisted in the preservation of the unities, and the skilful management of the plot. He was defective in almost every thing which makes comedy pleasant. Dryden says, "You seldom find him making love in any of his scenes, or endeavouring to move the passions; his genius was too sullen and saturnine to do it gracefully. Humour was his proper sphere; and in that he delighted most to represent mechanics." Humour is, indeed, the essence of comedy; but Jonson drew his rather from conceptions of ridiculous character formed in his own fancy, than from the observation of nature. Neither the manners nor the language of real life, especially in the superior ranks of society, are to be found in his representations; and the incidents are in general vulgar, and the humour forced. It is therefore no wonder that his plays have gradually disappeared from the stage, and that if any one is occasionally revived, it is little relished or understood by the audience. He composed only two tragedies, Sejanus and Catiline, neither of which was successful. They are full of long declamatory speeches, many of them close translations from the ancient historians and orators. As a general poet, Jonson is for the most part harsh, frigid, and tedious, perpetually in pursuit of some uncommon thought, which he wants taste and genius to render striking or agreeable. There are, however, some strains of vigorous imagination, and even happy expression. His hymn in "Cynthia's Revels," beginning with "Queen and huntress chaste and fair," is remarkably elegant and melodious. His epitaph on the countess of Pembroke is deservedly celebrated for the spirit and conciseness of its language and ingenuity of its turn; in which it is perhaps surpassed by that of four lines on Elizabeth L. H.

Underneath this stone doth lie
As much beauty as could die,
Which in life did harbour give
To more virtue than doth live.

But such pieces are great rarities in his works; and *father Ben* is at this day little more than the shadow of a great name. *Biog. Britan.*—A.

JORAM, or JEHORAM, king of Israel, was the son of Ahab, and succeeded to the throne on the death of his brother Ahaziah, in the year 896 B.C. He destroyed the Phœnician

idols which his father had set up, but still continued the idolatrous worship of the two golden calves. Soon after he came to the crown he raised an army for the purpose of reducing the Moabites, who had been tributaries to Israel ever since the defection of Jeroboam, but revolted during the reign of Ahaziah. Joram was assisted by Jehoshaphat, king of Judah, who came in person with his troops, and was accompanied by the king of Edom, his tributary. The army of the confederates took a compass of seven days march through the deserts of Edom, in order to surprise the enemy, but was in danger of perishing for want of water, when it had arrived at the borders of the land of Moab. By this time the Moabites had been apprised of their approach, and, after collecting together all who were capable of bearing arms, advanced to dispute their further progress. In this extremity the three kings resorted for advice to the prophet Elisha, who appears to have accompanied the army into the deserts. When the prophet met them, after severely reproaching Joram for his idolatry, and assuring him that, were it not for the respect which he bore to Jehoshaphat, he would not interfere on their behalf, he ordered them to dig large ditches in the valley where they were encamped, promising that they should be filled with water by a miraculous land flood, and that afterwards the confederates should prove victorious over the enemy. During the succeeding night the refreshing streams arrived and filled the ditches. On the following morning, when the Moabites perceived the water in that arid place, from the reflexion of the rising sun which gave it a red appearance they suspected that it was blood, and that the confederate princes had quarrelled, and turned their arms against each other. Possessed by this imagination, they concluded that they had little more to do than to seize the spoil, and hastened for that purpose in a confused manner towards the camp of the Israelites. But they soon found their mistake: for the Israelites, attacking them in force, soon gained a complete victory over them; and, after putting great numbers of them to the sword, pursued the remainder into the heart of their country, wasting their lands, and demolishing their cities, excepting Kir-haraset, the capital, which was exceedingly strong, and where Mesha, the king of Moab, had taken refuge. To this city they laid siege, and carried on their attacks with such vigour, that Mesha, apprehensive that it might not be able to hold out, made a sally with seven hundred chosen men, and en-

deavoured to escape by breaking through the quarters of the Edomites. Failing in this attempt, he had recourse to a horrid measure, which was sometimes practised by the princes of the ancient idolatrous nations in extreme calamities of the public; and took his eldest son, whom he offered for a burnt sacrifice on the wall of the city, in order to propitiate the deities whom he worshipped. This barbarous act excited such horror in the confederates, that, to prevent a repetition of similar inhuman deeds, they raised the siege, and returned to their own countries. Some time after this, a war broke out between Joram, and Benhadad, king of Syria. In our life of Elisha, we have given a sufficiently minute account of the manner in which that prophet enabled the king of Israel to defeat the stratagems which Benhadad attempted to practise against him, and to bring about a temporary peace. Under the same article we have related the particulars attending the siege of Samaria, in a subsequent war between these princes, and the supernatural deliverance of the Israelites from the invaders. These events, though they made a temporary impression upon Joram's mind, and forced from him an acknowledgment of his obligations to the God of Israel, yet they had not the effect of weaning him from his idolatry; in consequence of which he was suffered by Providence to pursue a course which terminated in his ruin, and the fulfilment of the predictions which had been denounced against the house of Ahab. When Hazael had obtained possession of the Syrian throne by the murder of Benhadad, Joram, conceiving the juncture to be favourable for the reduction of Ramoth-Gilead, raised an army for that purpose, and engaged Amaziah, king of Judah, to become his ally in that enterprise. The forces of the two kings succeeded in carrying the city; but during the attack of it, Joram was so desperately wounded, that he was obliged to return to Jezreel to be cured, leaving Jehu at the head of his army to secure the place. In the life of Jehu we have already related the remaining particulars of Joram's history. He was killed in the year 884 B.C. after a reign of about twelve years. *2 Kings iii.—ix. Joseph. Ant. Jud. lib. ix. Anc. Univers. Hist. vol. IV. b. i. ch. vii. sec. viii. Blair's Chron. Tab.—M.*

JORAM, or JEHORAM, king of Judah, was the son of Jehoshaphat, who entrusted to him the government when he went to pay a visit to Ahab at Samaria, and whose successor he became in the year 889 B.C. His father had left behind him a numerous issue, and had made

provision for his sons by appointing them to the government of different cities, and settling upon them independent incomes. No sooner was Joram firmly seated on the throne, than he cruelly put all his brethren to death, and massacred also many of the nobles of his kingdom, who were likely to oppose his wickedness and impieties. Unhappily for himself and people, this prince had been suffered by his father to contract a marriage with Athaliah, daughter of Ahab, who was a most wicked princess. Yielding himself up entirely to her influence, Joram introduced into his kingdom the abominable worship of the Phœnician deities, and erected altars to Baal at Jerusalem, and in all the cities of Judah, encouraging the people to offer sacrifices on them by his own example. Nay he even used threatenings and compulsion to make them conform to his idolatry. On account of this conduct he received a severe reproof in a letter sent him by the prophet Elijah, who threatened him with divine judgments as punishments of his crimes, and predicted the almost total extirpation of his posterity, and his own death by an incurable disease. The first punishment which he received was in the revolt of the Edomites, who refused to pay the usual tribute; and though at the commencement of their defection Joram obtained advantages over them, they soon recovered sufficient strength to maintain their independency, and thus fulfilled Isaac's prediction, that the posterity of Esau should in time shake off the yoke of Jacob. At the same time the city of Libnah, which belonged to the priests, and was on the borders of Idumæa, revolted from the impious king, and probably connected themselves with the Edomites. Soon afterwards the Philistines and Arabians invaded the kingdom of Judah, and penetrated even to Jerusalem, which they stripped of its riches, and carried into captivity all the king's wives, excepting Athaliah, and all his sons, excepting Ahaziah, who was his successor. No sooner had those rapacious enemies departed with their plunder, than Joram was attacked by a most excruciating and incurable disease in the bowels, which continued weakening him during two years, and then proved fatal to him, to the great joy of his subjects. He died in the year 885 B.C. In the Book of Chronicles he is said to have reigned eight years: which period is calculated from the time of his being entrusted with the government upon his father's visit to Samaria. *2 Kings viii. 2 Chron. xxi. Joseph. Ant. Jud. lib. ix. Anc. Univers. Hist. vol. IV. b. i. ch. vii. sect. viii. Blair's Chron. Tab.—M.*

JORDAENS, JAMES, an eminent painter, was born at Antwerp in 1594. He learnt the rudiments of his art under Adam Van-Oort, whose daughter he married at an early age, which prevented him from accomplishing his earnest desire of visiting Italy for instruction. He endeavoured to supply the want by an assiduous study of the works of Italian masters, particularly Carravaggio, Paul Veronese, Bassano, and Titian; by which he was so far advanced in the art, that he emulated the bold and vigorous manner of Rubens, of whom he is said to have been one of the first disciples. He was master of an extraordinarily free and spirited pencil, gave his figures a fine relief, well understood the *chiaro scuro*, coloured in a great style, was rich in his composition, and powerful in expression. He could not, however, attain correctness of outline, or that elevation of idea and elegance of taste which his country was unable to impart. He was very industrious, and without assistance finished many great works for churches, royal cabinets, &c. by which he obtained a high reputation and a considerable fortune. His disposition was gay and social; and after the labours of the day he was accustomed to relax in the evening in conviviality with his friends. He died at Antwerp in 1678, at the advanced age of eighty-four. It is not known that he formed any disciples. Of the works of Jordaens some of the principal are twelve pieces of the passion of Christ, painted for Charles Gustavus, king of Sweden; a picture of forty feet high to the honour of Frederic-Henry of Nassau, at the house in the wood near the Hague; St. Peter cutting off the ear of Malchus; the satyr and man blowing hot and cold; a piece called The king drinks; Pan and Syrinx, a fine piece finished in six days. There are many of his works in the churches of the Low-countries: twenty-seven of his designs have been engraved. *D'Argenville, Vies des Peintres.—A.*

JORNANDES, a writer of history of the Gothic nation, the son of Wamuthe, an Alan, flourished in the time of the emperor Justinian. He was a notary or secretary of the Gothic kings in Italy, and was made bishop of Ravenna. He wrote a work on the history of the Goths, entitled "*De Rebus Geticis*," composed in the year 552. It is little more than an abridgment of a lost work on the same subject, written in twelve books by Cassiodorus. He likewise composed a work called by Trithemius "*De Gestis Romanorum*," but more properly, "*De Regnorum & Temporum Successione*," since it relates to other nations besides the Romans. The

account in this of Roman affairs is a mere transcript from Florus. His Gothic history is annexed to the edition of Cassiodorus by Fornerius, at Paris. He is blamed for having ascribed to his countrymen all the actions belonging to the Scythians, and for suppressing such facts as he thought discreditable to them. The work is, however, valuable as containing much information not elsewhere to be met with. *Vossii Hist. Latin.*—A.

JORTIN, JOHN, D.D. an eminent scholar and divine, born in London, in 1698, was the son of Renatus Jortin, a native of Britany, who came over as a refugee on the repeal of the edict of Nantes. His mother was the daughter of an English clergyman. Renatus, who was a gentleman of the privy-chamber to king William, and secretary to several admirals, was lost at sea with sir Cloudesley Shovel in 1707. Young Jortin received his school education at the Charter-house, where he laid the foundation of an exact classical taste. In 1715 he was admitted a pensioner of Jesus college, Cambridge, under the tuition of the learned Dr. Thirlby. He distinguished himself by his talents and industry; and such was the opinion entertained of his proficience by his tutor, that when Pope, desirous of having extracts of the notes of Eustathius upon Homer's Iliad to print with his translation, applied by a bookseller to procure a young student at Cambridge to execute the task, Dr. Thirlby recommended Jortin. He performed the work to the apparent satisfaction of the poet, who, however, did not think it worth while to make any personal enquiry after an obscure collegian. He was at this time of the age of eighteen or nineteen. He took the degree of B.A. in 1719, was elected fellow of his college in 1721, and proceeded to the degree of M.A. in 1722. In that year he was one of the moderators at the disputations in the soph's school; and appeared as a writer by the publication of his "*Lusus Poetici*," a collection of a few Latin poems. By the best judges of Latin poetry, these pieces have been pronounced some of the most elegant and truly classical compositions of the kind produced by a modern scholar. They are not only pure and correct in diction and prosody, but display warmth of imagination and delicacy of sentiment. They have been several times reprinted, and retain their original reputation.

Mr. Jortin received priest's orders in 1724, and in 1727 he was presented by his college to the vicarage of Swavesey near Cambridge. In the following year he married; and in 1731 he resigned his living and settled in London; where he served a chapel belonging to the parish of St. Giles-in-the-fields. Upon this removal he

published "*Four Sermons on the Truth of the Christian Religion*," which were afterwards incorporated in some of his subsequent publications. He next appeared to the public in the capacity of a literary critic. In conjunction with some learned friends, among whom were bishop Pearce, Dr. Taylor, Mr. Wasse, Mr. Upton, and Dr. Thirlby, he published, in the course of 1731 and 1732, a series of twenty-four numbers, containing "*Miscellaneous Observations upon Authors ancient and modern*," making together two volumes octavo. These are a valuable treasure of classical erudition; and they were so much approved abroad, as to be translated into Latin and printed at Amsterdam. Jortin further proved the elegance of his taste and his critical sagacity by some "*Remarks on Spenser's Poems*," 1734, to which were subjoined "*Remarks on Milton*," chiefly relating to his imitations of the ancients. He also gave, in "*The present State of the Republic of Letters*," some "*Remarks on Seneca*."

We shall not follow our divine through all his changes of situation. One in which he continued a considerable time, was that of afternoon preacher at a chapel in Oxendon-street, to which he was appointed in 1747 by his friend Dr. Pearce, then rector of St. Martin-in-the-fields. His "*Discourses concerning the Truth of the Christian Religion*," were published in 1746. They are seven in number, and comprise the substance of the four sermons already mentioned. These pieces have obtained a high reputation for the solidity of argument and soundness of erudition which they display, and have ranked the author among the ablest defenders of revelation. About this time he was engaged by Warburton, then preacher at Lincoln's Inn, as his occasional assistant, which circumstance produced a temporary intimacy between these two learned, but in many respects very dissimilar, divines.

In December, 1749, Jortin, at the recommendation of archbishop Herring and bishop Sherlock, was appointed preacher of Boyle's lecture. He did not publish the discourses he delivered in this capacity, but inserted the substance of parts of them in his "*Remarks upon Ecclesiastical History*." Of this last work the first volume appeared in 1751. Its preface was written in a strain of freedom and liberality, which is said to have given great offence to some of his brethren, and which presented a foretaste of the spirit by which the work itself was to be characterised. The author's account of his design is, that the performance was not intended for a regular treatise, but a collection of detached remarks on ecclesiastical history

and ancient writers, without any strict attention to the order of time. He published during his life-time only two more volumes, viz. in 1752 and 1754; but after his death two additional volumes appeared, consisting chiefly of passages translated from foreign writers. No work on the subject affords more entertainment or more matter for reflection to a liberal mind. It is replete with curious erudition and sagacious remark; and throughout bears the stamp of candour, moderation, and a decided antipathy to bigotry and persecution. It is enlivened by many strokes of humour, given with a shrewd simplicity peculiar to the writer, and often in the form of allusive application of classical quotations, in which he was singularly happy.

Jortin was now far advanced in life, with very little of the professional reward which his worth and services merited. The truly liberal archbishop Herring, however, did not overlook his claims, and in May, 1751, at a meeting of the clergy, publicly and unsolicited, presented him with the rectory of St. Dunstan-in-the-east, London. A fondness for music was one of our divine's propensities, and he was a good player of thorough-bass on the harpsichord. He also studied it as a science, and drew up a "Letter concerning the Music of the Ancients," addressed to Mr. Avison, and added to that writer's "Essay on Musical Expression," edit. second, in 1753. This piece consisted rather of select passages from classical authors, and detached remarks, than any profound investigation of the subject. In 1755 Jortin was presented by archbishop Herring to a Lambeth degree of D.D. In the same year he published a volume consisting of "Six Dissertations on different Subjects." Of these pieces four retain the form of sermons, for which purpose they appear to have been originally composed. Their subjects are:—The doctrines of divine assistance and human liberty: The duty of judging candidly, and thinking favourably of others: The love of praise and reputation, and the proper bounds and degree of that love: The history and character of Balaam. Of the two others, the first is the history of the controversies concerning predestination and grace; the second (the last in the book), a dissertation on the state of the dead, as described by Homer and Virgil. All these essays are distinguished by learning and ingenuity allied to good taste and sound judgment. The last is a curious philological discussion, worthy of the writer's classical erudition. As the interpretation it gave of Æneas's descent into hell was inconsistent with Dr. Warburton's hypothesis of the Eleusinian mysteries, an admirer and disci-

ple of that prelate (now understood to be Dr. Hurd) addressed a small pamphlet to Dr. Jortin, entitled "On the Delicacy of Friendship," to which he made no reply.

The "Life of Erasmus," which may be considered as the principal work of our author, appeared in 1758 in one volume quarto; the second volume, printed in 1760, consisted only of observations on the writings of Erasmus, and extracts from them and from other writers. Of this Life the ground-work is one drawn up by the celebrated scholar and critic Le Clerc, and inserted in successive numbers of his "Bibliothèque Choisie." This was freely translated by Dr. Jortin, and enriched with a multitude of notes and digressions relating to the literary and ecclesiastic history of the period. The narrative is in the form of annals, which gives it an appearance of stiffness; and the style is careless and sometimes coarse. It cannot therefore be looked upon as a finished biography of the great character which is its subject, but is rather a copious collection of materials for such a work. It was, however, very well received by the public; and few books afford a richer source of entertainment to readers interested in such topics. Its spirit is similar to that of the remarks on ecclesiastical history: it is equally severe upon bigotry and intolerance, and bestows free castigation upon dignified dulness both of early and later growth. In many respects Jortin was a proper person to write the life of Erasmus; and particularly in this, that both were reformers of a similar cast, promoting free enquiry by their writings, yet preserving their exterior relation to a church, the doctrines of which they evidently did not make the rule of their faith.

The declining years of Dr. Jortin were cheered by some substantial proofs of the esteem which he had inspired for his character and abilities. Dr. Osbaldiston, bishop of London, soon after his accession to the see in 1762, collated him to a prebend in the cathedral of St. Paul's, and in the same year presented him to the valuable vicarage of Kensington, to which agreeable residence he soon after removed. In 1764 the same bishop appointed him archdeacon of London. These preferments necessarily obliged him to devote more time to company and public duties; so that his remaining literary exertions consisted of little more than some critical assistance to Mr. Markland in his learned publications, and some remarks on Phillips's Life of Cardinal Pole, printed with Dr. Neve's strictures on that performance. The serene evening of his days closed, in consequence of a disorder in his breast, on September 5th, 1770, in the

seventy-second year of his age. The tranquil composure of his last moments was expressed in the words he spoke to his nurse, who urged him to take some more nourishment: "No," said he, "I have had enough of every thing." In his directions for his funeral, he dictated the following inscription which marks his modest tomb, "*Joannes Jortin Mortalis esse desiit, Anno &c.*" He left a widow, one son, and a daughter. The private character of Dr. Jortin appears to have been truly estimable. He had a spirit which raised him above every thing mean and illiberal, and would not allow him to stoop for preferment: he judged himself with modesty, and others with candour; yet he was not insensible of the just claims of learning and talents, and occasionally did not spare his reprehensions of persons in high stations whom dulness or bigotry rendered foes to merit. His manners were simple, and indeed somewhat rustic; yet he had true urbanity in his temper, and benevolence in his heart.

After his death several of his posthumous works were published: in 1771 and 1773, his "Sermons and Charges," seven volumes octavo: these are distinguished by sound sense, solid morality, learning, and ingenuity; their style is plain and manly, sometimes eloquent, and always natural. A tract added to them on "The Doctrine of a future State as it may be collected from the Old Testament," is a valuable argumentative discussion of the point in question. The additional volumes of "Remarks on Ecclesiastical History," have already been mentioned. Two volumes of "Tracts, philological, critical, and miscellaneous," consist of pieces, many before published, and some now first printed: of the latter are scriptural illustrations, strictures and observations on various topics, critical remarks on modern authors, anecdotes, maxims, and reflections. These are of unequal value, but will all be thought worthy of perusal by those who have imbibed a taste for the writings of this ingenious, learned, and truly liberal author. *Disney's Memoirs of the Life and Writings of Dr. Jortin.*—A.

JOSEPH, the Hebrew patriarch, was the son of Jacob by his beloved wife Rachael, and born during his father's servitude to his uncle Laban in Padan-Aram, about the year 1745 B.C. As Joseph advanced towards manhood, he was distinguished by such extraordinary personal and mental endowments, that he became the favourite son of his father: but this circumstance excited against him the jealousy and hatred of his brethren. In the life of Jacob we

have given an account of the lengths to which this hatred carried them, and of the sale of Joseph to a troop of Ishmaelites who were travelling towards Egypt; when his father was made to believe that he had been devoured by some wild beast. On their arrival in Egypt, the Ishmaelites sold Joseph, who was now about eighteen years of age, to Potiphar, an officer in the king's guard. In his service Joseph displayed so much diligence, fidelity, and prudence, that he gained the entire confidence of his master, who saw that he was successful in whatever he undertook, and committed the management of his affairs wholly into his hands. Joseph had been ten years in Potiphar's house, when his mistress, taken with the extraordinary comeliness of his person, conceived a criminal inclination for him, and at different times solicited him to gratify her wicked passion. Shocked at a proposal so offensive to virtue, and an indulgence to which would be a base and ungrateful return for the unbounded confidence which his master placed in him, Joseph refused her solicitations, exclaiming, in a spirit of honest and pious indignation, "How can I do this great wickedness, and sin against God?" One day, when his business called him into the women's apartments, and none of the male servants were in the house, she accosted him in so passionate a manner, at the same time laying hold on his upper garment, that not thinking it safe to stay and expostulate with her, he left his garment in her hands, and immediately quitted the house. Stung with resentment at not being able to seduce the virtuous young man, she determined on his ruin; and having by her cries called those about her who were within hearing, she accused Joseph of an attempt to defile his master's bed, and, as a proof, produced his garment, which she pretended he had lost during her struggles to preserve her innocence. When Potiphar returned home, she told him this tale with so much art, that, notwithstanding his confidence in Joseph, he was deceived by her, and ordered the supposed offender to be committed to the king's prison.

During his confinement, Joseph acquired such favour with the keeper of the prison, that he entrusted him with the care of his fellow-prisoners. In this number there were two persons of some distinction, one of whom had filled the post of chief butler, or cup-bearer, and the other that of chief baker, to Pharaoh. These persons had each of them a dream in the same night, which they were anxious to have interpreted, as they considered them to be predictive

of their future fortunes. Upon their relating them to Joseph, he undertook the interpretation; and assured the former, that within three days he would be restored to his office, but predicted that at the end of the same period the latter would be hanged. The events precisely corresponded with his interpretations. Before the three days elapsed, Joseph addressed himself to the chief butler, and besought him to use his interest to procure his liberty; informing him that he had been wickedly sold out of his country, and imprisoned for a crime of which he was falsely accused. After the chief butler had been set at liberty, and restored to his post at court, he never troubled himself with paying any attention to the case of Joseph till two years afterwards, when Pharaoh had two dreams which made a deep impression on his mind, but which the interpreters and other Egyptian wise men declared themselves unable to expound. Upon this the chief butler addressed himself to the king, and, after acknowledging his ingratitude in having been so long unmindful of his fellow prisoner, recommended him as one who possessed a wonderful talent at interpreting dreams, mentioning at the same time his own case and that of the chief baker. Immediately Pharaoh ordered Joseph to be sent for out of prison; and when he was come into the royal presence, the king told him of his dreams, and the inability of the wisest Egyptians to explain them, mentioning at the same time the character which had been given of his great skill in interpretation. Joseph, after modestly disclaiming all pretensions to superior wisdom, said, that he doubted not of God's direction to give the king satisfaction on the subject of his anxiety. In his first dream, Pharaoh said that he saw seven handsome and fat cattle ascend from the banks of the Nile, which fed in a meadow; and they were soon followed by seven lean and ill-looking beasts of the same kind, which devoured the former, but without appearing either fatter or better than before. In his second dream, he saw seven full ears of corn growing upon one stalk, from which seven blasted ears afterwards put forth, which destroyed the full ears. Joseph informed the king, that both dreams had the same interpretation; and that the repetition of the subject in them signified the certainty and speedy fulfilment of what they portended. The seven fat cattle and the seven full ears, he said signified seven approaching years of excessive plenty; and the seven lean cattle and blasted ears, seven succeeding years of famine, which should prove so severe as to banish all memory of the preceding plenty. He therefore advised the king,

to appoint a wise and expert person over his whole kingdom, who should send officers into every province to collect a fifth part of all the corn grown during the seven plentiful years, and store it in granaries against the succeeding years of famine. Pharaoh was satisfied with Joseph's interpretation, and convinced of the prudence of the measure which he had advised. At the same time he was persuaded that no person was more likely to carry it successfully into execution than Joseph himself, whose wisdom filled all present with the greatest astonishment. Pharaoh, therefore, immediately appointed him superintendant over the whole kingdom, and declared him next to himself in authority, ordering him to be clothed in a dress suitable to his new dignity, with a gold chain about his neck, and delivering to him the royal signet from his own finger. The king also gave him the name of *Zaphnathpaaneah*, which signifies a revealer of secrets; and bestowed on him in marriage the daughter of Potipherah, priest of On. Joseph, who was now thirty years of age, applied with the utmost activity to the duties of his high station; and making a progress through the whole kingdom, erected granaries, and appointed proper officers, who during the predicted fruitful years collected the grain according as he had advised, till innumerable stores were filled with it in the cities of Egypt. During these years Joseph had two sons born; the first of whom he called Manasseh, intimating that God had made him forget all his toil, and the unkindness of his brethren; and the next Ephraim, because God had made him fruitful in the land of his affliction.

To the years of plenty succeeded the seven years of scarcity, which were severely felt not only in Egypt, but in the land of Canaan and all the neighbouring nations. When the Egyptians had consumed all the corn that was in private hands, and were pinched for want of bread, they delivered petitions to Pharaoh for relief, who referred them to Joseph. Upon this he ordered his stores to be opened, and the grain to be sold to those who applied for it, whether Egyptians or strangers. This scarcity obliged Jacob (see his article) to send ten of his sons to Egypt to purchase corn. Upon their arrival in that country they were directed to appear in Joseph's presence, before whom they prostrated themselves, with their faces to the ground, and entreated permission to carry what corn they wanted out of the country. Joseph, who knew them immediately, though from the alteration in his person and circumstances they could not call him to mind, put on a severe look, and in

an angry tone asked them, by an interpreter, whence they came? Upon their answering, from the land of Canaan, he accused them of being spies, who were come to discover the weakness of the land. In justifying themselves against this charge, they assured him that they were all the sons of one man, and that they had left a younger brother with their father, who once had another son, who was now no more. Joseph, having thus obtained information that his uterine brother was living, told them, in haughty commanding terms, that unless one of them fetched this younger brother, while the rest of them remained in custody, he should consider them to be spies, and treat them accordingly. Upon this they were all sent to prison, where they were confined three days; at the end of which Joseph sent for them, and let them know, in a milder tone, that he feared God, whose providence would punish injustice and cruelty, and that therefore he should detain only one of them, till their younger brother was brought before him, while the rest might go home with the necessary corn for their families. He then ordered Simeon, who had probably been one of his greatest enemies, to be bound before their eyes, and sent to prison. Joseph had now the opportunity of hearing them accuse themselves of the inhumanity with which they treated him, and to acknowledge that what they suffered was a just punishment inflicted on them by Providence, for being unmoved by the anguish of soul which he had discovered when they threw him into the pit, and afterwards sold him into slavery; while Reuben justified himself from having been a sharer in their cruelty. Joseph did not hear the mutual reproaches without much emotion, to conceal which he was obliged to withdraw, before he finally gave them leave to depart, with an assurance that if by bringing their younger brother they proved that their account of themselves was true, they should have liberty to traffic in the land. At length all but Simeon were dismissed; but not before Joseph had given directions that after their sacks were filled with corn, each man's money should be returned in his sack's mouth. When in the course of their journey homewards they had come to an inn where they proposed to bait, one of them, who opened his sack in order to give some provender to their beasts, was surprised at finding his money in it. This circumstance filled them with the most dismal apprehensions, especially when they afterwards found that each man's money was returned in the same manner; and they concluded that the haughty Egyptian lord had given directions for

that proceeding, that he might have a pretence to enslave them at their next coming. As soon as they had arrived at home they acquainted their father with their adventures; who received the news of Simeon's detention with great grief, which was still further heightened when he found that Benjamin must go to Egypt before he should be liberated. For some time Jacob resolutely refused to part with his youngest son; till at length, the scarcity increasing, and the supply which they had brought being almost spent, Judah prevailed upon him to let Benjamin accompany them to Egypt, promising to bring him safe back, and offering to incur any personal hazards for his security. Having reluctantly given his consent, he ordered them to carry double their money, and presents of some of the most valued productions of Canaan, that they might gain the favour of the proud Egyptian, and then dismissed them, after entreating Heaven for their good success.

No sooner had they arrived in Egypt, and presented themselves before Joseph at his place of public audience, than he ordered his steward to take them to his house, where he intended that they should dine with him. Their fears, however, led them to apprehend, that their being sent to the house of Pharaoh's representative was only a prelude to some harsh measure determined against them; and when they came to the door, they endeavoured to bespeak the favour of the steward, acquainting him with the circumstance of their having found their money in their sacks, which they had again brought with them, together with a new supply in order to purchase fresh provision. The steward bid them to dismiss all their apprehensions, and brought them into the house, where they soon had the pleasure of meeting their brother Simeon, unbound, and were informed of the honour which was intended them of dining with the great lord. Upon this they set about preparing their presents, which they laid before him with the greatest reverence as soon as he entered his house. Joseph enquired after the health of their father, and whether that person was their younger brother who stood before him; and being informed that it was, he blessed him, and found himself obliged to retire to conceal the effect of his feelings on beholding the son of his own mother. Having composed himself, he returned to the company, and ordered the dinner to be brought in, directing that his brethren and his Egyptian guests should be placed at different tables, it being considered an abomination with the latter to eat with Hebrews, while he sat at a table by himself. Joseph,

according to the custom of those times, sent dishes from his own table to all his brethren; but they could not avoid expressing their surprise to each other, when they found that he served them exactly according to their seniority, and more particularly so, when they saw that Benjamin's portion was five times larger than that of any of the rest, which was considered to be a mark of distinguished honour. After the entertainment was over, Joseph ordered his steward to fill their sacks with corn, putting every man's money in his sack's mouth, as before, and directing him to put into Benjamin's sack the silver cup out of which he himself drank. In the next place he ordered him to follow them, soon after they had left the city on their return towards Canaan, and to charge them with the theft of his lord's silver cup. This the steward did accordingly, and severely reproached them on account of the ungrateful return which he pretended they had made for his lord's hospitality. Conscious of their innocence they firmly denied the charge, readily offering that if it could be proved against any one of them, he should be put to death, and the rest be reduced to slavery. The steward proceeded to search their sacks, and to their inexpressible surprise and concern produced the cup from that of Benjamin. Overwhelmed with grief and shame they were brought back before Joseph, who warmly reprimanded them for such a requital of his kindness and civility; to whom they could only reply, that God had taken this method of punishing them for their iniquities, and that they must submit to be his bondsmen. Joseph assured them, however, that though he might punish them all, yet the person only upon whom the cup was found should remain a slave, while the rest might go home in peace. Upon this Judah, who had become surety for Benjamin to his father, addressed himself to Joseph in the most submissive and moving terms, acquainting him with his father's extreme fondness for the lad, the difficulty which they had to persuade him to part with one whom he so tenderly loved, and the danger of his grieving to death for the loss of him. At the same time he offered himself as a substitute for his brother, with such zeal and concern, that Joseph was no longer able to refrain from discovering himself to his brethren. Judah's address on this occasion, and the manner of Joseph's discovering who he was, are detailed with incomparable beauty and pathos in the sacred writings. After Joseph had dissipated the apprehensions which his brethren began to discover upon finding who

the dreaded and powerful ruler of Egypt really was, and recollecting their cruel usage of him, he gave them all, particularly Benjamin, proofs of his tender affection, and then went and acquainted Pharaoh with their arrival, and the situation of his father's family. Upon this Pharaoh told Joseph, that he might send for his father and all his family into Egypt, and fix them in the richest part of the country, where they should experience the testimonies of his royal favour.

In the life of Jacob we have already mentioned all the particulars which are recorded relative to Joseph, from the time when Pharaoh gratified his pious wishes by desiring him to send for his father, to the settlement of the venerable patriarch and his sons in the Land of Goshen. There they were supplied with all necessary provision, while the Egyptians were reduced to the greatest distress by the famine. Owing to the long continuance of that calamity, the purchase of corn drained the people of all their money, which filled the king's treasury; and afterwards they were obliged to part with their cattle, their houses, their land, and, at length, with their personal freedom, for subsistence. By this means the whole kingdom of Egypt became the demesne of the crown, excepting the lands of the priests, who were furnished with what provisions they wanted out of the royal stores, without being at any expence; and all the people were reduced to the situation of bondsmen to the king. That they might forget their former property in the lands which they had sold, and be precluded from forming combinations to regain them, the old owners were separated from one another, and transplanted to distant places, throughout the whole kingdom. In pursuing this line of policy, Joseph appears to have been carried by his zeal for the king's interest beyond the bounds of true wisdom and prudence: for it contributed to the establishment of that absolute despotism, under which his own descendants, in common with the rest of the Israelites, were afterwards so cruelly harassed. When the last year of the famine was come, Joseph acquainted the Egyptians that they might expect a crop during the following year, and that he would enable them to resume their agricultural employments, by distributing fresh lands, cattle, and corn among them; but upon this condition, that from that time forwards the fifth part of all the products of their lands should go to the king, and the remainder be their own. To this proposal, in their present distressed circumstances, they gladly consented; and thence-

forth it passed into a law, which continued in force for several centuries, that the fifth part of the product of the whole kingdom of Egypt, excepting the lands of the priests, should belong to the crown. In the mean time the family of Jacob increased in numbers and wealth at Goshen, till that patriarch, sensible from his increasing feebleness that his end was approaching, sent for all his sons to receive his last blessing, and to hear his predictions of what should happen to their several descendants in future times. In the blessing which he pronounced on Joseph, after adverting to his past history, he predicted that he should have a numerous posterity, which should be settled in a fertile country, and abound in the riches of the pastoral life; and he concluded it with a prayer, that all the blessings promised to him, and to his forefathers, might be doubled on the head of his most beloved son. After the death of Jacob, and the return of his sons to Egypt from Canaan, where they had been to pay the last tribute of respect to his remains (see his article), Joseph's brethren, apprehensive that he might now be disposed to resent their former cruel usage of him, sent a messenger to inform him, that it was his father's earnest request that he would forgive their past injuries, and still continue them under his protection. Greatly affected at the suspicion and concern which they betrayed, Joseph sent for them, received them in the same kind manner as when their father was alive, and gave them the strongest assurances of his unabated love and zealous care of their welfare. He survived his father about sixty years; and when he found his end approaching, he sent for his brethren, and predicted that God would, according to his promise, bring their posterity out of Egypt to the Land of Canaan: he, therefore, made them swear that they would not bury him in the country in which they then were, but, after causing his body to be embalmed, deposit it in some secure place until the departure of the Israelites towards the promised land, when it should be carried to that country and buried with his ancestors. Joseph died in the year 1635 B.C. at the age of 110, having continued viceroy of Egypt till his death, and filled that post under six successive sovereigns. The Egyptians bitterly lamented the loss of this great patriarch; and, according to some writers, so high was the sense which they entertained of the services rendered by him to their country, that after-ages worshipped him as a God. When the Israelites took their departure from Egypt, they punctually fulfilled his injunction

concerning the removal of his body; and we are informed in Joshua xxiv. 32. that it was buried at Shechem, in the field which Jacob bought of Hamor. St. Jerome says, that the Israelites raised there a noble monument to his memory, which was still to be seen in his time. The Talmudists, and other rabbies, have added a vast number of absurd tales to the life of Joseph, which are not worthy of being repeated; and Mahomet, in the xiith chapter of his Koran, has given a long history of this patriarch, intermixed with a variety of fabulous circumstances, to which his followers afterwards made abundant additions of the same kind. In D'Herbelot's "*Bibliothèque Orientale*," under the word "*Jousoûph*," the curious reader may meet with several specimens of these legendary stories. The Mahometans also have several books of his pretended amours with Zeleikah, Pharaoh's daughter, his master Potiphar's wife, which they make use of for devotional purposes, considering them to contain an allegory of the love of God, and a pious soul. *Genesis, ch. xxx.—1. Joseph. Antiq. Jud. lib. i. ii. Anc. Univers. Hist. vol. III. b. i. ch. 7. sect. 5. Blair's Chron. Tab.—M.*

JOSEPH I. emperor of Germany, born in 1678, was the son of the emperor Leopold. He was declared hereditary king of Hungary and Bohemia, was elected king of the Romans in 1690, and succeeded his father on the imperial throne in 1705. He had married in 1699 the daughter of John-Frederic, duke of Brunswick-Lunenbourg. Joseph pursued the political system of his father, and persisted in the alliance against France, with England, Holland, and Savoy. His attention was, however, first called to the existing disturbances in Hungary, where a large party of malcontents, headed by Ragotski, were contending for their liberties and privileges, repeatedly violated by the house of Austria. Haughty and arbitrary in his disposition, the emperor employed violent measures against all the opposers of his authority, and supported with a high hand all the claims of his house. By a sentence of the aulic council alone, he put under the ban of the empire the electors of Cologne and Bavaria, and treated the revolted inhabitants of the latter state with the most unrelenting rigour. He made a quarrel with the pope the pretext for seizing several fiefs in the papal dominions, as dependencies of the empire; and he obliged the pontiff to recognise his brother the archduke Charles as king of Spain. He confiscated the estates of the dukes of Mantua and Mirandola, and raised large contributions

from the other petty princes and states of Italy. He reduced under his sway the kingdom of Naples and Sicily; and divided among his friends and partisans, by his sole authority, the dismembered portions of the electorate of Bavaria. His successes were about to be crowned by the submission of the malcontents of Hungary, when he was carried off by the small-pox in April, 1711, at the early age of thirty-three. Leaving no male issue, he was succeeded in the empire and in his hereditary states by his brother the archduke Charles. He is praised for his liberality in distinguishing and rewarding useful talents, and for the superiority he shewed to the vain ceremonial of a court. *Mod. Univers. Hist. Moreri.*—A.

JOSEPH II. emperor of Germany, son of Francis of Lorraine and the empress-queen Maria-Theresa, was born at Vienna, in March, 1741. He was brought up in all the strictness of a court distinguished for its devotional spirit; and his mother, particularly, habituated him to early exercises of piety, which seem rather to have inspired him with disgust, than to have impressed him with sentiments favourable to religion. His morals, however, were carefully guarded, and at the age of nineteen he was married to a very accomplished princess, Isabella, the infanta of Parma. He early displayed a desire of distinguishing himself, and military glory was his first passion, fed by conversation with the great generals who served his house in the seven-years' war. He was crowned king of the Romans at the proper age; and having lost his first wife, to whom he was tenderly attached, he married again in 1765, the sister of the elector of Bavaria. His father, the emperor Francis I. dying in 1765, Joseph succeeded without opposition to the imperial crown. No part, however, of his father's patrimonial dominion falling to his share, and his mother being in her own right queen of Hungary and Bohemia, and sovereign of Austria and the Low-countries, although he was nominally admitted to the co-regency, he possessed little of the power of government. As far, however, as he was permitted to act, he displayed very liberal ideas of public improvement, and a desire to lighten the burthens of the people, and favour the inferior orders of society. He also distinguished himself by an aversion to the form and ceremony so prevalent in the German courts, by extreme affability, and an ardent desire of information. He rose early, passed the day in active employments, and visited in rapid journeys the various parts of his extensive dominions. In the spring

of 1769 he set out with a small retinue, and under a feigned title, on a tour to Italy. At Rome he met his brother, the duke of Tuscany, and entered the conclave then sitting for the election of a pope. He afterwards visited the other capitals of Italy, and remained a considerable time at Milan, attending to the petitions of his Italian subjects, and redressing their grievances. After his return to Germany, he took a journey to inspect the camps on the borders of Bohemia, and made use of that opportunity to pay a visit to the king of Prussia, then at Neiss in Silesia. The interview between these two great princes and natural antagonists was conducted with all imaginable freedom and cordiality. They passed a considerable time in private conference, and parted with mutual tokens of esteem and friendship. The consequences of this meeting, and of another afterwards at Neustadt, appeared in that partition of Poland between Austria, Prussia, and Russia, the first treaty for which was signed in 1772, and which finally terminated in the total extinction of that unhappy kingdom, to the indignation of all the powers of Europe which did not participate in the spoil. Of this plan, Frederic is said to have been the author; though Catharine had already shewn an intention of rendering Poland a dependency on her own empire, and the first interference of the two other powers was to restrain her ambitious views. It is asserted that Joseph found it a difficult task to persuade his mother to enter into this scheme of royal plunder; and that she did not give way, till her conscience was quieted by the representations from Rome, that by her refusing to take a share, the schismatic Greek faith would be extended through the greatest part of Poland by the Russian usurpations. It was probably a result of the same conferences with Frederic, or of having imbibed principles similar to his, that Joseph promoted various regulations in ecclesiastical affairs, such as the suppression of several holidays, the restriction of the mendicant orders from begging for alms, and the sale of the landed property belonging to church-livings, in order to establish a fund for the advancement of the salaries of poor clergymen. He also extended the toleration granted to Protestants much beyond its former limits. The suppression of the inquisition at Milan may be attributed to the prevalence of a similar spirit in the imperial councils.

Joseph had in vain attempted to induce the nobility of Bohemia and Moravia to consent to the abolition of the *corvées* and other op-

pressions under which their peasants groaned. In 1775 this tyranny occasioned a general insurrection among the peasantry in those countries, which produced much mischief, and was not suppressed without considerable bloodshed. Through the mediation of the court of Vienna, it, however, terminated in a great improvement of the condition of that class of men. On the royal domains in Bohemia villainage was entirely abolished.

The extinction of the Guillelmine line of Bavaria by the death of the elector Joseph-Maximilian, in December, 1777, caused the succession of his estates to fall to the elector Palatine of the Rhine, who took peaceable possession of them. But he soon found a formidable rival in the house of Austria, which, reviving some obsolete claims, put them in force by marching an army into the country. As resistance was vain, the elector Palatine was obliged to enter into a convention, by which he ceded the better half of Bavaria to the empress-queen. Against this agreement, the next heir, the duke of Deux-Ponts, together with some other German princes, entered their protest; and the king of Prussia, jealous of the aggrandisement of the house of Austria, supported what were called the rights of the Germanic body. In the negotiations which ensued, the court of Vienna persevered with haughtiness in its claims, and nothing remained but to decide the contest by the sword. The elector of Saxony joined with Prussia; and Frederic, though now advanced in years, with his characteristic celerity, took the field in the summer of 1778, and invaded Austrian Silesia and Bohemia. Joseph, on the other hand, attended by Laudohn, Lascy, and other able generals, repaired to the scene of action. More numerous troops, better appointed, or more ably commanded, were perhaps never assembled to decide a political contest. The Austrians chiefly kept on the defensive, and the campaign was spent in marches and counter-marches, skilful manœuvres, and frequent skirmishes, but without one great battle. The king of Prussia at length, unable to penetrate into Bohemia, withdrew from the frontiers, and returned to his own dominions. The emperor during the whole course of the campaign exposed his person freely, and shared in all military hardships and fatigues. His ardour continually inclined him to hazard an engagement, but was controlled by the experienced prudence of his generals. The war recommenced in the spring of 1779; but each party was become so sensible of the seriousness of the contest, that the mediation of France and Russia readily produced an armistice; and

in May a treaty was signed at Teschen, by which the convention between Austria and Bavaria was annulled, some territory was ceded to the former in lieu of claims, and all differences were equitably adjusted. In effect, the emperor's ambitious views were defeated, and he was taught to feel the power by which his sway in the Germanic system was balanced.

In the summer of 1780, Joseph had an interview at Mohilow in Lithuania with the empress Catharine, which passed with the ease and familiarity customary to both of the great personages, and was justly supposed, on the emperor's part, to have more in view than the gratification of curiosity. He accompanied her to Petersburg, where he continued to pursue his simple mode of living, amidst all the magnificences of that splendid court. The death of his august mother, the empress-queen, in November, 1780, left him at liberty to pursue unshackled those schemes which he had been long revolving in his mind. It was soon followed by an ordinance prohibiting all donations to religious houses made by those who should enter them. By an edict in 1781 he enjoined that no religious community of regulars should henceforth hold relation with a foreign head, but should be under the direction of some native provincial. Another ordinance commanded the ecclesiastical and lay courts to take cognizance of all bulls and briefs coming from Rome, and to make a report by which it might be judged whether they ought to receive a sanction. An edict in favour of the liberty of the press, a complete toleration of the Protestants, and the extension of the privileges of subjects to the Jews, were other measures by which he displayed the freedom and enlargement of his notions. He shewed his attention to economy by certain regulations relative to pensions, and by retrenching many which had been granted by the benevolent facility of his mother.

These domestic objects did not exclude his attention to larger plans of policy. On a journey to take possession of his territories in the Low-countries in 1781, he carried into effect a project of resuming that line of fortresses which was called the Dutch barrier, and was garrisoned by their forces. These were all dismantled and the materials sold; at the same time he declared his purpose of raising Ostend to commercial importance, and gave tokens of an intention to open the navigation of the Schelde. He extended his journey into Holland, and examined with a curious eye every thing from which he might adopt improvements in his own states.

His return to Vienna was marked by still more decisive steps in ecclesiastical reform, and the reduction of the power of the church. Numerous suppressions of religious houses took place throughout all his dominions; and in an imperial rescript, all subordination whatever in secular affairs to the Holy See was formally disclaimed. Such rapid strides towards complete emancipation could not fail to excite the most lively alarms in the papal court. After remonstrances had been employed without effect, Pius VI. then the head of the Roman church, took the resolution, contrary to the advice of his council, of visiting the emperor at his capital, in order to try the force of personal expostulations. It was impossible to conceive a spectacle more demonstrative of the mighty change which time had brought about in the relative situation of the civil and ecclesiastical powers, than that of an aged pontiff, crossing the Alps in a rigorous season of the year, for the purpose of holding an humiliating conference with an undutiful son, who would have despised the once dreaded thunders of the Vatican. Pius arrived at Vienna in March, 1782, and was treated by the emperor and his court with every mark of outward respect; but he was unable to make any alteration in that prince's general plan of ecclesiastical policy, and only obtained a respite for some threatened religious foundations.

In consequence of disputes between the Russians and Turks relative to the Crimea, Joseph declared himself the ally of the former; and in 1783 sent a great number of troops into Hungary and the adjacent provinces, which he visited in person, examining with his usual diligence the state of all the posts and fortresses on the Turkish frontier. A temporary accommodation between the contending powers, however, suspended further operations; and he was at liberty to pursue his meditated schemes against the United Provinces. He alarmed them with two important claims, one upon the town of Maestricht, the other for a free navigation of the Schelde. In order to make trial of their acquiescence in the latter, he sent a vessel in October, 1784, from Antwerp, with orders to refuse being searched by the Dutch guard-ships, or paying duty at their forts. She was in consequence fired upon, which act the emperor took for a commencement of hostilities. His ambassador immediately withdrew from the Hague, and preparations for war were made on both sides. The Dutch, however, conscious of their weakness, applied to France for her mediation. The French king sent the marshal de Maillebois into Holland to assume the chief command, and an

accommodation was effected in the autumn of 1785. The pride of the emperor was gratified by an humble deputation from the Dutch to apologise for the supposed insult; and his love of money, by the payment of a large sum for satisfying his claims upon Maestricht; but the main object of opening the Schelde was eluded by the determination that its navigation from Antwerp to Saftingen should be free, but that from thence to the sea the full sovereignty should remain with the Dutch.

It was a singular proof of the multiplicity and incoherence of the emperor's projects, that at this very period he was engaged in negotiating an exchange of the provinces, on account of whose interests he was quarrelling with their neighbours, for the electorate of Bavaria. Baffled in his former hostile attempt to gain possession of this country, he thought to obtain it amicably by such a bait to the present possessor as the sovereignty of the Low-countries. But the jealousy of the aggrandisement of the house of Austria still subsisted in Germany, and was directed by the same vigilant head. Frederic, as soon as he was apprised of the negociation, formed a powerful confederation for maintaining the indivisibility of the empire, and the rights of the Germanic body, which assumed so imposing an aspect, that Joseph, though highly irritated, thought proper to suffer his design to die away in silence. His arms and attention were, indeed, occupied about this time by the dissatisfactions occasioned by his innovations in Hungary, and by a fierce rebellion in Transylvania and Wallachia, which was not quelled without difficulty.

An entire new code of laws was another of the arduous tasks undertaken by this indefatigable emperor. Its general principle was a more equitable proportioning of crimes and punishments, and the infliction of death was almost entirely banished from its provisions; but commutations were enjoined which in several instances surpassed in severity the deprivation of life. Many other punishments were of a harsh and degrading nature; and the modes of trial were left extremely defective and arbitrary. Upon the whole, humanity seems to have been little a gainer by this alteration. A number of other regulations displayed the usual spirit of arbitrary power, even under the direction of good intention; namely, that of governing too much, and introducing control into the minutest concerns of social life. Ecclesiastical reforms still proceeded; and the German prelates afforded the emperor an opportunity of giving a deeper wound to the power of Rome. The bi-

goted court of Munich had invited the residence of a papal nuncio, whose assumed authority gave such offence to the ecclesiastical princes of the empire, that they desired the emperor's interposition for preserving their rights. He willingly complied, and issued a memorial which disclaimed the jurisdiction of the nuncios in ecclesiastical matters, and declared his resolution of extending the imperial protection to all prelates who might be molested by them in the exercise of their metropolitan rights. In fine, the result was little less than entirely throwing off the papal authority, and placing the emperor at the head of the Germanic church.

It may have been already seen, that Joseph, with sincere intentions of promoting the happiness and prosperity of his subjects, had a fund of despotism in his character, which disposed him to act without regard to the habits and feelings of the people, or their constitutional rights and privileges; and to bear down all opposition to his will by direct violence. This mode of proceeding involved him, in the year 1787, in an alarming contest with his subjects of the Low-countries. Determined to introduce the same system of civil and ecclesiastical government into those provinces, which he had established in his hereditary dominions, he issued two edicts on the first day of that year, tending to the subversion of all the ancient forms of administering justice, and to the destruction of that degree of constitutional freedom which they enjoyed in virtue of their charter of rights, termed *the joyous entry*, to the preservation of which every new sovereign is solemnly sworn. His ecclesiastical reforms had already occasioned much disaffection among a people bigotedly attached to their religion, and under the influence of a rich and powerful clergy. His attempts to innovate upon the plan of public instruction in the universities added fuel to the flame. The states of Brabant, with great spirit, took up the public cause, and refused to grant supplies till the obnoxious edicts were revoked; all orders of people joined in the spirit of resistance; and the court of Brussels was obliged to temporise. The emperor, when informed of this opposition, expressed great indignation, and received with haughtiness and displeasure the deputies of the Low-countries, who waited on him at Vienna. Preparations were made for enforcing obedience by an army; but in the end it was thought proper to terminate the difference by giving up the point, and *the joyous entry* was re-established in full force.

The emperor's resolution to yield in this case

was thought to have been influenced by the war in which he was about to be engaged with the Porte, as the ally of Russia. He had held a second interview with Catharine in 1787, at her new city of Cherson, in which he seems to have been brought to an entire concurrence in all her schemes of policy. War with the Turks was declared in February, 1788, and Joseph repaired in person to the Banks of the Danube, where he had assembled the flower of his troops from all parts of his dominions. A very destructive campaign ensued, in which the Turks fought with more than their usual skill and valour, while the Austrian arms lost much of their reputation. The Russians co-operated little with their allies, and the capture of Choczim was almost the only trophy of their united exertions. The Turks made an irruption into the Bannat of Temeswar, from which they withdrew at the end of the campaign. The Austrians, through sickness, desertion, and the sword, were reduced to half their numbers, and the emperor's health received an irreparable shock. The campaign of 1789 was more glorious and successful. The Austrians, commanded by Laudohn and Cobourg, joined by the Russians, took Bender and several other places, and the Turkish empire seemed verging to that ruin which it was the object of its enemies to effect. Meantime Joseph, labouring under a rapid decline of health, was unable to leave Vienna and its neighbourhood, though he continued to employ himself indefatigably in public affairs. These, however, were mostly of a kind to aggravate by vexation and anxiety his bodily disorder. The Low-countries were again in a flame, occasioned by his breach of those conditions on which tranquillity had been restored. The year 1788 had been spent in a series of violent measures, by which the people were intimidated into submission to the usurpations of tyrannical power. Military execution took place in several of the cities; and such a general gloom and despair overspread the provinces, that all commerce was at a stand, and numbers of the principal inhabitants emigrated. In the autumn of 1789 an open insurrection broke out, conducted with so much prudence and valour, that the imperial troops were repeatedly defeated, the cities of Ghent, Bruges, Louvain, and others, were taken possession of by the insurgents, and the states of Flanders, on November 20th, seized the government of the province, openly declaring that the emperor had forfeited all title to sovereignty. By the end of the year, Brussels had expelled its garrison, and a treaty of confederation was

formed between all the Belgic provinces as independent states.

Joseph, almost on his death-bed, was further mortified by a lofty remonstrance from the Hungarian nobility, demanding the restoration of their ancient rights and privileges. Willing to die in peace, he consented to all their requisitions (of which one of the most urgent was the restitution of the royal crown of Hungary, removed by him from Presburg to Vienna); but insisted upon retaining three articles which did him honour:—a general toleration—provision for the parochial clergy out of the revenues of some suppressed monasteries—and certain concessions in favour of the liberty of the peasants. As his end approached, he viewed it with perfect composure, took an affectionate leave of his friends, continued to the last to give directions in important matters, and quietly expired on February 20, 1790, in the forty-ninth year of his age. Leaving no issue, he was succeeded by his brother Leopold. Joseph had many private virtues, and possessed many of the qualities of a great and good sovereign; but unprincipled ambition, a restless desire of innovation, disregard of the rights and feelings of his subjects, and the perpetual pursuit of projects inconsiderately adopted and lightly forsaken, rendered his reign an incessant struggle, ending with the defeat of almost every plan which he had formed, either for the public improvement, or the increase of his own authority. *La Vie de Joseph. II. Annual Register.*—A.

JOSEPH, king of Portugal, born in 1714, succeeded his father John V. in 1750. He married in 1729 Mary-Anne, daughter of Philip V. king of Spain. His reign was marked in 1755 with the terrible disaster of an earthquake, which destroyed a great part of the capital. A conspiracy in 1758, headed by the duke of Aveiro, and favoured by the Jesuits, who had been banished from court, brought his life into imminent danger. On returning to Lisbon from his country seat, he was fired at by a band of assassins, who severely wounded him through the back of his carriage. The principal conspirators were seized and executed, and the whole order of Jesuits was in consequence banished the kingdom. This measure involved the court of Portugal in a dispute with the papal see; and the superstition of the people and discontents of the nobility rendered the country very unfit to resist the invasion of Spain in 1762, when that power, having joined France against England, was resolved to force Portugal to abandon its alliance with the latter nation. The king returned a very spirited an-

swer to the arrogant requisitions of France and Spain, but was not able to prevent the Spanish army from taking several important places. The skill, however, of the count de la Lippe, who was sent to restore discipline and vigour to the Portuguese troops, and the aid of a body of English under general Burgoyne, saved the country from conquest, and obliged the Spaniards, before the close of the campaign, to retreat within their own limits. After the peace of 1763, little of moment occurred in the affairs of Portugal. The king's councils in the latter years of his reign were entirely governed by the marquis of Pombal, a man of enlarged views, but of a haughty and violent disposition. A dispute with Spain about the limits of the two nations on the borders of Rio de la Plata in South America, occasioned hostile preparations on both sides; and the Spaniards sent an expedition to Brazil, which took possession of the island of St. Catharine, the cowardly garrison making scarcely any resistance. But before this event took place, the king of Portugal died, February, 1777, and was succeeded by his daughter. *Ann. Regist. Nouv. Dict. Hist.*—A.

JOSEPH BEN GORION, or GORIONIDES, is supposed to have been a Jew of Languedoc, who lived about the end of the ninth or beginning of the tenth century. There is extant in his name a "History of the Jewish War," written in Hebrew, which the rabbins choose to pass as a work of the true Josephus, or of a contemporary author, but which betrays a much later origin by its many anachronisms. It appears to have been compiled out of the Rufinian version of Josephus, and to have been set up in opposition to that historian, who is, on many accounts, disapproved by the modern Jews, and whose narrative is frequently contradicted in the work of Ben Gorion. Several editions have been given of this work, the second of which, at Basil (1541), has a Latin translation by Munster, but is mutilated. Gagnier gave a complete Latin translation in 1706, quarto, Oxford; and there is a Hebrew and Latin edition of Gotha, 1707, quarto. *Vossii Hist. Græc. Moreri. Nouv. Dict. Hist.*—A.

JOSEPH OF EXETER (JOSEPHUS ISCANUS) is entitled to commemoration as a remarkable example of purity of literary taste and elegance of style in an age generally reputed barbarous. He was a native of Devonshire, and flourished in the close of the twelfth and commencement of the thirteenth century. He was probably an ecclesiastic, as his patron was Baldwin, archbishop of Canterbury. Pits asserts, that he became at length archbishop of Bourdeaux, but probably

erroneously, since his name does not occur in the list of prelates of that see. Camden says, that he accompanied Richard I. to the Holy Land. Joseph wrote two epic poems in Latin heroics. The first in six books, is on the Trojan war, the story of which he takes from the fabulous Dares Phrygius, whom he considers as good authority, while he charges Homer with fiction. He treats his subject rather in the historical than the poetical manner; but his style is not only for the most part pure, but rich and ornamented, and his versification approaches the best models of antiquity. His diction is chiefly compounded of Ovid, Statius, and Claudian, the favourite poets of that age. "Italy," says Mr. Warton, "had at that time produced no poet comparable to him." This work was first printed, but very corruptly, at Basil, in 1541, under the name of Cornelius Nepos. It had been so much forgotten in England, that Leland could meet only with two MS. copies of it: the most complete is now in the Bodleian library. The best printed edition is that annexed to the Delphin edition of Dares Phrygius, and Dictys Cretensis, Amsterdam, 1702. His other poem was entitled "Antiocheis," the war of Antioch, or the Crusade: of this a fragment only remains, in which he celebrates the heroes of Britain. Its style is similar to that of the former. Joseph likewise composed love-verses, epigrams, and other miscellaneous poems, which have all perished. *Vossii Hist. Lat. Warton's History of English Poetry, vol. I.—A.*

JOSEPH ALBO, a learned Spanish Jew who flourished in the fifteenth century, was a native of Sora, and one of the opponents of Jerome de Santa Fé in the public conference held at Tortosa in 1413, before pope Benedict XIII. He died in the year 1430. He was the author of a celebrated work in Rabbinical Hebrew, entitled "*Sepher Ikkarim*," or, "The Book of Fundamentals," treating of the principal articles of Jewish faith; which was printed at Venice, in 1618, folio, and has undergone several other impressions. In this work the author, with the design of counteracting the effect on his Jewish brethren of Jerome de Santa Fé's publications in favour of Christianity, maintains the position, "that the belief in the advent of the Messiah is not a point necessary to salvation, nor an opinion of any essential importance." In father Simon's Critical History of the Old Testament, as quoted below, the reader may see the reasons by which he attempts to shew, in the same work, that the five books of Moses have come down by tradition without any corruptions, and a particular examination of the arguments which he

deduces from the state of the Samaritan copy of the Pentateuch. It may not be improper to add, that the biblical scholar would do well to compare what father Simon advances on the subject of that copy, with "Kennicott's second Dissertation on the State of the printed Hebrew Text." *Moreri. Nouv. Dict. Hist. Simon's Crit. Hist. Old Test. b. i. ch. x.—M.*

JOSEPH, PETER DE SAINT, a French Feuillant monk in the seventeenth century, whose family name was COMAGERE, was born in the diocese of Auch in Armagnac, in the year 1594, and died in the year 1662. He was the author of "*Idea Theologiæ contemplativæ & practicæ*," 1642; "*Idea Philosophiæ*," 1654; "*Summula casuum Conscientiæ*," in two volumes 12mo; and a multitude of controversial works against the Jansenists, which are enumerated by *Dupin*. *Moreri.—M.*

JOSEPHUS, FLAVIUS, an eminent Jewish historian, was born in the year of Christ 37, when Caligula was emperor. His father was Matathias, descended from the ancient high-priests of the Jews; by his mother's side he was of the royal lineage of the Asmonæans or Maccabees. He was educated in the knowledge of the law, in which he obtained an early proficiency. Having, at the age of sixteen, engaged in the study of the different Jewish sects, he was so captivated with the austerity professed by the Essenes, that he joined a certain Bannus who led a solitary life in the desert, and passed three years with him. He afterwards adhered to the sect of Pharisees, of which he was a strict and zealous member. He repaired to Rome at the age of twenty-six; where, by means of a player of his nation, he obtained an introduction to Poppæa, afterwards the wife of Nero, by whose interest he procured the release of some priests, whom Felix had sent prisoners from Jerusalem. Returning with honour to his own country, he was appointed by the revolted Jews governor of the two Galilees, in which capacity he bravely defended Jotapha against Vespasian. When the place was taken by storm, he escaped the general massacre by concealing himself in a cavern cut in a rock. Upon being discovered, he proposed to the forty men who had taken refuge there along with him, that they should surrender; and upon their determination rather to perish by mutual wounds, he persuaded them to cast lots successively who should kill the next man; and, by extraordinary good fortune, he and one other were left survivors of the rest. This single companion was easily prevailed upon to join him in accepting the proffered mercy of the

Romans: such is his own relation, which the reader will credit according to the confidence he may find reason to place in his veracity. On being taken before Vespasian, he boldly predicted that within a short time the empire would fall to the share of that general, and thereby secured a favourable reception from him. He was, indeed, retained as a prisoner, on account of the use Vespasian intended to make of him in the further prosecution of the war against the Jews.

As soon as Vespasian was seated on the imperial throne, Josephus was set at liberty, and was taken by Titus with him when he marched to lay siege to Jerusalem. He was sent to his countrymen with offers of peace upon submission; but they, who despised and hated him as a deserter, rejected the proposals with scorn. During the progress of the siege, he did not cease exhorting them to avoid their inevitable fate by a timely surrender; and once, approaching too near the walls, he received such a wound on the head by a stone, as laid him senseless. At the miserable capture of the city, Josephus obtained the liberation without ransom of his brother Matthias and several friends and relations. Such was the favour he enjoyed with Titus, that permission was given him to save what he pleased out of the ruins; but he contented himself with a copy of the sacred writings. He accompanied Titus to Rome, where he was rewarded with the freedom of that city, and with a pension and other favours from Vespasian and his son, as a mark of gratitude to whom he assumed their family surname of Flavius. He employed his leisure in drawing up those works which have perpetuated his name. These are, his "History of the Jewish War, in seven books," which is said to have been so much approved, as to have gained him the honour of a public statue: his "Jewish Antiquities, in twenty books:" "Two Books against Apion of Alexandria," a declared enemy of his nation: a "Discourse on the Martyrdom of the Maccabees;" and a "Treatise on his own Life." All these are written in Greek, in which language his style is judged by Photius to be pure, polite, agreeable, and sometimes eloquent. Jerome terms him the Greek Livy; and, like that Roman writer, he is fond of displaying his eloquence in long speeches. Few works, however, are more interesting than his account of the Jewish war, of which he was a spectator. With respect to his fidelity, very different opinions have prevailed. In his Jewish Antiquities, he frequently differs from the scriptural accounts, and manifestly avoids shocking the pre-

judices of his Gentile readers. In his other narrations, a spirit of exaggeration, and a desire of exalting the honour of his nation, may be discerned, as well as the party spirit of a sectary. Upon the whole, however, his works rank among the most valuable remains of that age. The best editions of Josephus are those of Hudson, two volumes folio, Oxford, 1720; and of Havercamp, two volumes folio, Amsterdam, 1726. There are English translations of his works, by L'Estrange and Whiston. *Vossii Hist. Græc. Univers. Hist. Moreri.*—A.

JOSEPIN, see ARPINAS.

JOSHUA, the successor of Moses in the government of the Israelites, and their leader in the conquest of Canaan, was the son of Nun, of the tribe of Ephraim, and born in the land of Goshen, in the year 1536 B.C. He was originally called *Oseah*; which name was changed, as is supposed by Moses, into that of *Joshua*, signifying a saviour, such as he approved himself in the sequel. He appears to have been a person of eminence at the time of the departure from Egypt, who, on account of his talents and virtues, was taken into the confidence of Moses, and was selected by him to command the Israelites, when the Amalekites advanced to attack them on their march from mount Horeb to mount Sinai. This was the first engagement of the unexperienced Israelites with their powerful foes, which terminated in a signal victory; and from this time Joshua became famous for his valour, and for his zeal for God and the public welfare. He was the only person who was with Moses on the mount Sinai, during the forty days in which he received the divine directions for the government of the Israelites, and the laws written on the first tables of stone. He and Caleb were two of the twelve persons who were sent to examine the land of Canaan, the strength of its cities and inhabitants, and the fertility of the soil; and when, upon their return, their ten dastardly companions endeavoured to represent the conquest of the country to be impracticable, from the strength of the fortified places, and the bravery and gigantic stature of the inhabitants, they alone made a just report. For the fidelity with which they discharged their commission, they had an assurance that they should enter the promised land; while God was provoked to declare, in consequence of the murmurings and insurrections of the people, who were terrified by the representations of the ten cowards, and projected a return to Egypt, that none others who were then above twenty years of age should have that privilege, but that they should all die

in the Wilderness. This sentence was found to have been literally fulfilled, when after the wandering of the Israelites from place to place during forty years, and their approach to the borders of Canaan, Moses was ordered to take an account of all who were able to bear arms, from twenty years old and upwards. Immediately after this census had been taken, Moses was informed of his approaching dissolution, and was instructed to confirm Joshua as his successor, in the most public and solemn manner. Accordingly, in an assembly of all the people, he laid his hands upon him, and, having presented him to Eleazar the high-priest, and given him all necessary directions for his guidance in his high office, he caused him to be proclaimed future head and general of all Israel. Moses also received directions to communicate a part of his authority to Joshua during his own life: in consequence of which he left it principally to his care, in conjunction with the assistance of Eleazar the high-priest, and that of one of the chiefs of each of the tribes, to determine by lot the distribution of the land of Canaan among them, and to settle their respective limits.

Joshua succeeded Moses as governor and leader of Israel in the year 1451 B.C. He was now ninety-three years of age, and from his sagacity as well as past experience, must have been fully sensible of the difficulties which lay before him, in the arduous task which he was about to undertake of conquering the land of Canaan. His courage, however, did not fail, and it was invigorated by repeated promises of the Divine assistance. As soon as he received the order to prepare for this undertaking, he sent two persons properly instructed, to examine the condition of the cities and people, who arrived safe at Jericho, where they lodged at a house of entertainment kept by a woman named Rahab. Here they were discovered to be Israelites, of which the king of Jericho was informed, who sent officers to apprehend them. In the mean time Rahab, having probably heard that they were suspected, concealed them on the roof of her house, under stacks of flax; and when the king's officers came to demand them, she pretended that were they gone, and had left the city just before the time of shutting the gates, adding that if they were quickly pursued, they would doubtless be overtaken. Having succeeded in deceiving them, she went up to the two spies, to whom she freely owned the dread which had seized not only that city, but the whole land of Canaan, upon hearing what the God of Israel had done in favour of that nation, both at the Red Sea, and against the Amorites whom

they had lately conquered; to this she added, that she was persuaded that he alone was the true God, and that she was now ready to save them from the danger to which they were exposed, upon condition of their swearing to save her and her whole family on their becoming masters of that city. To this generous offer they gladly acceded; and as her house was close to the city-wall, at midnight she let them down by a rope out of one of her back windows, advising them to lie concealed in some cliff of the neighbouring mountains for two or three days, till the persons who had been sent out in pursuit of them were returned. Before they went, they agreed upon a signal by which her house might be distinguished when the city should be taken. Having returned to the camp, and related to Joshua the account which they had received of the consternation which had overspread the whole land, he failed not to assure the Israelites that it was God who had struck them with such terror; and gave orders that preparation should be made to march to the banks of the river Jordan. By the manner of passing this river, God was pleased to give to the Israelites a miraculous testimony of his presence with their new general, similar with that which he had given in favour of Moses at the Red Sea. On the day appointed, and when the whole camp of the Israelites was in marching order, Joshua directed the priests, bearing the ark, to advance to the river, which at that time overflowed its banks; and no sooner had their feet touched its waters, than the stream from above turned back and rose up in heaps, and that below failing for want of a supply, the channel became dry for several miles, by which means the whole camp was enabled without difficulty to cross to the other side. While they were crossing, the priests continued with the ark in the bed of the Jordan, and before Joshua gave directions for their quitting it, he ordered twelve men who had been previously selected, one from each tribe, to take twelve large stones, and to lay them on one heap in the place where the ark had stood, as a monument of that miraculous passage; and also to take twelve other large stones, with which to erect another monument on the shore. When this was done, the priests were directed to come up out of the channel of the river, which immediately afterwards resumed its regular course. From the banks of Jordan, Joshua advanced with the Israelites towards the plains of Jericho, and pitched his camp for the first time in Canaan, at Gilgal.

The news of the miraculous passage of Jor-

dan being circulated throughout the country, spread such an universal dread of the Israelites among the princes and people, that Joshua thought the juncture most favourable for reviving the rite of circumcision which had not been observed during the wandering in the Wilderness. The approach also of the time of the feast of the Passover, to which no uncircumcised person could be admitted, suggested the necessity of reviving that ceremony without delay. Joshua therefore commanded that the operation should be immediately performed on all the males who had been born in the Wilderness; and within a few days afterwards they celebrated the Passover, which had been wholly intermitted from the time of their departure from Mount Sinai. In this place a divine messenger appeared to Joshua, and gave him directions for the extraordinary siege of Jericho, which was intended to impress the Canaanites still further with a conviction of the divine power which was engaged on the side of the Israelites. The city, instead of being attacked by engines of war, was for six days successively encompassed by a procession of priests, carrying the ark, and blowing on trumpets of rams' horns, who were preceded and followed by the people in arms. On the seventh day they repeated the procession seven times, and as soon as the seventh round was ended, the sound of the trumpets was accompanied with a shout from all the besiegers; and this was followed by the fall of the city-wall, which laid the place open to their assault. Having taken care to convey Rahab and her family out in safety, all the inhabitants of the city, great and small, were put to the sword, as were also their cattle; and after the gold, silver, brass, and other metals had been collected for the national treasury, the place was set on fire and levelled to the ground, and the person pronounced cursed who should ever attempt to rebuild it. In the next place Joshua detached a body of forces to attack the city of Ai, who were repulsed with an inconsiderable loss. This defeat, however, though trifling, damped the courage of the people, and obliged Joshua to have recourse to God, who signified to him that a sacrilegious crime had been committed, ordering him to discover the guilty person by lot, and to punish him with death. The lot fell upon Achan, of the tribe of Judah, who confessed that he had concealed some of the plunder of Jericho, notwithstanding a strict prohibition which had been issued to the contrary. No sooner was the crime verified by the discovery of the plunder in his tent, than he, and his children, and his cattle, were conveyed to

the valley of Achor, where they were stoned to death, and afterwards burnt with all his property; after which a heap of stones was reared up on the spot as a monument of his crime, and to deter others from committing a similar offence. Afterwards Joshua took Ai by surprise, hanged the king, and put all the inhabitants to the sword, and treated the city in the same manner with Jericho. After the destruction of Ai, Joshua built an altar of unhewn stones on Mount Ebal, according to the directions of Moses in Deuteronomy xxvii. on which he wrote a copy or epitome of the Mosaic Law, and offered burnt-offerings, and peace offerings. He also ordered the blessings and cursings to be pronounced on that Mount and Mount Gerizzim, in pursuance of the same directions; and then read himself the copy or epitome of the law before the assembled congregation. In the mean time the sad fate of Jericho and Ai had alarmed all the neighbouring kingdoms, and induced the inhabitants of Gibeon to try, whether they could not by a stratagem escape the ruin which threatened them, and even secure the protection of the dreadful invaders. For this purpose they sent ambassadors to Joshua, dressed in worn-out garments, with dry mouldy bread for their provision, who were instructed to say, that they came from a people in a far distant country, whither the fame of the God of Israel had reached, as well as of his wonders in Egypt, and in the country of the Amorites; and that they were commissioned by their countrymen to pay their homage, and to solicit a league with Israel. When they reached the camp at Gilgal, they told their tale with so much art, that Joshua and the heads of the tribes were completely deceived, and consented to enter into an alliance with them, which was sworn to on both sides. At the end of three days the whole artifice was discovered, and they were found to be near neighbours; but notwithstanding that by this stratagem they had saved their lives, and secured the protection of the Israelites, they were reduced to the situation of hewers of wood and drawers of water for the congregation, or, in other words, appointed to discharge the lowest and most laborious offices belonging to the service of the tabernacle.

When Adonizedek, king of Jerusalem, heard of the treatment of Jericho and Ai, and of the submission of the Gibeonites; fearful that the example of the latter might induce other Canaanites to desert the common cause, he entered into a league with four other kings, who determined to punish the Gibeonites for their defection, in order to deter others from following

so cowardly and dangerous a precedent. With that design they advanced with their united forces to besiege Gibeon. In this extremity the inhabitants had recourse to Joshua for succour, who came with his army, and falling upon the forces of the confederate kings as they were besieging the place, defeated them with great slaughter. As the dispersed troops were flying from the scene of action, they were overtaken by a supernatural storm of stones from heaven, which destroyed greater numbers than had before perished under the sword of Joshua; and as the latter, in answer to his prayers, was favoured with a miraculous prolongation of daylight, he was enabled to render his victory still more complete, by the destruction of the greatest part of the remaining fugitives. The five kings escaped for shelter to a cave near the city of Makkedah: information of which circumstance being brought to Joshua, he ordered the entrance to be blocked up with large stones, and after the action of the day was over, had them dragged out and put to death, directing their bodies to be hung on trees till the evening, when they were thrown into the cave, the mouth of which was closed with large stones, as a monument of their fall and miserable end. Joshua pursued his successes against the Canaanites for six years, and in that time had made himself master of the greatest part of their country, having extirpated or driven out all the inhabitants. He now applied himself to obtain a survey of the land by proper persons; to divide it among the tribes according to their respective lots; to appoint three cities of refuge on this side Jordan; and to determine which cities were to be allotted to the priests and Levites. At this time Joshua gave permission to the forces belonging to the two tribes and a half seated on the other side Jordan, and who had assisted their brethren in the conquest of Canaan, to return to their own homes. As soon as they had crossed Jordan, they erected an altar of a prodigious size not far from that river, in order to perpetuate the memory of their relation to the other tribes, and that their posterity might appeal to it as a public testimony of their privilege to come and worship God at the tabernacle, by offering such sacrifices as the rest of the Israelites did. When, however, Joshua and the tribes on this side Jordan heard of the erection of this altar, conceiving that it was designed for religious purposes, which would have indicated a disposition to rebellion against the common government, and apostacy from the

common religion, they held an assembly at Shiloh, in which it was determined to enter into a war against the two tribes and a half, if they did not justify themselves from the crime of which they were suspected. In pursuance of this determination, a deputation of the chiefs of tribes, with Phineas the high-priest's son at their head, was sent to enquire into the reason why the altar was erected, since they could not be ignorant that God had expressly forbidden that sacrifices should be offered any where but at the place which he himself should appoint; to remind them of the danger to which they would be exposed by the introduction of any new worship; and to declare to them the resolution of the other tribes to proceed to extremities if they had formed such a rebellious and schismatical design. In their answer to the deputation, they completely vindicated themselves from the crime of which they were suspected; and the report brought back by Phineas and his colleagues, gave to Joshua and the rest of the Israelites entire satisfaction. After this, Joshua governed Israel in peace for seventeen years, when he was sensible that his end was at no great distance. Upon this, he summoned all the tribes of Israel to Shechem, and having called for their elders, their heads, their judges, and their officers, he enumerated to them, in a pathetic speech, the wonders which God had wrought in their favour; reminded them how much it was their interest, as well as duty, to continue steadfast in their obedience to him; and exhorted them to renew the covenant which they had formerly entered into, to worship and serve him alone. When the assembly had readily complied with his exhortation, Joshua caused the fact to be solemnly registered, and a monument to be erected in memory of it near a great oak which was in Shechem. Soon after this Joshua died, at the age of one hundred and ten, and in the year 1426 B.C. The learned, ancient as well as modern, have been divided in their opinion concerning the author of that book of the Hebrew Scriptures, which goes under the name of Joshua; some maintaining that it was written by himself, and afterwards received additions and illustrations, probably from Samuel and Ezra. Others have alleged, that sufficient reasons may be drawn from the book itself, in favour of a contrary hypothesis. We think, however, that the former opinion is attended with the fewest difficulties; but whether Joshua was, or was not its author, there is sufficient ground to conclude, that it was written ei-

ther during his life-time, or very soon after his death. *Books of Exodus—Joshua, passim. Joseph. Ant. Jud. cap. iii. iv. v. Anc. Univers. Hist. vol. III. b. i. ch. vii. sect. v. and vi. Blair's Chron. Tab.—M.*

JOSIAH, king of Judah, a pious and excellent prince, succeeded to the throne when only eight years of age, upon the assassination of his father Amon, in the year 640 B.C. Amon during his short reign of less than two years, had set before his subjects an example of every kind of wickedness and idolatry; which had so infected the whole kingdom, that at the time of his death the licentiousness and irreligion of all ranks had arrived at an enormous height. In these circumstances the young monarch came to the crown, and gave very early proofs of his pious inclinations. When he was only sixteen years of age, and had just taken on himself the administration of affairs, he began publicly to display his zeal for the worship of the true God, and projected the reformation not only of the kingdom of Judah, but of the remnants of the Israelitish tribes. When he was twenty years old he entered on this task, and pursued it with an astonishing degree of diligence, intrepidity, and success. He began his pious work at Jerusalem, and proceeded thence throughout the whole kingdom of Judah; causing the idols, altars, groves, and other idolatrous monuments, and the high places, to be universally demolished; ordering the scenes of heathen rites to be polluted with dead men's bones; and directing that the priests who had assisted at idolatrous worship, should be for ever excluded from sacerdotal functions, and from the privilege of eating any holy things. Afterwards he marched to Bethel, where Jeroboam had set up one of his golden calves; which he destroyed, together with the groves, idols, and altars, causing the bodies of the idolatrous priests to be dug up and burnt upon them. Taking notice in this place of an inscription upon one of the tombs, he was informed that it was that of the prophet who came from Judah, to denounce to Jeroboam that destruction of idolatry which he was now fulfilling; upon which Josiah ordered that a particular regard should be paid not to disturb his ashes. After this he continued his progress through the whole Israelitish territory, destroying every where the altars and idols which either the Israelites or the Assyrian colonists had set up; putting the idolatrous priests to death; and then returned to Jerusalem. Having thus destroyed the monuments of idol worship throughout both kingdoms, Josiah, in the twenty-

sixth year of his age, set about the complete restoration of the worship of God, and the regular service of the temple. That sacred edifice had suffered great dilapidations; to repair which he appropriated the poll-money, and the free-will offerings, appointing faithful overseers to conduct the business, most probably under the superintendence of the high-priest. While this work was carrying on, the high-priest sent word to the king that he had found the book of the law, which had been concealed in the temple. This was most probably a copy of the complete Pentateuch, if not the archetype written by Moses, and appears to have been the only perfect one then left; which was hidden by some pious priest, in the reign of Ahaz, or Manasseh, to prevent its being destroyed with all the other copies which the agents of those idolatrous princes could meet with: when the king had read this book of the law, and reflected on the dreadful judgments which were denounced in it on those abominations with which he had found the whole kingdom over-run at his coming to the crown, he expressed the most lively tokens of grief, apprehensive that he and his people might soon be made to suffer the heaviest calamities. Under this impression, he sent the high-priest, and some of his principal officers, to the prophetess Huldah, who then lived in one of the colleges at Jerusalem, to enquire of her concerning the future fate of himself and his kingdom. She sent him word, that God would certainly inflict the threatened judgments on his wicked and faithless subjects; but that he himself, on account of the good dispositions which he had discovered, and his pious and zealous efforts for promoting their reformation, should be gathered to his fathers before these evils should fall on them.

To avert, if possible, the impending judgments, and from a sincere zeal to restore the worship of God throughout his dominions in its genuine purity, Josiah determined to adhere closely to the directions of the law, and to observe the festivals enjoined by Moses, which had been shamefully neglected. In order to engage the people to follow his example, he summoned all their elders to assemble in the Temple at Jerusalem, where, having mounted his throne, he read in their hearing the recovered book of the Mosaic law, and then entered into a solemn covenant to keep the statutes and ordinances which were enjoined in it. To this covenant the whole assembly gave their consent; and as the time for observing the festival of the passover was approaching, Josiah issued a pro-

clamation, in which he commanded the people to prepare for its solemnities. He also gave instructions to the high-priest to put the ark in the most holy place, which had probably been removed while the necessary repairs were carrying on; and thoroughly to purify the temple, by removing from it all the vessels and utensils which had been made use of in the rites of idolatrous worship, and to replace, in their proper form and order, such as had been removed from it in some former reigns. When all the necessary preparations had been made, the Passover was observed, and the king displayed on the occasion a greater degree of zeal and magnificence than had been shewn from the time of Samuel. This celebrated observation of the Passover took place in the eighteenth year of Josiah's reign. Afterwards he appears to have made a second progress through the kingdom, in which he abolished all the secret idolatry of which he had received information; expelled all the pretended wizards and enchanters from the land; and settled courts of judicature wherever they were wanting, giving a strict charge to the magistrates as well as the priests, to see that the people were instructed in, and kept obedient to the law of Moses. "Like unto him," says the sacred history, "was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to the law of Moses; neither after him arose there any like him." But notwithstanding all his zeal, and all his efforts, so thoroughly were the Israelites corrupted, that the reformation which Josiah introduced, and to which they outwardly conformed, produced no real change in their incorrigible hearts. God was therefore provoked to deprive them of their excellent prince, and to bring on them the dreadful calamities which he had threatened by the prophetess Huldah, and which were also denounced by the prophet Zephaniah. In the thirty-second year of Josiah's reign, the whole of which had been spent in uninterrupted peace, Pharaoh Necho, king of Egypt, being at war with the Assyrians, or rather Babylonians, advanced with an army against the city of Carchemish, which was situated on the river Euphrates. Whether Josiah suspected him of hostile designs against his kingdom, or was under an obligation to assist the king of Babylon by the terms on which his grandfather Manasseh had been restored to his throne, cannot be ascertained; but he advanced with a considerable army against the king of Egypt, and encamped in the valley of Megiddo. Here Pharaoh endeavoured to dissuade him from

taking any part in the war, but without success; and in an action which afterwards took place, Josiah received a mortal wound, of which he died soon after he had been conveyed to Jerusalem, in the thirty-ninth year of his age, or 609 B.C. His death was greatly lamented by all his subjects; and on that occasion the prophet Jeremiah (see his article) composed a plaintive elegy, which for a long time was made use of on all mournful occasions, but is no longer extant. *2 Kings xxii. xxiii. 2 Chron. xxxiv. xxxv. Joseph. Ant. Jud. lib. x. cap. v. vi. Anc. Univers. Hist. vol. IV. b. i. ch. vii. sect. viii. Blair's Chron. Tab.—M.*

JOTHAM, the youngest of the seventy sons of Gideon, and the only one who escaped the murderous sword of his half-brother Abimelech, whom the Shechemites chose for their king, was the author of the earliest parable upon record, which is distinguished by great elegance, energy, and beauty of application. It shews to what a height this method of composition was carried among the Jews, and, perhaps, among the easterns in general, long before the Greeks, who made their boast of being the authors of it, appear to have been acquainted with its use. The earliest authorities to which they could appeal for examples of the parable, or fable, are Hesiod and Homer, who flourished towards the close of the tenth century B.C.; but the date of Jotham's parable is to be referred to the former part of the thirteenth century B.C. This parable and its application are given in *Judges ix. 8—20. Blair's Chron. Tab.—M.*

JOTHAM, king of Judah, ascended the throne on the death of his father Azariah, in the year 757 B.C. at the age of twenty-five. He was a wise and pious prince, and his government was blessed with extraordinary success. He defeated the hostile attempts of the confederate kings of Israel and Syria against Judah, and obliged the Ammonites to become his tributaries. He repaired and beautified the Temple; strengthened the internal force of his kingdom by the erection of fortresses in the most proper places for its defence; and after a reign of sixteen years died in peace, in the year 742 B.C. *2 Kings xv. 2 Chron. xxvii. Blair's Chron. Tab.—M.*

JOUBERT, FRANCIS, a learned and worthy French priest at Montpellier, in the eighteenth century, was born in the year 1689, and died in the year 1763. He was the son of a syndic of the states of Languedoc, and discharged the duties of that post himself, for some time before he entered into holy orders. He is commended for the extent of his knowledge, and also for the simplicity and modesty of his manners;

but, on account of his attachment to the principles of Jansenius, he was persecuted by the Jesuits, and immured for some time in the Bastile. He was the author of various works, which are held in estimation by the Catholics of his party: among which are "An Exposition of the Prophecies of Jeremiah, Ezekiel, and Daniel," in five volumes 12mo; "Commentaries on the twelve minor Prophets," in six volumes 12mo; "A Commentary on the Apocalypse," 1762, in two volumes 12mo; and some smaller pieces enumerated in the *Nouv. Dict. Hist.*—M.

JOUBERT, LAURENCE, a learned physician, born at Valence in Dauphiné in 1529; studied under Sylvius and Fallopius, and became professor-royal and chancellor of the university of Montpellier, and likewise physician in ordinary to the kings of France and Navarre. He wrote a number of works in his profession, which, being rather the product of hypothetical reasoning than experience, have been long consigned to oblivion. The work which was most famous in his own time, is entitled "Discours Populaires touchant la Médecine & le Regime de Santé;" and also "Traité contre les Erreurs Populaires," first printed in 1578. It was addressed to queen Margaret of Valois; and as the second part treated in a very free, and even, occasionally, a jocular manner, on the mysteries of generation, &c. his dedication to the queen was thought a great indecorum. He was made sensible of this, and inscribed the second edition to Pibrac. The work, however, was much read; and not the less for the levity of its manner. Another singular production of Joubert's was a "Treatise on Laughter," 1579, in which the subject was considered both morally and physically. He extended his researches into the department of language, and printed along with the preceding work, a dialogue "Sur la Cacographie Française," in which he exposed the faults of French orthography. He wrote likewise on the baths, and on the gymnastic exercises of the ancients. The greater part of his Latin works were collected in two volumes folio, Lyons, 1582. *Moreri. Halleri Bibl. Med. & Anatom.*—A.

JOVIAN, Roman emperor, born about A.D. 331, was the son of count Varronian, a native of Singidunum in Pannonia. He was brought up to arms, and obtained so much reputation as a commander, that, although a declared Christian, the emperor Julian would not suffer him to resign, upon his offering to do it, rather than quit his religion. A comely person, a cheerful temper, and familiar manners, rendered him a favourite with the soldiers, who could easily

pardon his irregularities with respect to sensual pleasures. On the death of Julian, in his rash and unfortunate expedition against the Persian empire, June, 363, Jovian, then first of the domestics, was nominated to the purple by the tumultuary acclamations of the soldiery, and the election was confirmed by the generals. No one was ever raised to the throne under more critical circumstances. The Roman army, distressed and dispirited, was retreating from the enemy's country towards its own frontiers, pursued and continually harassed by a much superior force. After repulsing a fierce attack, he led his army to the banks of the Tigris, where, while he was meditating a passage, a negociation was opened with the Persian general. Jovian's situation admitted little dispute on conditions, for his provisions were exhausted during the course of the treaty, and he was still some days' march from the Roman territory. Pressed by necessity and the clamours of his own troops, he agreed to yield the five provinces beyond the Tigris, which had been ceded by the grandfather of Sapor, the present Persian king, together with the strong city of Nisibis, and some fortresses. A truce for thirty years was concluded between the two empires; and the Roman army was allowed to return unmolested. The news of this disgraceful treaty was received with grief and indignation throughout the empire; but it seems unjust to charge the memory of Jovian with a disaster of which the rashness of his predecessor was the cause. It does not appear that the emperor and his army had any other chance for safety than submission to the enemy's terms; nor is there any probability that Julian himself, had he lived, though undoubtedly superior to Jovian in talents and resolution, could have extricated himself at a cheaper rate. Jovian faithfully performed the conditions, of which the most painful to his feelings must have been the delivering up of Nisibis to the haughty foe, who obliged all the inhabitants to quit their native place, and become forlorn exiles.

The new emperor commenced his reign with a public declaration of his Christian faith, and the re-establishment of that religion, which was henceforth to enjoy an uninterrupted triumph over heathenism. On arriving at Antioch, he displayed his attachment to the orthodox doctrine, by restoring the churches to all the adherents of the council of Nice, and recalling the exiled bishops of that party, especially the great Athanasius, whom he treated with particular respect. At the same time, in order to quiet the minds of his subjects of the old re-

ligion. he issued a decree of toleration, permitting the exercise of all the ceremonies of the pagan worship, excepting magical rites alone. Fearing lest his absence from the seat of government might produce disturbances or competitions, he left Antioch in the winter-season, and proceeded for Constantinople. He caused some ornaments to be added to the tomb of Julian at Tarsus, as he passed; and it is presumed few will now concur with the ecclesiastical writers of the age who have blamed this liberality. At Ancyra he assumed the title and ensigns of the consulship, and conferred the same upon his infant son. His life and power, however, came to a close at Dadastana, an obscure town between that city and Nice. After indulging in a plentiful supper, he retired to rest, and was found dead in his bed next morning, Feb. 17, 364. His death was imputed either to the effects of an over-loaded stomach, or to the vapour of charcoal with which his chamber was warmed. He was then in the thirty-third year of his age, and the eighth month of his reign. *Univers. Hist. Gibbon.—A.*

JOVINIAN, an Italian monk in the fourth century, who was persecuted for opposing the progress of superstition, and the erroneous notions then propagating in the church. If we are to believe St. Jerome and St. Augustine, he spent the former part of his life in the practice of the greatest austerities, going barefooted, living upon bread and water, covered with a tattered black garment, and earning his livelihood by hard labour; but that afterwards he changed his manners, renouncing his austerities, and abandoning himself to every kind of pleasure and debauchery. We are not to forget, however, that those fathers, and Jerome in particular, were accustomed to paint the persons whom they style heretics, in the blackest colours, in order to prejudice the people more effectually against their doctrine. And it is not unfair to suppose, that the infamy and reproach which they have endeavoured to attach to the name of Jovinian, are to be attributed to the zeal with which he opposed the superstitious practices and irrational doctrines for which they were advocates. He taught, first at Rome, that all those who kept the vows which they made to Christ at their baptism, and lived according to the rules of piety and virtue laid down in the gospel, had an equal title to the rewards of futurity; and that, consequently, those who passed their days in unsocial celibacy, and severe mortifications and fastings, were in no respect more acceptable in the sight of God, than those who lived virtuously in the bonds of

marriage, and nourished their bodies with moderation and temperance. On account of his propagating these judicious opinions, which many began to adopt, complaint was lodged against him before pope Syricius, who held a council at Rome, in which Jovinian's doctrines were declared to be contrary to scripture, and he himself was cut off from the communion of the church, as well as the most resolute and steady of his adherents. Instead of passively submitting to this sentence, Jovinian repaired to Milan, in order to gain the protection and favour of the Emperor Theodosius, who was then at that city, as well as to engage the interest of Ambrose, the bishop, on his behalf. Syricius, however, found means to secure Ambrose on his side, who, in a council held at Milan in the year 390, condemned the doctrines of Jovinian; and the emperor was prevailed upon to drive him from the city. These proceedings had no other effect upon Jovinian, than to make him adhere firmly to his opinions, and to defend them in a book which he published; against which Jerome not long afterwards wrote a most bitter and abusive treatise, referred to below. Being returned to the neighbourhood of Rome, he continued to assemble with his followers without the walls of the city till the year 412, when the emperor Honorius, at the request of the neighbouring bishops, undertook to answer his reasonings by the terror of coercive and penal laws, and enacted an edict, which subjected him and his accomplices to be beaten with whips armed with lead, and afterwards to transportation to different islands. Jovinian himself was banished to the Isle of Boa, on the coast of Dalmatia, and it is not certain how long he lived after that event. *Hieron. Op. vol. II. lib. i. & ii. cont. Jovin. Augustin. De Heres. cap. lxxxii. Basnag. Annal. sub An. 382, sect. xii. xiii. Moreri. Mosh. Hist. Eccl. Sec. IV. par. ii. cap. iii.—M.*

JOUSOUF, BEN ABDALBER, is the name of one of the most illustrious of the Mahometan doctors, who was an Iman, or chief of a mosque, and spent his whole time in devotion and study, of which he left behind him numerous proofs in works composed in the Arabic language. The principal of them are entitled "*Istiab*," or "The universal Book," which is held in high esteem by the Mussulmans; "*Tambid Ala al Maoutha de Malék*," or "An Exposition of the *Maoutha* of Malék," which is equally valued; "*Dorar Filmegazi Valseir*," containing a collection of the most remarkable events attending the conquests of the Mussulmans, and descriptions of their manners and

customs; and "*Hegiat Almégialis*," or "Various Discourses in the Form of Dialogues." In the last-mentioned work this doctor tells us, that Mahomet once dreamt that he was in Paradise, where, among other things, he saw one of the machines commonly made use of in the Levant, for the purpose of drawing water out of deep wells. Mahomet was curious to know whose it was; and when informed that it was the property of Abughel, one of the greatest enemies of the Mussulman religion, and of Mahomet, whom he considered as a reprobate, he could not help exclaiming, "What business has any thing belonging to Abughel in Paradise? He will never enter it himself." Some time afterwards the son of Abughel having embraced the mussulman faith, the circumstance gave Mahomet great satisfaction, as he imagined that it furnished him with an interpretation of his dream. The machine he considered to be an emblem of Abughel, who had been the instrument of drawing up his son from the bottom of the pit of idolatry, and of raising him almost to the knowledge of the true God, while he himself was plunged deeper and deeper into the abyss of infidelity. *D'Herbelot's Biblioth. Orient.*—M.

JOUSOUF BEN TAGRI BARDI, or "*Joseph the Son of Tangri Viridi*," was a celebrated author, and a man of rank in the service of the sultans of Egypt. His entire name with his titles is, *Al Emir Gemaleddin Aboul Mehassen Ebn Tangri Viridi al Dhaheri al Atabeki*. He had also given to him, by way of distinction, the title of *Mouarekh Mesr*; or, "the historiographer of Egypt," on account of an excellent work which he drew up, containing a complete history of that country, and entitled, "*Nogioum Alzaherah fi Molouk Mesr ou al Caherah*;" or, "Lights to guide us to an Acquaintance with the History of the Kings of Egypt and of Cairo." This work is divided into four volumes, of which the first treats of the conquest of Egypt by the mussulmans; the government of Amru Ebn al As; and of all who governed, or reigned in that country under the caliphs to the time of Malek al Aschraf Inal, the twelfth sultan of the Circassian Mamelukes, who began his reign in the year of the Hegira 857, or 1449 of the Christian æra. This author has marked the degrees to which the Nile ascended or descended every year; and his work is said to be in all respects one of the most complete of the numerous performances which profess to treat of the history of Egypt. Selim, emperor of the Turks, after he had conquered this country, met with and read this work, with which he

was so highly pleased, that he commanded *Schamseddin Ahmed Ben Soliman Ben Kemál*, who had been his preceptor, to translate it into the Turkish language. This *Schamseddin*, who had been raised to the high post of *cadi-leskar* of Anatolia, and in that capacity attended Selim on his return from Egypt to Constantinople, translated a part of the work at every encampment of the army, and proceeded in it with such diligence, that by the time when Selim arrived at his capital, he was able to present him with a complete Turkish version of the whole. *Ben Tangri Viridi* himself drew up an abridgment of his own work, which he undertook, that a mangled performance of the kind might not be sent into the world by some person unequal to the task; and he published it under the title of, "*Kaouakeb Albaherah mel al Nogium Alzaherah*." The name of the father of our author, *Tangri Viridi*, which signifies in Turkish "God's-Gift," has been corrupted by the Arabs, who write and pronounce it *Tagri Bardi*. He was superintendant of the estates and finances belonging to the sultan of Egypt in the provinces of Damascus and Aleppo, which comprise the greatest part of Syria. *D'Herbelot's Bibl. Orient.*—M.

JOUVENCY, JOSEPH, a learned Jesuit, was born at Paris in 1643. He entered into the society of Jesus in 1659, and was professor of rhetoric in its seminaries first at Caen, then at La Fleche, and finally at Paris, where he occupied that post with great reputation for twenty years. He was invited to Rome in 1699 to write the continuation of the history of the society, and died in that capital in 1719. As a philologist he made himself known by the following works: "Latin Harangues delivered on various Occasions," two volumes 12mo.; a treatise "De Arte discendi & docendi;" 12mo.; "Appendix de Diis & Heroibus Poeticis," accounted an excellent compendium of mythology; "Notes on Terence, Horace, Ovid's Metamorphoses, Perseus, Juvenal, Martial, and some works of Cicero;" "A Latin Version of the first Philippic of Demosthenes." In all these pieces he has displayed great purity, elegance, and facility of style, for which he is more distinguished than for novelty and depth of thought. As a historian of his order, he has imbibed the entire spirit of Rome, to the neglect of his principles as a Frenchman. He is the apologist of father Guignard, executed under Henry IV. as the promoter of the treasonable attempt of Chatel. His part in the history of the Jesuits comprises the period from 1591 to 1616, and was printed at Rome in

1710, folio. It was twice condemned by arrets of parliament, and gave rise to several controversial writings. *Moreri. Nouv. Dict. Hist.*—A.

JOUVENET, JOHN, an eminent French painter, was born at Rouen in 1644. His father, a painter, and descended from a family of artists, brought him up to his own profession. At the age of seventeen he was sent to Paris, where, without the aid of a master, he formed his own style. His principal study was nature, but he derived ideas of composition and other requisites of art from the works of Poussin. He never enjoyed the opportunity of visiting Italy. After distinguishing himself by some great performances, he was noticed by Charles le Brun, who, in 1675, introduced him to the Academy of Painting, of which he was successively appointed professor, director, and perpetual rector. He was employed in many considerable works for the decoration of churches and public buildings, and was much esteemed by Lewis XIV. for whom he made designs for tapestry, and painted a large piece in the chapel of Versailles. His manner was bold and spirited, his drawing correct and in a grand style, his figures well varied, expressive, and happily disposed, and his management of light and shade such as gave a strong relief; in some of his works, however, his designs are thought too much loaded, and the yellow tint of his carnations deviates from the natural hue of flesh. Upon the whole, he is regarded as one of the principal ornaments of the French school, and a real genius in his art. Having been attacked in 1713 with a palsy on the right side, he was obliged to desist from working, and amused himself by looking over the performance of a nephew. One day, wishing to make a correction in a head, he took the brush in his paralytic hand and spoiled it. Vexed at the circumstance, he shifted his brush to the left hand, and found, to his surprise, that he was able to execute what he desired. From that time he continued to employ the left hand, and with so much success, that the difference was not perceptible. He did not, however, long survive, dying in 1717 at the age of seventy-three. Jouvenet was of a frank, lively disposition, agreeable in conversation, and estimable for worth and probity. He was very industrious, and has left numerous works at Paris, and in other parts of France. About forty of his pieces have been engraved by different artists. *D'Argenville, Vies des Peintres.*—A.

IPHICRATES, a celebrated Athenian general, was born in a humble rank of life, but by

means of a fine presence, uncommon bodily strength, and great courage, early raised himself to a high military command. The first exploit by which he was distinguished, occurred on boarding an enemy's ship in a sea-fight. Being wounded and unable to keep his station, he caught up one of the adverse party in his arms, and carried him off into his own vessel. As he advanced in the army, he shewed himself a strict disciplinarian, and attentive to every circumstance of military improvement. He first changed the armour of the Athenian infantry, causing them to discard their large unwieldy shields for light bucklers, and to lengthen their swords and spears: he likewise added to the celerity of their motions by substituting linen breast-plates to those made of brass or iron. He constantly fortified his camp, even in a friendly country; and upon being once asked why he took so much trouble, he replied, "Lest I should sometime be obliged to make the disgraceful excuse, I did not think of it!" He served in Thrace, where he restored to his kingdom Seuthes, the ally of the Athenians. In the war of Corinth, B.C. 395, he obtained great advantages over the Spartans, destroyed their famous band called Mora, and foiled their warlike king Agesilaus. After the peace of Antalcidas, Iphicrates went into the service of Artaxerxes king of Persia, and commanded a large body of Grecian auxiliaries in an expedition to Egypt, B.C. 374. When they had taken the fort at the Mendesian mouth of the Nile, this general proposed immediately marching to Memphis, but his advice was over-ruled by Pharnabazus. An enmity between them was the consequence; and Iphicrates, foreseeing that the blame of the failure of the expedition would be thrown upon him, privately hired a ship in which he returned to Athens. When Epaminondas invaded Sparta, B.C. 368, Iphicrates was sent with an army to succour the Lacedemoinans, and contributed to the preservation of their capital. In the social war, a fleet was fitted out by the Athenians for the recovery of Byzantium, under the joint commands of Iphicrates, Timotheus, and Chares. The two former differed from the latter on his proposal to attack the enemy's fleet during a tempest, and were in consequence charged by him with treasonable intentions. They were recalled by the people of Athens, and publicly prosecuted, B.C. 354. Timotheus was condemned and went into exile. Iphicrates defended himself with great spirit, and was acquitted. For this he was indebted, not only

to his eloquence, but to the menacing appearance round the tribunal of several military partisans. When he was reproached for the violence of this proceeding, he replied, "I have long borne arms for the safety of my country, and should be a great fool not to employ them to save myself." From this time, however, he ceased to serve in the army. He lived to a great age, and saw his countrymen fully reconciled to him. He left one son, named Menestheus, by the daughter of a king of Thrace. *Corn. Nepos. Justin. Xenophon Hist. Græc. Univers. Hist.—A.*

IRENÆUS, Saint, and bishop of Lyons in Gaul, in the second century, was most probably a Greek by nation; and though the place of his birth cannot be ascertained, it seems reasonable to conclude, from his early acquaintance with St. Polycarp, that he was born in Asia, and either at Smyrna or in its neighbourhood. It is not possible at present to determine the date either of his birth or of his death, concerning which the learned are divided in opinion. Dodwell supposes that he was born in the reign of Nerva, in the year 97, and that he did not outlive the year 190. Grabe thinks that he was not born till about the year 108. Dupin says that he was born in the latter part of the reign of Adrian, or the beginning of that of Antoninus, a little before the year 140, and died a martyr in 202. Tillemont thinks that he was born about the year 120, and died in 202. He received a liberal education in the philosophy and learning of the times, and was instructed in the doctrines of the Christian religion by St. Polycarp, bishop of Smyrna, and St. John's disciple, as he informs us himself; and St. Jerome says that he was also a pupil of Papias, bishop of Hierapolis, who had conversed with the apostles and their immediate followers. When he entered into the office of the Christian ministry, and upon what occasion he came into Gaul, is unknown. Some have supposed that he came to Rome with St. Polycarp, who visited that city on the subject of the Paschal controversy, in the time of Anicetus, about the year 157; and that by the advice of the two bishops he proceeded thence into Gaul, where the church wanted well-informed instructors to combat the rising heresies. Antiquity, however, supplies us with no information on these points. All that can be affirmed with certainty is, that he went to Lyons, where for many years he officiated as presbyter of that church under the government of Pothinus its bishop. In this situation his labours proved highly advantageous to the Christian cause, and his behaviour recommended

him to general respect and esteem, as appears from the very honourable mention of him in a letter written by the martyrs of Lyons to Eleutherius, bishop of Rome. His pen appears to have been made use of in drawing up the judgment and opinion of the churches of Lyons and Vienne, on the subject of the controversy raised by Montanus and his followers, which they sent to the churches in Asia; and which were accompanied by letters written by several of the martyrs, then in prison, on the same subject. He is also believed to have written the account sent to the same churches of the persecution of the Christians under the emperor Marcus Antoninus, which raged at that time with peculiar violence in Gaul. According to the testimony of St. Jerome, he was persuaded by the martyrs to take a journey to Rome, to carry letters from them to Eleutherius, relating to the opinions of Montanus; and it is probable that while he was in that city he became acquainted with the particular opinions of Blastus and Florinus, presbyters of the church of Rome, who had embraced the Valentinian heresy, and to whom he sent letters after his return home, as Eusebius informs us, in order to convince them of the erroneous and dangerous nature of the opinions which they had adopted.

In the mean time many of the Christians at Lyons had become martyrs in the cause of truth, and at length, in the year 177, their aged bishop Pothinus was added to the list. Upon his death Irenæus was elected bishop in his room, and undertook that office in a troublesome and tempestuous time, when the greatest courage and prudence were requisite for the discharge of its duties. In the government of his church, he afforded abundant evidence that he possessed these qualifications, as well as unwearied zeal and diligence. His cares, however, were not confined to his own particular church, but extended towards the christian world in general, for whose use he wrote his elaborate "Treatise against Heresies," in five books, which many learned men are of opinion were not published all together, but at some distance of time from each other. Some of them were evidently composed in the time of Eleutherius, under the reign of Commodus, and they are justly ranked among the most precious monuments of Christian erudition. Not long afterwards, under the pontificate of Victor, the successor of Eleutherius, the prudence of Irenæus prevented a fatal schism taking place between the eastern and the western churches. The Asiatic Christians, according to their an-

cient custom, kept the festival of Easter on the fourteenth day of the first Jewish month, at the time that the Jews celebrated their Passover, and three days afterwards commemorated the resurrection of Christ. They affirmed that they had derived this custom from the apostles John and Philip; and also pleaded in its behalf the example of Christ himself, who held his paschal feast on the same day that the Jews celebrated their Passover. The western churches, on the other hand, celebrated their paschal feast on the night which preceded the anniversary of Christ's resurrection, and thus connected the commemoration of his crucifixion, with that of his victory over death and the grave. This difference in their manner of observing Easter, gave rise to sharp and violent contentions between the Asiatic and western Christians. About the middle of this century, Polycarp came to Rome to confer with Anicetus on this matter, with a view to terminate the disputes which it had occasioned. In our life of the latter we have seen that the conference produced no effect, both prelates retaining their former sentiments; but at the same time wisely agreeing in sentiment, that the bonds of charity and union were not to be broken on account of this difference in judgment. Soon after Victor's accession to the Roman see, he took it into his head to force the Asiatic Christians, by the pretended authority of his decrees, to follow the rule which was observed by the western churches. Accordingly, he wrote an imperious letter to the Asiatic prelates, commanding them to imitate the example of the western Christians with respect to the time of celebrating Easter. With great spirit and resolution they sent an answer, that they were determined to adhere to the custom of their ancestors. Exasperated at their opposition to his mandate, Victor thundered out a sentence of excommunication against them, broke off communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the church of Rome. The progress of this violent dissension was stopped by the wise and moderate remonstrances which Irenæus addressed to the Roman prelate upon this occasion, in which he shewed him the imprudence and injustice of the step which he had taken, and appears to have been successful in dissuading Victor from continuing his spiritual war against the Asiatics.

During the reign of Commodus, the church of Lyons, in common with the other Christian churches, suffered little molestation; but the scene changed towards the latter end of the

second century, when Severus was declared emperor. He revived the iniquitous edicts of Trajan and Marcus Antoninus against the Christians, to which he added new ones, equally distinguished for injustice and cruelty; in consequence of which all the provinces of the Roman empire were dyed with the blood of martyrs, and the persecution raged with peculiar violence at Lyons, which had been formerly under the government of Severus. It is the common opinion, founded on some ancient martyrologies, that Irenæus suffered martyrdom with the other Christians of that city, in the year 202, or according to others in 208; but from the silence of Tertullian, Eusebius, Augustine, and Theodoret, on this point, it is justly argued by Cave, Basnage, and Dodwell, that there is no ground for that supposition. It is not improbable, therefore, that he died a natural death; but at what period, as we have already observed, cannot be ascertained with any certainty. Tertullian speaks of him as "a diligent enquirer into all sorts of opinions," meaning, probably, that he had well studied the sentiments of the heathen philosophers, and of heretics, as well as the principles of the Christian religion. He was the author of many works, of which none now remain excepting his five books "against Heresies;" and of these, only fragments have reached our times in the original Greek, as preserved by Eusebius and other Greek writers, the greater part having been transmitted to us in an ancient and barbarous Latin version, in which, however, it is not difficult to form a judgment of the eloquence and erudition of the original. In this work Irenæus has shewn himself well acquainted with the heathen authors, the absurd and intricate notions of heretics, as well as with the scriptures of the Old and New Testament. With the qualifications already mentioned, which entitled him to the respect and veneration of his age, he was distinguished by humility, modesty, and a love of peace and Christian union; and notwithstanding that his writings may not be free from imperfections, and exceptionable parts, they afford such proofs of the author's learning, integrity, and good sense, that it is but justice to assign him a very exalted station among the early ornaments of the Christian cause. The works of Irenæus were first published at Basil, by Erasmus, in 1526, folio, and have since undergone numerous impressions. The most valuable of them are that of Grabe, published at Oxford in 1702, folio; and that of Massuet, a Benedictine of the congregation of St. Maur, published at Paris in 1710, folio.

In the year 1715, the learned Dr. Pfaff, professor of divinity, and chancellor of the university of Tubingen, published at the Hague, in octavo, four fragments which bear the name of Irenæus, taken from some MSS. in the king of Sardinia's library at Turin, but that there is no sufficient evidence of their genuineness has been shewn, among others, by the judicious Lardner. *Fabricii Bibl. Græc. vol. V. lib. v. cap. i. Cave's Hist. Lit. vol. I. sub sæc. Gnost. & Apostolici. Dupin. Moreri. Lard. Cred. part II. vol. I. ch. xvii.*—M.

IRENE, empress of Constantinople, was an Athenian orphan, distinguished only by her accomplishments, when, at the age of seventeen, she was married, in the year 769, to Leo, son of the emperor Constantine V. He afterwards reigned under the name of Leo IV, and at his death, in 780, left his wife guardian of their son Constantine VI., then ten years old. It was her object to keep her son as long as possible in a state of nonage, and an account of her policy and the court intrigues during her administration has been given in the life of Constantine VI. The struggle for power between Irene and her son terminated, in 797, with the horrid catastrophe of his being barbarously deprived of sight by the emissaries of his unnatural mother. She thereupon entered Constantinople in a chariot of state, attended by several patricians as her slaves, and assumed the reins of empire. The Saracens, despising a female sovereignty, made an irruption into the eastern provinces, and, having routed the forces sent against them, carried their devastations almost to the gates of the capital. Irene was fortunate enough to defeat a conspiracy formed against her by her favourite minister; and studied to secure her crown by popular measures, among which the most acceptable were the favour she shewed to the worship of images, and her hostility to the sect of Iconoclasts, which had been fostered by the preceding emperors. In order to strengthen her interest abroad, she received with great honour an embassy from Charlemagne, and listened with complacency to a proposal of marriage from that powerful prince, who was in hopes by that means to unite the eastern empire with the western. Whether or no there were any thing real in this project, the report of it was employed to Irene's prejudice among her subjects, who apprehended that such an union would render the east a mere province; and the nobles assembling, took possession of the person of the empress without opposition, deposed her, and raised the great-treasurer Nice-

phorus to the throne, A.D. 802. He treated her with respect and fair promises till she was induced to discover where her treasures were concealed, when he exiled her to the isle of Lesbos, with no other maintenance than she could procure by her distaff. In this forlorn condition she died in the succeeding year. Her zeal for orthodoxy, and her liberality to the church and the poor, have, in the eyes of the ecclesiastical historians, almost obliterated her cruelty and injustice towards her son. That she was endowed with a strong understanding and with talents for government, is admitted by all. *Univers. Hist. Gibbon.*—A.

IRETON, HENRY, an eminent commander and statesman of the parliament party in the civil wars of Charles I., was descended from a good family, and brought up to the law. When, in the contests of the time, appeal was made to the sword, Ireton joined the parliament army; and by his ability, together with the interest of Cromwell, whose daughter Bridget he married, rose to the post of commissary-general. He commanded the left wing at the battle of Naseby, which, notwithstanding all his efforts, was broken by the furious charge of prince Rupert, and himself wounded and taken prisoner. He soon recovered his liberty, and had a great share in all those political transactions which first threw the parliament into the power of the army, and finally changed the constitution from a monarchy to a republic. He was stern and rigid in his disposition, but probably sincere in his intentions; and though military despotism was the instrument he employed, it is thought that civil liberty in its amplest form was the end he pursued. His counsels had great influence over his father-in-law; and his education as a lawyer caused him to be employed in the drawing up of most of the public papers of his party. It was from his suggestion that Cromwell called a secret council of officers to deliberate concerning the disposal of the king's person, and the settlement of the government; and he had a principal hand in framing the ordinance for the king's trial, at which he sat as one of the judges. Through his instigation, Fairfax put to death by martial law Lucas and Lisle, taken at the siege of Colchester. Ireton accompanied Cromwell to Ireland in 1649, and in the following year was left by him in that island as lord-deputy. He proceeded with great vigour and industry in the plan of reducing the natives to obedience, and settling the civil affairs of the country. He defeated the Irish in several actions, and never spared any prisoners who

appeared to have been concerned in the popish massacre. Having crowned his military career with the capture of Limerick, he was seized with a pestilential disease in that place, of which he died in November, 1651; "sincerely lamented by the republicans, who revered him as a soldier, a statesman, and a saint." *Granger*. Hume calls him "a memorable personage, much celebrated for his vigilance, industry, capacity, even for the strict execution of justice in that unlimited command which he possessed in Ireland. He was inflexible in all his purposes; and it was believed by many that he was animated with a sincere and passionate love of liberty." In gratitude for his services, the parliament voted an estate of £.2000 per annum to his family, and honoured him with a public funeral. His widow was afterwards married to lieutenant-general Fleetwood. *Biog. Britan. art. Cromwell. Hume's Hist. Granger's Biog. Hist.—A.*

IRNERIUS, WERNERUS, or GUARNERUS, a celebrated jurist, of the twelfth century, has by some been supposed a German, by others a Milanese, but, according to Tiraboschi, was certainly a native of Bologna. He first taught philosophy at that city, but acquired his distinction by being the first who opened a school for the Roman law in Italy, after its interruption by the invasions of the barbarous nations. Some, indeed, suppose that it had before been studied at Ravenna, and that it was thence transferred to Bologna. Irnerius was, however, the first who composed glosses upon the Roman law, not only upon the code and institutions, but upon the digest. He obtained a great reputation by his labours; and in a plea of the countess Matilda, in 1113, the name of Warnerius, a Bolognese lawyer, stands before that of any other of the profession. The same thing is found in pleas of the emperor Henry IV. in the years 1116, 17, and 18, which shows that he occasionally attended upon the court of that monarch. In 1118 he accompanied Henry to Rome, where he was employed to persuade the Romans to the election of the anti-pope Burdin. No later record of him exists, yet he is thought to have lived to the time of Lothaire II., who is said at his instigation to have introduced into academies the form of creating doctors. *Bayle. Tiraboschi.—A.*

ISAAC, the Hebrew patriarch, was the son of Abraham and Sarah, and born at Gerar in the country of the Philistines, in the year 1896 B.C. when his father was an hundred, and his mother ninety years of age. His birth was predicted to Abraham, as that of the son who

was to be the heir of the covenant and promise which God had entered into with him, that in his seed all the nations of the earth should be blessed. This prediction was delivered to Abraham at Mamre, by a heavenly messenger, whom he entertained in his tent, and when it was heard by Sarah, who was listening at the tent-door, and thought herself past child-bearing, she laughed within herself at such an extraordinary declaration. Upon this the stranger asked Abraham why his wife laughed? and when she in vain attempted to deny it, he gently reproved her for her want of confidence in the efficacy of a divine promise, assuring her that it should be fulfilled within a year from that time. At the time appointed, Sarah brought forth her expected son, whom Abraham was directed to call *Isaac*, which may be rendered, *he has laughed*, or *shall laugh*; in allusion, probably, either to his mother's laughter on hearing the prediction, his own future prosperity, or the happiness of his parents in obtaining an heir to their possessions. Sarah was herself the nurse of her son, and when he was of a proper age he was weaned; on which occasion Abraham made a feast for all his household. The attention paid to Isaac proved a source of jealousy to Hagar and her son Ishmael; and Isaac was scarcely seven years old, when Ishmael's behaviour towards him was so contemptuous, and probably indicated such enmity against him as the supplanter of his expected fortune, that Sarah became alarmed for the safety of her son. She therefore determined to part them for ever, that Isaac might not be disturbed by the claims of any rival to his father's inheritance. With this design, she requested of her husband that he would send away the bondwoman and her son. Strongly as Abraham was attached to Sarah, he discovered great reluctance at complying with that request, till he was instructed to yield to it by God, who promised to protect Ishmael, and to make him the founder of a great nation, because he was his son. In the life of Abraham, we have noticed the trial of his faith when he was commanded to offer up Isaac as a sacrifice; and mentioned the circumstance of his sending one of his chief and most faithful servants, when Isaac was forty years old, to obtain a wife for him from among his own kindred. That wife was Rebecca, the daughter of Nahor, Abraham's brother, with whom he lived in a state of the greatest connubial felicity. Rebecca, indeed, continued barren for nineteen years after their marriage; but at length, in answer to Isaac's prayers, she proved with child.

When the time of her delivery was approaching, she felt unusual sensations, as if occasioned by the struggling of two children within her womb, which gave her much uneasiness. Having consulted God respecting her condition, she was informed that the heads of two nations were striving within her, which should prove different in their dispositions and manners, one of which should be stronger than the other; and that the elder should serve the younger. Soon afterwards Rebecca was brought to bed of the twin-brethren Esau and Jacob, the former of whom proved the favourite of his father, and the latter of his mother, as we have seen in their histories. Some years after they had arrived at manhood, and Jacob had obtained from his brother, when overpowered with lassitude and hunger, the privileges of his birthright in exchange for a mess of pottage, a famine taking place in Palestine, where Isaac now resided, he was obliged to remove to some other country, and intended to go into Egypt. God, however, was pleased to direct him to Abimelech, king of Gerar, where Abraham had formerly met with the most hospitable treatment; promising that he would protect and bless him, in a land which should afterwards be a part of the inheritance of his descendants.

When Isaac arrived at Gerar, he pretended that Rebecca was his sister, to prevent the danger to himself which her great beauty might create, were it known that he was her husband. Abimelech, however, discovered the secret, and sending for Isaac, remonstrated with him for practising a deception which might have encouraged some one or other of his people to commit adultery with her, and thereby exposed the whole nation to the divine judgments. Isaac pleaded the apprehension which he entertained concerning his own safety, as an excuse for his conduct; to remove which Abimelech gave a strict charge to his people, that none of them should injure the person of Rebecca or her husband, upon pain of death. In this place Isaac prospered in so wonderful a manner, that the Philistines became envious of his great wealth, and wished for his removal from that neighbourhood. To effectuate this object, they rendered his situation inconvenient by filling up his wells as fast as his servants dug them, as well as other ill offices; and at length Abimelech sent him a positive order, though couched in civil terms, to seek some other settlement. Upon this Isaac went to another district, called the valley of Gerar, where Abraham had formerly pitched his tent, and opened anew the wells which his father had dug, but which the

Philistines after his death had shut up; he also dug other wells, to supply the necessary water for his increasing flocks and herds. To the latter the herdsmen of the Philistines laid claim; and such contentions arose between them and the servants of Isaac, that he was subjected to repeated vexatious removals from place to place. Having at length arrived at a spot where he was suffered to remain unmolested, and meeting with a sufficiency of water, he revived the name which his father had given to the place, which ever afterwards was called Beersheba. In the mean time Abimelech, sensible that it was his interest to be upon good terms with a person whose wealth and power had now raised him into distinction, and calling to recollection, as we may suppose, the league of friendship which was concluded between his father and Abraham, thought it expedient to cultivate a similar connection with Isaac. For this purpose, accompanied by an intimate friend, and the chief captain of his troops, he repaired to Isaac at Beersheba; who could not but express some surprize at their coming, and expostulated with them on the treatment which he had received in their country. To this they answered, that they were now perfectly satisfied that he enjoyed the special protection and blessing of Providence; and that they were desirous of entering into bonds of friendship with him, either by forming a new league, or by the revival of that which had subsisted between Abraham and the father of the present king. Isaac entertained them that day with sumptuous hospitality; and the league which they desired being mutually sworn to on the following morning, they departed in peace. Soon afterwards Isaac's tranquillity was disturbed, by Esau's marrying two wives out of idolatrous families. His affection for his favourite son, however, was not long in producing a reconciliation between them; and as Isaac, who considered Esau as his heir, was apprehensive from his age and infirmities that he had not long to live, he resolved solemnly to bestow upon him his prophetic paternal blessing. In the life of Esau we have seen by what stratagem Rebecca secured that benediction to her son Jacob. The death of Isaac, however, was not so near as he imagined, for he lived to survive Jacob's servitude to Laban, and had the satisfaction to receive him at Mamre, when he returned from Padan-Aram with his wives and children, and vast riches. Isaac died at the age of an hundred and eighty, in the year 1729 B.C. and was buried with Abraham and Sarah in the cave of Machpelah. *Genesis xviii.*

—xxxv. *Anc. Univers. Hist. vol. III. b. i. ch. vii. sect. v. Blair's Chron. Tab.*—M.

ISAAC I. COMNENUS, emperor of the East, son of Manuel, was the first of the noble family of Comneni who arrived at the imperial throne. He, with his brother John, was brought up in the camp and court to civil and military offices of distinction, and he stood high in the public opinion as a general, when the promotion of Michael Stratioticus to the purple gave general discontent to the leading men. A conspiracy was formed to dethrone Michael; and Isaac Comnenus, who was then in Paphlagonia, was by common consent declared the most worthy successor. Comnenus, invested with the imperial ensigns, marched to Nice, which he surprised; and being encountered in its neighbourhood by Michael's generals, entirely defeated them, and proceeded to Constantinople. Michael was obliged by the senate and people to resign his dignity, and retire to a monastery; and Isaac was solemnly crowned on September 1, 1057. His short reign was undisturbed by foreign enemies; but his attempt to recruit the exhausted treasury with the wealth of the monasteries occasioned an arrogant opposition from the patriarch, which the emperor quelled by banishing that prelate. Not long after, he fell into a decline of health, which admonished him to retire from the world. His brother John refusing to accept of the toil of empire, the purple was conferred upon Constantine Ducas; and Isaac, in 1059, ended his reign of two years and three months in a monastery. He spent the remaining two years of his life in exercises of piety, not disdaining to perform the most servile offices of the convent, but frequently honoured by the respectful visits of his successor. *Univers. Hist. Gibbon.*—A.

ISAAC II. ANGELUS, emperor of the East, descended on the female side from Alexius Comnenus, was a principal person in the Constantinopolitan court in the time of Andronicus Comnenus, who, becoming jealous of him, commanded him to be seized and put to death. Isaac slew the executioner with his own hand, and took sanctuary in a church. The people, wearied with the tyranny of Andronicus, assembled, and saluted Isaac emperor A.D. 1185; Andronicus was soon after apprehended, and put to a cruel death. (See his article.) The new emperor soon shewed himself unworthy of his station. After some acts of justice to those who had suffered under the former tyranny, he abandoned himself to frivolous amusements and luxurious indulgences, and oppressed his people

by the lavish expences of his household. His generals were successful in expelling the Sicilian invaders, but he disgraced himself by the cruelty with which he treated the captives. He failed in an attempt to recover the island of Cyprus from an usurper of the Comnenian family. A revolt of Branas, his principal general, reduced him to great danger. Constantinople was besieged, and the weak emperor put all his trust in an image of the Virgin Mary, and the prayers of the monks. At length, roused by Conrad, son of the marquis of Montferrat, he assembled troops, marched out, and obtained a victory, in which Branas was slain. A revolt of the oppressed Bulgarians under Peter and Asan proved a lasting detriment to the empire, since it became necessary to suffer them to establish an independent kingdom. When the emperor Frederic Barbarossa led a powerful army to assist the crusaders, Isaac, either gained over by Saladin, with whom he had a friendly intercourse, or suspecting the intentions of the western princes, threw every obstacle in the way of their passage, and drew upon himself various acts of hostility. Unable to resist the arms of Frederic, he was obliged to submit to a disgraceful accommodation, and to provide vessels for the conveyance of his troops into Asia. The perfidy of his own brother Alexius was, however, more fatal to him than foreign violence. In 1195 he seized upon the throne during the absence of Isaac on a hunting party; and obtaining possession of his person, deprived him of his sight, and shut him up in a lonesome prison. His son Alexius, escaping from the hands of his uncle, engaged the western powers in his behalf, who, in 1203, took Constantinople, and replaced Isaac upon the throne in conjunction with his son. Another revolution in 1204, effected by Alexius Ducas, hurled them from their seat; and the death of the unfortunate Isaac soon followed, or perhaps preceded, the murder of his son. *Univers. Hist. Gibbon.*—A.

ISAAC, BEN ARUMA, a learned rabbi in the fifteenth century, was obliged to quit Spain by the persecuting edict of Ferdinand and Isabella against the Jewish nation, issued in the year 1492. He was a great philosopher and cabalist, and author of a large commentary on the Pentateuch, entitled, "Akeda Isaac," of which there have been two editions in folio, one printed at Venice, and the other at Salonica. It is a work which is highly esteemed by the Jews; though some critics think it too diffuse, allegorical, and full of a moral altogether

Jewish. *Simon's Catal. of Jewish Authors in his Crit. Hist. Old Test. Mod. Univers. Hist. vol. XI. ch. xxxix.*—M.

ISAAC, KARO, another learned rabbi, who was an exile from Spain under the same persecuting edict. He retired at first into Portugal, and thence to Jerusalem; but lost his children and books on his passage. He led the life of a perfect recluse; and, to console himself for the loss of his children, composed a book, entitled "Toledot Jiskach," or, "The Generations of Isaac," consisting of a comment, or solution of some doubtful questions on the Pentateuch, partly cabalistical and partly literal, in which he has examined the sentiments of other interpreters. It was first printed at Constantinople, in 1518, folio; afterwards at Mantua, in 1593, folio; and again in the same place, and at Amsterdam, in 1708, folio. Buxtorf attributes to him a ritual, published at Venice, and entitled, "Eben Haezer," or, "The Rock of Support." *Wolfii Bibl. Heb. vol. I. Num. 1266. Moreri. Mod. Univers. Hist. vol. XI. ch. xxxix.*—M.

ISABELLA, queen of Castille, born in 1451, was the daughter of John II. She passed the early part of her life in obscurity, without the least prospect of a crown; but the Castilians having conspired against her brother Henry IV., a weak and vicious prince, obliged him (after the death of the infant Alphonso) to declare Isabella heiress to the kingdom, to the exclusion of Joanna, who passed for his daughter, but was not believed to be such. She was married in 1469 to Ferdinand son of John II. king of Arragon; and upon the death of Henry, in 1474, they were conjointly declared king and queen of Castille. A party however existed in favour of Joanna; and Alphonso IV., king of Portugal, entering Castille with an army, espoused her publicly, and assumed the regal titles. His defeat at the battle of Toro, in 1475, was fatal to his pretensions; and, by a peace concluded in 1479, the right of Isabella and her husband was fully acknowledged. In that year the crown of Arragon fell to Ferdinand, and thenceforth the kingdoms of Castille and Arragon were inseparably united, comprising the whole of Spain not possessed by the Moors.

The events of the united reign have been related in the life of Ferdinand V. Isabella, who was high-spirited and jealous of her authority, governed Castille as the real sovereign; and her husband had the policy to concur with apparent unanimity in her measures. Religious zeal was a leading feature in her character, to

which was principally owing the introduction of the inquisition into Spain, and the war undertaken for the expulsion of the Moors. The desire of propagating the Christian faith in parts of the world where it was yet unknown, was likewise the chief motive of the encouragement she gave to the projects of Columbus, which was eventually the cause of such a magnificent addition to the Spanish monarchy. In all these schemes she entered with a warmth and spirit that contrasted with the coldness and caution of Ferdinand. Her merits towards the church were rewarded by the title of *the Catholic*, conferred by Innocent VIII. on both the royal partners and their successors in the Spanish crown. Though her reign was in general highly prosperous, yet her latter years were darkened by domestic disquiets. Her only son, don Juan, died soon after marriage with an Austrian princess. Her eldest daughter Joanna, married to the archduke Philip, displayed marks of a weak and disordered mind, and was treated with neglect by her husband. Isabella fell into a dropsical disorder, which carried her off, to the great regret of her subjects, in November 1504, the fifty-fourth year of her age. *Univers. Hist. Robertson's Charles V. and Hist. of America.*—A.

ISÆUS, a Grecian orator, was a native of Chalcis, either in Eubœa or Syria, and flourished about the end of the Peloponnesian war, the fourth century B.C. He was the disciple of the orator Lysias, and possessed the same purity, accuracy, conciseness, and perspicuity of style, with more force and vigour. He was a great master in forensic or popular eloquence, and had the honour to be the instructor of Demosthenes at Athens, where he opened a rhetorical school. He lived to the time of king Philip. Sixty-four orations were extant in his name, of which fifty alone were reckoned genuine. Of these, ten only are remaining, published among the "*Oratores veteres Græci*," *Stephan. 1575.* An excellent translation of them into English by Mr., afterwards sir William, Jones, was given in 1779.

Another Greek orator of the same name, who came to Rome about A.D. 97, is mentioned with great applause by Pliny the younger. *Fabricii Bibl. Græc. Moreri.*—A.

ISAIAH, the first in order and dignity of the four larger Hebrew prophets, was the son of Amos, and, if with St. Jerome and other Christians we credit Jewish tradition, the grandson of Joash, king of Judah. He was called early to the prophetic office, and delivered his

predictions during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. The duration of the period in which he exercised this office, cannot be ascertained with any certainty; but its commencement is most generally fixed in the last year of the reign of Uzziah, or 758 B.C. The Jews have a tradition that he lived to the time of Manasseh, by whose command he was put to a cruel death, being sawn asunder; to which the apostle to the Hebrews is thought to allude, ch. xi. 37. This hypothesis would extend the period to the length of sixty-one years. The tradition, however, is very uncertain; and one of the most learned rabbis, and Jewish commentators, Aben Ezra, seems rather to think that he died some years before Manasseh came to the throne, which is indeed more probable. It is nevertheless certain, that he lived to the fifteenth or sixteenth year of Hezekiah; which makes the least possible term of the duration of his prophetic office about forty-eight years. The time of the delivery of some of his prophecies is expressly marked, or sufficiently clear from the history to which they relate; and that of a few others may with some probability be deduced from expressions, descriptions, and circumstances interwoven in them. Hence it will appear that they are not placed in exact order of time. They commence with a severe remonstrance against the corruptions prevailing among the Jews, exhortations to repentance, grievous threatenings to the impenitent, and gracious promises upon reformation, which appear adapted to the latter part of Jotham's reign, or the commencement of that of Ahaz. This is followed by prophecies relative to the times of the Messiah, the war with the Romans, the destruction of Jerusalem, and other facts connected with these events, which are the subject of the second, third, and fourth chapters, and were probably delivered in the time of Jotham or Uzziah. To these succeed a general reproof of the Jews for their wickedness, and an express declaration of vengeance by the Babylonian invasion, which appear adapted to the state of things in the reign of Ahaz. The sixth chapter opens with a vision which seems to contain a solemn designation of Isaiah to the prophetic office; on which account it is by most interpreters thought to be the first in the order of his prophecies. But bishop Lowth observes, that perhaps it may not be so, as it is dated in the year of Uzziah's death, during whose reign he is said in the general title of his predictions to have prophesied, and whose acts he wrote, which was usually done by a contemporary prophet. It is not improbable

therefore, that this might be a new designation, to introduce more solemnly a general declaration of the whole course of God's dispensations in regard to his people, and the fates of the nation; which are even now still depending, and will not be fully accomplished till the final restoration of Israel.

The succeeding chapters to the thirty-sixth present us with predictions of the ill success of the designs of the Israelites and Syrians against Judah, together with the destruction of their kingdoms by the Assyrians, and of the calamities to be brought by the latter upon the king and people of Judah; the subsequent ruin of the Assyrian host; the destruction of Babylon by the Medes and Persians, and of the Egyptians and Cushites by the Assyrians; the destruction of Tyre by Nebuchadnezzar; the calamitous fate of other cities and nations, which were enemies of Judah; and the desolation of the land of Israel and Judah, on account of the wickedness and disobedience of the people. These predictions are interspersed with promises of the return of the divine favour, on the repentance and reformation of the Israelites; severe threatenings of God's judgments on their great and powerful enemies; frequent references to the times of the Messiah; together with a hymn and odes of supreme and singular excellence. In the thirty-sixth and three following chapters, the prophet gives us a history of the invasion of Senacherib, and the miraculous destruction of his army; and also an account of the sickness of Hezekiah, as well as of the transactions between him and the prophet, which have been already noticed in the life of that prince. The remaining part of the book of Isaiah contains a course of prophecies, which constitute the most elegant part of the sacred writings of the Old Testament, and are chiefly of the consolatory kind. They relate to the return of the Jews from the Babylonish captivity, and the circumstances leading to, or arising from the introduction of the kingdom of the Messiah, and the spread of Christianity in the world. The number, plainness, and beauty of his predictions relative to the important deliverance to be effected by him who was the hope of Israel, and the frequent citations from him in the writings of the New Testament, have not improperly obtained for him the distinguishing character of the *Evangelical Prophet*.

Bishop Lowth considers the whole of the book to be poetical, a few passages excepted, which, if brought together, would not at most exceed the bulk of five or six chapters. In his twentieth "Prælec. de sac. Poesi Heb." while

describing the general characteristics of the prophetic poetry, he has presented to his readers an interesting criticism on the prophecy contained in the thirty-fourth and thirty-fifth chapters; and in the following "Prælect." has given a concise and beautiful description of Isaiah's particular style and character, which we shall transcribe. He "abounds in such transcendent excellencies, that he may be properly said to afford the most perfect model of the prophetic poetry. He is at once elegant and sublime, forcible and ornamented; he unites energy with copiousness, and dignity with variety. In his sentiments there is uncommon elevation and majesty; in his imagery the utmost propriety, elegance, dignity and diversity: in his language uncommon beauty and energy; and, notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity. To these we may add, there is such sweetness in the poetical composition of his sentences, whether it proceed from art or genius, that if the Hebrew poetry at present is possessed of any remains of its native grace and harmony, we shall chiefly find them in the writings of Isaiah: so that the saying of Ezekiel may be justly applied to this prophet:

"Thou art the confirmed exemplar of measures,
Full of wisdom, and perfect in beauty."

Isaiah greatly excels too in all the graces of method, order, connexion, and arrangement: though in asserting this we must not forget the nature of the prophetic impulse, which bears away the mind with irresistible violence, and frequently in rapid transitions from near to remote objects, from human to divine: we must also be careful in remarking the limits of particular predictions, since, as they are now extant, they are often improperly connected, without any marks of discrimination, which injudicious arrangement, on some occasions, creates almost insuperable difficulties." The most valuable English translations of this prophet which we have met with, are that of bishop Lowth, entitled, "Isaiah; a new Translation, with a preliminary Dissertation, and Notes, critical, philological, and explanatory," 1778, quarto, in which the author has followed the metrical arrangement; and that of the late Michael Dodson, esq. in prose, and entitled, "A new Translation of Isaiah; with Notes supplementary to those of Dr. Lowth, late Bishop of London, and containing Remarks on many Parts of his Translation and Notes: by a Layman." 1790, octavo. The new translation of this prophet by Dr. Stock,

bishop of Killala, lately announced, we have not seen. Among the foreign commentators on this part of the sacred writings, the learned Vitranga is entitled to distinguished honour. With respect to the book entitled, "The Ascension of Isaiah," mentioned by St. Jerome and Epiphanius, and another, entitled, "The Vision of Isaiah," both of which have been attributed to this prophet, there is now no question of their being supposititious. *Book of Isaiah. Lowth's Isaiah. Dodson's Isaiah. Lowth's Prælect. xxi. de sac. Poesi Heb. Anc. Univers. Hist. vol. IV. b. i. ch. vii. sect. viii. Blair's Chron. Tab.—M.*

ISEMBERT, NICHOLAS, a learned French ecclesiastic who flourished in the former part of the seventeenth century, was a native of Orleans, where he was born in the year 1565. He became a celebrated doctor and professor of the Sorbonne, and taught theology a long time with great applause in the schools of that faculty. He died in 1642, when about seventy-seven years of age. He was the author of "A Treatise on Theology;" and "A Commentary on the *Summa* of St. Thomas," in six volumes folio, in the Latin language, which have given occasion to the Jesuits to commend him in their writings, as one of the most learned divines of whom the faculty of theology at Paris can make their boast. *Dupin. Moreri. Nouv. Dict. Hist.—M.*

ISELIN, JAMES CHRISTOPHER (Lat. *Iselius*), an eminent philologist and divine, was born in 1681 at Basil, where his father was an assessor of the court of justice. He commenced his academical course as early as the age of thirteen, and at fifteen distinguished himself by a Latin poem on "The Passage of the Rhine" by the French, which received great applause. After making himself master of the learned languages, he resolved to perfect himself in the French; and for that purpose passed some time in Geneva and the southern parts of France, examining the remains of antiquity in the latter. On his return to Basil, he was ordained minister in 1701, and upon that occasion published a dissertation on the Babylon of the Revelations, in answer to the bishop of Meaux. In 1704 he accepted of the chair of eloquence and history in the university of Marburg, which he occupied with great reputation for two years. His native city, in 1706, conferred upon him the post of professor of history and antiquities; and in 1711 he was made doctor in theology, and appointed to teach that science. His dissertation upon taking this degree was upon the canon of scripture. He visited Paris in 1717, where he was received with great respect by

the learned, and urged to make that capital his residence; but the university of Basil, by conferring on him the office of rector, engaged him to return and fulfil its duties. The French Academy of Inscriptions and Belles-lettres soon after nominated him to the place of foreign honorary member, vacant by the death of the learned Cuper. This was in part a return for the pains he had taken to comply with the king's request of having copies of the acts of the council held at Basil in the fifteenth century; and he likewise favoured M. L'Enfant with a number of documents for his history of that council, and of that of Constance. His post of keeper of the public library, gave him a facility in performing similar offices for many of the learned, with whom he maintained an extensive correspondence. In these occupations, in writing, and in preaching, his time was fully employed. He died, unmarried, in 1737, at the age of fifty-six; and his memory was honoured by a great number of eulogies in Latin and German. The works of M. Iselin consist of orations, dissertations, and detached tracts on a variety of subjects, philological, theological, and miscellaneous. *Moreri.*—A.

ISELIN, ISAAC, LL.D. a celebrated philosopher and writer, was born at Basle in 1728. His father, who was engaged in mercantile concerns, being absent on business, he was educated under the care of a prudent mother, but with rather too much indulgence, in consequence of which his character was afterwards marked by a kind of timidity. He received his academical education at Gottingen, where he studied jurisprudence and statistics under Schmaus, Bohmer, and Kahle. Schmaus excited in him the idea of reducing the jurisprudence of the Swiss confederation into a system, of which he published a specimen in his Thesis, when he obtained the degree of doctor, under the title of "Tentamen Juris publici Helvetici." As soon as he had completed his academic studies, he undertook a tour to Paris, where he frequented the royal library, and made himself acquainted with the most eminent men of letters in that capital. After his return, he applied with great diligence to the study of jurisprudence, and resolved to examine the Roman law, according to philosophical principles. His favourite pursuits were philosophy and history. He collected also, and read with great care, original documents, in order to complete his work on the jurisprudence of the confederation; but these labours were suddenly interrupted in 1754, being at that time excluded by ballot, as was too often the case at Basle, from the his-

torical chair. He was elected, however, a member of the grand council, and in 1756 was appointed to the important office of secretary. Soon after, he wrote the "Dream of a Friend to Mankind," a work which has been often reprinted, and with many additions. Reflecting on the thin population of Basle, he strongly recommended the admission of new citizens, and published a work entitled "Free Thoughts on the Depopulation of my native City," *Berne*, 1758, octavo, *Zurich*, 1761, octavo. He exerted himself also with great zeal, in the society established for encouraging agriculture, to promote the happiness of his fellow-citizens; and wrote several treatises, all of which had for their object the good of his country. His best and most important production was his "History of Mankind," on which he had been employed at a very early period of life. In this he traces out the progress of the human mind from rudeness to refinement, and shews in what manner nations have emerged from obscurity, and been completely civilised by the introduction of arts and manufactures. His last work was his "Ephemerides of Mankind," a periodical publication, which contains essays, extracts from laws and ordinances, information respecting the enterprises of great and of small states, establishments for education and promoting virtue, and every thing that tends to accelerate the progress of improvement. But while Iselin shewed so much attachment to the general good of the human race, he did not neglect that of his own country. It was to him, in conjunction with Gesner and Hirzel, that the Helvetic Society was indebted for its establishment; and in the year 1777 he had the satisfaction of seeing a similar society formed from a plan which he had drawn up in his native city, and which met with great support from the citizens. He carried on a very extensive correspondence both in Switzerland and in foreign countries; and he wrote many excellent critiques in the "Deutsche Bibliothek," which are distinguished by their acuteness, modesty, and adherence to truth. He married in the year 1756, and lived to have eight children, and ten grand-children; but being attacked with the dropsy, he died in the year 1782, at the age of fifty-four. Iselin's writings abound with exalted ideas and ingenious thoughts; acute observations on ancient and modern history; and display great knowledge of human nature, ardent patriotism, and a strong and vigorous mind. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

ISHMAEL, the son of Abraham by Hagar,

Sarah's hand-maid, whom she had persuaded her husband to take to his bed when she despaired of having any issue herself, in order that she might be a mother by proxy, according to the custom of that age and country. No sooner did Hagar perceive herself pregnant, than she behaved in an insolent manner towards her mistress; who punished her with so much severity, that she ran away, and took the road towards Egypt, which was her native country. On her stopping to rest herself by the side of a fountain, a heavenly messenger came up to her, and persuaded her to return, and submit herself to her mistress; encouraging her by a promise that she would soon be delivered of a son, who should prove the father of a great nation. He also directed that she should call him Ishmael, and predicted that he and his posterity would prove fierce and warlike; that their hand should be against every man, and every man's hand against them, but without being able to deprive them of their independency. Comforted by this information, she returned to her servitude, and soon afterwards was delivered of her promised son, to whom she gave the name of Ishmael. He was born in the year 1910 B.C. He was considered by Abraham as the heir of all his wealth, till a son was promised to Sarah, and she proved at her advanced age the mother of Isaac. In the life of that patriarch we have seen that Sarah, who entertained fears for the safety of her son from the behaviour of Ishmael, and probably also from threatenings which his jealousy of Isaac might lead him to throw out, prevailed upon Abraham to dismiss Hagar and her son to a distant place. Though we are not informed what provision Abraham made for Ishmael, any more than for the sons which he afterwards had by Keturah, yet we may fairly conclude that he directed him and his mother to repair to some particular situation, where they should be furnished with the means of subsistence without interfering with Isaac's promised inheritance. On their way thither as they passed through part of the wilderness of Beersheba, their water became exhausted, and Ishmael who had fainted through excessive thirst appeared ready to expire, when his mother was supernaturally directed to a spring, which enabled them to recruit their strength and pursue their journey. They went to the wilderness of Paran, which was near to Arabia, where Ishmael grew to manhood, and became an archer or expert hunter and warrior. When he was of a proper age, his mother procured him a wife out of Egypt, by whom he had twelve sons, who proved the heads of so many

distinct Arabian tribes. We learn no further particulars concerning Ishmael from the sacred writings, excepting that he joined with his brother Isaac in paying the last tribute of respect to the remains of their father, and that he died at the age of one hundred and thirty-seven, or in the year 1773 B.C. In the xxth volume of the *Ancient Universal History*, the reader may meet with a learned and able "Dissertation upon the Independency of the Arabs," which very happily illustrates the prediction above recorded concerning the posterity of Ishmael. *Genesis xvi—xxv. Anc. Univers. Hist. vol. III. b. i. ch. vii. sect. viii. Blair's Chron. Tab.—M.*

ISIDORE OF PELUSIUM, a saint in the Greek and Roman calendars, was an Egyptian by nation, and one of the most celebrated disciples of St. John Chrysostom. He is spoken of by Mill next after Nonnius, as being his contemporary; and he is said by Cave to have flourished about the year 412. He embraced the monastic state at Pelusium, whence he is sometimes called *Pelusiota*; and, if we are to believe Nicephorus, became principal of the institution into which he entered. In this place he spent his whole life in the practice of the greatest austerities, and literary study, and acquired so high a character for sanctity, learning, and eloquence, that the Greeks gave him the surname of *the Famous*. He cultivated the highest respect for the memory of Chrysostom; whence he became a constant opponent to Theophilus, the patriarch of Alexandria, and for a long time continued his attacks upon Cyril, till that prelate had rendered justice to the character of his master. He was living in the year 433, and probably died before the middle of the fifth century. Facundus says, that he wrote two thousand epistles for the edification of the church: Suidas says three thousand, explanatory of the scriptures. There are still extant two thousand and twelve of them, in five books; but they are most of them very short, and not a few of them coincident, treating concerning the same question, and in a similar manner. Dr. Mosheim remarks on them, that though short, they are admirably written, and are equally to be commended for the solidity of the matter, and the purity and elegance of their style. He also adds, that they discover more piety, genius, erudition, and wisdom, than are to be found in the voluminous productions of many other writers, and cast a considerable degree of light upon several parts of scripture. The learned Lardner concludes his account of this author by informing us, that in the "*Primitivæ Gottingenses*," published at Hanover in 1738, quarto, "Dr. Heumann has

a dissertation on Isidore of Pelusium, which well deserves to be read. He rectifies divers mistakes of learned moderns; and argues, that most of his letters are fictitious, and not a real correspondence: and he seems to have proved what he advances." The first three books of these "Letters," were translated into Latin by James de Billy, and printed after his death in Greek and Latin, at Paris, in 1585, with a collection of his learned observations not only on St. Isidore, but on other Greek fathers. Conrad Ritterhusius added a fourth book to these, which, with his own numerous notes, he published at Heidelberg, in 1605, folio. To the preceding the Jesuit Andrew Scott added a fifth book, illustrated with notes, scholia, &c. from MSS. in the Vatican library, which he published at Frankfort in 1629, folio. The best edition of the whole was published at Paris, in Greek and Latin, 1638, folio. *Cave's Hist. Lit. vol. I. sub. sec. Nest. Dupin. Moreri. Mosh. Hist. Eccl. Sac. V. par. II. cap. ii. iii. Lardner's Cred. part II. vol. XI. ch. cxxix.*—M.

ISIDORE OF SEVILLE, another saint in the Roman calendar, and a distinguished Spanish prelate towards the close of the sixth and in the former part of the seventh century, was the son of Severianus, governor of Carthage, and the brother of Leander, bishop of Seville, who took upon him the care of his education. Upon the death of Leander in the year 595, he succeeded him in the see of that city, which he governed for more than forty years, with a high reputation for learning, sanctity, and beneficent actions. He presided at a council held at Seville, in the year 619, and at the fourth national council at Toledo, in the year 633, in which numerous regulations were by his influence adopted, for reforming the lax state of ecclesiastical discipline and manners in Spain. He died in the year 636. He was the author of numerous works, which are chiefly compilations, among which are "A Chronicle; from the Beginning of the World to the Year 626;" "A Treatise on Ecclesiastical Writers, in thirty-three Chapters;" "Sentences," in three books; "Commentaries upon the historical Books of the Old Testament;" "Allegories in the Scriptures of the Old and New Testament;" "A Treatise on Ecclesiastical Offices, in two Books;" "A Book of Proëms, or Prolegomena to the Scriptures of the Old and New Testament;" "Origins, or, Etymologies, in twenty Books," which were left unfinished, and published after his death by Braulio, bishop of Saragossa; and many other grammatical, theological, and historical pieces, which the reader may find enu-

merated in the first two of our subjoined authorities. The characteristics of his productions are learning and pedantry, more than judgment, taste, or accuracy. Mosheim classes him among those authors who collected together a heap, rather than a system of theological opinions, from the writings of the ancient doctors, the decrees of councils, and the holy scriptures; and who gave rise to that species of divinity, which the Latins afterwards distinguished by the name of *positive theology*. That we may not take his character only from a protestant pen, we shall add, that Dupin, after analysing his works, remarks, "from what we have said of the works of Isidore, it is sufficiently apparent, that this bishop was well read; but deficient in genius, and elevation of mind. His style may be commended for perspicuity; but it is neither eloquent nor polished. His own opinions are often false; and he does not always display just discrimination when he borrows from others. He contents himself with a superficial knowledge, without searching into the bottom of his subjects; whence his remarks are trivial, and often mistaken. Nevertheless, he was esteemed, in his time, a prodigy of learning, and an oracle." The fathers of the eighth council of Toledo give this illustrious testimony to his knowledge: "the excellent doctor of our age, Isidore, the greatest ornament of the Catholic church, the last of the fathers in point of time, but who may, for his learning, be compared to the first, the most learned men of past ages." Although this commendation be hyperbolic, yet it must be confessed that Isidore was a man of merit, and that Braulio was in the right in saying, that "God seemed to have given him to Spain, and raised him up at that time, to bring the monuments of the ancients into notice, and to hinder men from falling into extreme barbarism and rusticity." This Isidore is sometimes called *the younger*, to distinguish him from Isidore, bishop of Cordova in the fifth century, who wrote "Commentaries on the two Books of Kings," which he dedicated to Paul Orosius, the disciple of St. Augustine. The best edition of the works of this St. Isidore, was published at Paris in 1601, by father James du Breuil, a Benedictine monk, in folio. *Cave's Hist. Lit. vol. I. sub. Sec. Eutych. Dupin. Moreri. Mosh. Hist. Eccl. Sac. VI. par. II. cap. iii.*—M.

ISIDORE, MERCATOR, or PECCATOR, the name given to the author of a collection of canons, which for a long time were attributed to Isidore of Seville, is supposed to have lived towards the end of the eighth century. This collection contains the pretended decretals of

more than sixty popes, from St. Clement to pope Siricius, and the decrees and epistles of others from Siricius to Zachary, who died in 752; which are followed by the canons of the councils which were held in Greece, Africa, France, and Spain, to the year 683. Riculph, archbishop of Mentz, brought this collection from Spain, and caused several copies of it to be dispersed in France, about the year 790, or 800. It includes many decretal letters attributed to popes Clement, Anicetus, Evaristus, and others to St. Sylvester, which are marked by the strongest characteristics of forgery. They make those popes adopt the bad style of the eighth century; the dates are almost all incorrect; and they abound in the grossest historical, geographical, and chronological errors. At the time when they made their appearance, the power and influence of the Roman pontiffs, in civil affairs, had arisen to an enormous height, through the favour and protection of the princes in whose cause they had employed the influence which superstition had given them over the minds of the people. Elated with their overgrown prosperity, they had endeavoured to establish it as an incontrovertible truth, that the bishop of Rome was constituted and appointed by Jesus Christ, supreme legislator and judge of the church universal; and that, therefore, the bishops derived all their authority from the Roman pontiff, nor could the councils determine any thing without his permission and consent. In order to support these haughty pretensions, so inconsistent with the ancient rules of church government, it was necessary to produce the authority of ancient deeds, to silence such as were disposed to set bounds to their usurpations. Among the conventions, acts of councils, epistles, and other records, which their partisans invented for this purpose, were the decretal epistles published under the name of Isidore; which were triumphantly appealed to in confirmation of the claims of the Roman pontiffs to supremacy. And though, from the character which we have given of these decretals, it appears that the forgery was clumsily contrived, yet being intended to produce an effect on ignorant minds, it answered its purpose, and contributed to enrich and aggrandize the Roman pontiffs, and exalt them above all human authority and jurisdiction. The spuriousness of these decretals has been shewn in the most satisfactory manner by the learned Blondel, in his "*Pseudo-Isidorus & Turrianus Vapulantes*;" and in our time is acknowledged by all those Roman-catholics who possess any tolerable degree of judgment and impartiality.

Fabricii Bibl. Græc. vol. XI. lib. v. cap. i. Moreri. Nouv. Dict. Hist. Msh. Hist. Eccl. Sæc. IX. par. II. cap. ii. — M.

ISIDORUS OF CHARAX, a Grecian writer, lived about B.C. 300. He wrote various historical works, and a geographical work on Parthia, cited by Athenæus. Of this a part remains, entitled "*Mansiones Parthicæ*," which was first published by David Hoeschelius. It is contained in the "*Geographi Minores*," Oxon. 1703. *Vossii Hist. Græc. — A.*

ISLA, JOSEPH FRANCIS DE, a Spanish Jesuit of Madrid, who, after the destruction of his order, retired to Italy, and died at Bologna in 1781. He was the author of a very celebrated work entitled "*Historia del Fra Gerundio de Campazas alias Zotes*," Madrid, tome I. 1758, octavo; of which an English translation appeared at London, in 1772, two volumes 12mo. It is a bitter satire on the ignorance of the monks; and in a country where despotism and superstition prevail, could not escape persecution. Scarcely had the first part appeared, when an alarm was sounded by the clergy at court, as if the entire subversion of religion had been about to be the unavoidable consequence. The clamour of heresy was supported by some of the bishops; and the supreme council of Castille, to allay the ferment which had been excited, was obliged to suppress the work, and to forbid the publication of the second part. This romance, therefore, has become exceedingly scarce even in Spain; and it might perhaps have remained unknown in this country had not father d'Isla caused the second part of the manuscript to be translated by the means of an Englishman, one of his friends. It has also been translated into German, from the English edition, with notes and illustrations where necessary. Since the time of Cervantes, no Spanish writer has displayed so much wit and caustic humour. Father d'Isla published this work under the feigned name of Francis Lobon de Salazar. Some account of the author may be seen in *Capderilla's Letters*, and in *Von Murr's Journal for the History of Literature and the Arts*, part VIII. X. and XI. *Hirsching's Manual of eminent Persons who died in the eighteenth Century. — J.*

ISOCRATES, a celebrated Greek rhetorician, was born at Athens about B.C. 436. His father was a maker of musical instruments, who gave him a good education, but being ruined in the Peloponnesian war, left him no other inheritance. He had studied under Gorgias, Prodicus, and other great masters of eloquence; but a weak voice and timid disposition prevented him from exercising the talent of speaking in public. He

employed himself, therefore, in composing discourses in his closet, and in teaching the art of rhetoric. He first opened a school at Chio, where one of his auditors was Timotheus son of Canon, whom he accompanied to several parts of Greece as his secretary. He then taught at Athens, with a reputation which brought him numerous disciples and considerable emolument. He also obtained valuable recompences for some of his writings, particularly a moral discourse which he addressed to Nicocles, king of Cyprus, and was rewarded by a gratification of twenty talents (between four and five thousand pounds). Though he sometimes courted the great and powerful, he was capable of giving expression to free and generous sentiments. When Theramenes, proscribed by the thirty tyrants, took refuge at the altar, he rose to speak in his defence, at the hazard of sharing his fate; and after the death of Socrates, when his disciples all took to flight, he dared to appear in mourning in the streets of Athens. It was his praise that he never by writing or accusation injured a single individual, whence he passed a long life in peace and honour. He had reached his ninety-eighth year at the fatal battle of Cheronæa, B.C. 338, when, unable to bear the calamity which had fallen on his country, he abstained from food during four days, and expired. A statue of bronze was raised to his memory by Timotheus, and another statue by his adopted son Aphareus. The style of Isocrates is pure, sweet, and flowing, sometimes pompous and magnificent, sometimes diffuse, and overloaded with ornament. He was extremely attentive to the harmony of his periods, and Cicero reckons him the first who introduced into Greek prose that numerosity and melody of which it is so susceptible. His eloquence was little adapted to popular assemblies or forensic contests, and rather aimed to gratify the ear, than affect the heart. He polished all his compositions to excess. His panegyric on Athens was said to have cost him ten years' labour. He succeeded best in moral topics, which he treated with many happy terms and sound maxims. He was a skilful teacher of rhetoric, and brought up many able disciples.

There remain of Isocrates twenty-one discourses, which have been distributed into the moral, the deliberative, the panegyric, and the agonistical. There are also nine epistles bearing his name. Of the editions of the works of Isocrates, the principal are those of *Aldus*, 1513 and 1534; of *H. Stephanus*, 1593, folio; of *Wolffius*, Paris, 1621; of *Battie*, Cambr. 1729, and Lond. 1749; and of *Auger*, Paris, 1782. The

latter editor has published a complete French translation of this author. *Moreri. Voy. du jeune Anacharsis. Nouv. Dict. Hist.*—A.

ISSACHAR, one of the twelve Hebrew patriarchs, was the fifth son of Jacob by Leah, and born at Padan-Aram, in the year 1745, B.C. In the last prophetic blessing of his father, he is compared to a strong ass, couching between two burdens, or barriers, as the word may more properly be rendered, not improbably meaning the bars which divide the stalls of animals. He is said to see that his resting place is good, and the land pleasant; to bend his shoulder to the burden, and to become a tributary servant. This description exactly suited the posterity of this patriarch, the lot of whose inheritance was in Lower Gallilee, bounded by the Mediterranean on the west, by the lot of Zabulon on the north, by the Jordan on the east, and on the south by the lot of half of the tribe on Manasseh. It was one of the richest and most fertile spots in all the land of Canaan, and peculiarly adapted to the agricultural life, which was the pursuit of the tribe of Issachar. Patiently cultivating their lands, they appear seldom to have engaged in war; and probably contributed their aid to the common cause, when the Israelites were embroiled with foreign nations, by extraordinary taxes, in exchange for personal service. Their peaceable habits occasioned their frequent invasion by strangers, especially in the time of the Judges; when they appear to have purchased their security by submission and tribute, rather than struggle for their independence in the field. *Genesis xxx. 18. xlix. 14. 15. Book of Judges passim. Anc. Univers. Hist. vol. II. b. i. ch. vii. sect. i. Geddes's Crit. Remarks.*—M.

ITTIGIUS, THOMAS, a learned German Lutheran divine and professor in the seventeenth, and early part of the eighteenth century, was born at Leipsic, about the year 1654. After pursuing his studies in his native city, and afterwards at Rostock and Strasburg, he was appointed assessor of the faculty of philosophy at Leipsic. Being admitted to the ministry, he discharged the duties of that office in different churches in that city. In the year 1686 he was made archdeacon, and admitted to the degree of doctor of divinity. In 1687 he was appointed professor extraordinary in that faculty, and professor in ordinary in the following year. For some time he took a share with his learned contemporaries in publishing the "Leipsic Acts;" and besides other employments, filled the post of superintendant of the ecclesiastic district of that city. He died in

1710, when more than sixty-six years of age. Lardner gives him the title of the *very learned*, when quoting with strong commendation his *Prolegomena* to Josephus. He was the author of "A Treatise on Burning Mountains," 1671, octavo; "Dissertatio de Hæresiarchis Ævi Apostolici, eique proximi," 1703, quarto; "Appendix de Hæresiarchis;" "Prolegomena ad Josephi Opera;" "Bibliotheca Patrum Apostolicorum Græco-Latina;" "Historia Synodorum Nationalium, in Gallia a reformatis habitatum," 1705, octavo; "Historiæ Ecclesiasticæ primi & secundi Sæculi selecta Capita," 1709, and 1711, in two volumes quarto, of which the latter was posthumous; "Liber de Bibliothecis & Catenis Patrum;" and "Exercitationes Theologicæ." *Moreri. Nouv. Dict. Hist.*—M.

IVAN VASSILIEVITCH (JOHN BASILOWITZ) I. czar of Russia, surnamed *The Great*, son of Vassili Vassilievitch, was born in 1438, and succeeded to the throne in 1462. At that time Russia was divided into a number of petty principalities, some of them nominally subject to the czar or great duke, and all, together with him, tributary to the Tartars, who assumed a haughty superiority over that prince. Ivan was a man of gigantic stature, and of corresponding resolution and vigour, accompanied with the ferocity of a barbarous despot. He began with a determination to augment his power at home, and to free himself from the ignominy of a foreign yoke. He married for his first wife Maria, daughter of the duke of Twer, whom he soon after stript of his territories, annexing them to his own. Upon her death he formed a second union with a foreign princess, of an education fitted to assist him in his plans for improving and polishing his empire. This was Sophia, daughter of Thomas Palæologus, brother of Constantine in whom the Greek empire of Constantinople terminated. She encouraged her husband to break the bondage in which he was held by the Tartars, and contrived to remove their residents from their habitations in the kremlin or citadel of Moscow. Ivan soon afterwards took up arms against them, and made himself master of their capital, Casan. A siege of seven years put him in possession of the great city of Novogorod, which made a vast addition to his wealth. The province of Permia and great part of Lapland submitted to his arms; and the Servians, throwing off their subjection to Poland, put themselves under his protection. By these successes he made his name known among the European potentates; and during his reign ambassadors were, for the first time, seen at Moscow from the emperor

of Germany, the pope, the grand seignor, the kings of Poland and Denmark, and the republic of Venice. The commerce of Russia was increased by new connections, and arts before unknown were introduced by the encouragement given to foreigners. Gunpowder was manufactured, cannon cast, the money recoined, and Italian architects enclosed the citadels of Moscow and Novogorod with brick walls, and erected various public buildings. Ivan made his conquests by means of his generals, himself directing their operations at home, and carrying on his schemes of policy, in which he was totally regardless of the faith of treaties. He is represented as being stern and unfeeling, given to ebriety, though he punished it severely in others, and an object of dread to all who approached him. He died in 1505, in the sixty-seventh year of his age, and forty-third of his reign, having merited the title of the principal founder of the Russian empire. *Mod. Univers. Hist. Coxe's Travels.*—A.

IVAN VASSILIEVITCH II. grandson of the preceding, and son of the czar Vassili Ivanovitch, was born in 1530. At the death of his father in 1533 he was left in the care of guardians, who, by their fidelity, defeated the plots of his uncles to deprive him of the crown. When he had attained his nineteenth year, his ideas were so enlarged, that he sent a splendid embassy to the emperor Charles V. the chief purpose of which was to obtain from Germany proper persons to aid in the civilisation of his subjects, and introduce arts and manufactures. A number of artisans, &c. were in consequence collected, whom the mercantile jealousy of the Lubeckers prevented from proceeding to their destination. In the preceding reign, the Tartars had recovered Casan, and again rendered the Russians tributary. Ivan, resolved to wipe off this disgrace, marched a great army into the country of the Tartars, and subdued all the territories of Casan, but was not able to reduce the capital, in consequence of a mutiny among his troops. Having, after his return, severely punished the mutineers, he renewed the siege of Casan with a fresh army, and made himself master of it by storm in 1552. The conquest of Astracan and its territory was effected within two succeeding years. His ambition next led him to extend his dominions westward, and he commenced hostilities against the Livonians, who were supported by Sweden. After some variety of fortune, he took Narva and Dorpt, and overran the greater part of Livonia, his troops every where committing the most horrible ravages. While involved in a

war with the Poles, a domestic conspiracy in 1566, occasioned by his preference to foreigners and his tyrannic violences, threatened to deprive him of his crown. Such was the danger, that he thought best to anticipate it by a feigned abdication. After this had produced the purposed effect of awakening the dormant loyalty of the people, and he had resumed the reins of government, he put to death the heads of the conspiracy, and secured himself against any future rebellion by the institution of a body of guards drawn from the remote provinces, and attached solely to himself. These were gradually augmented, and proved ready instruments of despotism.

Russia was at this time so little known to the rest of Europe, that the accidental discovery of the port of Archangel by Chancellor, an English navigator, was an event like those which occurred to voyagers in the new world. Chancellor was sent for to Moscow, where he found the czar in the midst of barbaric splendour. Pleased with this access of strangers to a remote part of his dominions, he conferred upon the English adventurers important commercial privileges, and entered into a friendly correspondence with queen Elizabeth, to whom he proposed an alliance offensive and defensive. Of this it seems to have been a principal object with the czar to secure a safe retreat in case he should be driven by rebellion from his throne. Elizabeth's prudence would not suffer her to engage herself so far as he wished; but a treaty was made, which was a commencement of the intercourse which has since subsisted between the two nations.

In an invasion of Russia by the Poles, the city of Novogorod incurred the suspicion of having, by its principal inhabitants, held a correspondence with the king of Poland. This defection was punished in a most barbarous manner by Ivan, who repaired thither in person with an army, and appointed a court of enquiry, justly denominated the tribunal of blood, which sat during the space of five weeks, and adjudged to death some thousands of culprits. At the same time the people in general were exposed to the pillage and violence of a brutal soldiery. Several other towns in the vicinity underwent similar treatment. In 1571, after Russia had been desolated by the plague, the Crim Tartars, instigated by the Poles, made an irruption into the southern provinces, and advancing towards Moscow, entirely defeated the Russian army, which made a stand within eighteen leagues of that capital. Ivan, upon the news, shut himself up in a fortified cloister,

with his two sons and most valuable effects; and by this cowardly desertion allowed the Tartars to enter Moscow, which they plundered and burnt, with a vast destruction of the inhabitants. They then retired, first sending to the czar, who had retreated farther to Jaroslaw, a naked sabre, to intimate that their vengeance was still unsated. Ivan, after their departure, punished those of his generals who had misbehaved, and disbanded his troops, and then, making a truce with the Poles, carried his arms into Finland and Livonia. He had set up duke Magnus of Holstein as king of the latter province, and married him to one of the royal family of Russia; but finding him afterwards disposed to join his enemies, he besieged him in his capital of Wenden, and after forcing him to capitulate, deprived him of his short-lived royalty.

The czar's most formidable enemy was Stephen Battori, king of Poland. Making an alliance with Sweden, he declared war against Russia in 1579, and took Poloczkow and several other places. Ivan in vain solicited peace: the confederates took Narva and Riga, and became masters of almost the whole of Livonia. The czar then applied to the pope for his mediation, holding out the hope of subjecting the church of Russia to the supremacy of the see of Rome. The jesuit Possevin was delegated from the pope for effecting this purpose, who, in 1582, mediated a peace between Poland and Russia, by which the czar yielded all that part of Livonia which bordered upon Lithuania. Not long afterwards an incident happened, which could not fail to inflict a severe wound on the mind of this sovereign, however steeled against humanity. Several of his nobles, discontented with his passiveness in suffering foreign enemies to ravage the country, ventured upon making remonstrances to him, joined with the request that he would permit his eldest son, prince Ivan, to appear at the head of an army. The czar, in a rage, severely reprimanded the prince for his supposed instigation of this proposal; and when he attempted to justify himself, the father's anger was roused to such a pitch, that he gave his son a violent blow on the head with an iron-shod staff, and laid him at his feet. The prince recovered so far as to convince his father of his innocence, but the consequences of the blow proved fatal within four days. The czar's apologists have laboured to prove that he did not intend to endanger the life of his son; which is sufficiently probable; but how many lives during his reign must have been sacrificed to the savage fury which could prompt such an

act of brutality! His regrets were proportioned to the occasion: he long refused to take food or change his dress; and endeavoured to expiate the deed by a magnificent funeral, and large sums expended on services for the deceased.

After he was freed from the dangers of war, he eluded the expectations of the papal court, and pleaded liberty of conscience with respect to votaries of the Greek church. He had the sense to know that even despotism could not safely work a sudden change in the national religion; and the information given him by the English ambassador, that the pope suffered even crowned heads to kiss his slipper, further indisposed him against submission to so haughty a prelate. An unsuccessful attempt to chastise the Tartars, who had made a new incursion, was the last act of his reign. He negotiated with them, and returned to Moscow; when the approach of death awakened in him the desire of conferring benefits on his people. He endeavoured to correct abuses introduced by his long wars, performed many acts of clemency, enjoined his successor to liberate prisoners, repeal taxes, and redress the injuries he had inflicted, and quietly expired, in 1584, the fifty-fourth year of his age, and fifty-first of his reign. Ivan Vassilievitch II. is reckoned among the great monarchs of his country, on account of his spirited and successful attempts to free it from a foreign yoke, and to introduce arts and civilization. He gave his people the first code of written laws, improved the military discipline, promoted commerce, cultivated literature, and maintained justice and order. His personal qualities, however, appear to have been little estimable. His courage to confront danger is rendered questionable by the preceding narrative; his policy was hypocritical and treacherous; his ferocity such as has fixed an indelible stain of cruelty on his memory. Instances of wanton outrage against his unoffending subjects are related, which equal the atrocities of the worst of the Roman emperors; and even supposing these to be the fictions of calumny, the facts recorded in authentic history are sufficient to brand him with the character of a sanguinary tyrant. He was extremely licentious with respect to women; and besides seven lawful wives, entertained a number of concubines. He left only two sons, of whom Feodor or Theodore, a prince of weak understanding, was his successor. *Med. Univers. Hist. Coxe's Travels.*—M.

JUAN, GEORGE, a Spanish naval captain in the eighteenth century, eminent for his mathe-

matical knowledge, and skill in practical astronomy, was selected, together with his brother officer of the same rank, Don Antonio de Ulloa, to accompany M.M. Godin, Bouguer, and La Condamine, of France, to South America, for the purpose of measuring a degree on the meridian. They left Europe in the year 1735, and, having arrived at Peru, began their operations in the province of Quito, in the year 1736. After many interruptions, they completed the object of their scientific mission about eight years afterwards, and then returned to Europe. Our Spanish mathematicians published a separate account of their voyage and operations; the historical part of which was published, in a French translation at Amsterdam, 1752, in two volumes quarto; and has also been given to the public in an English dress, in two volumes octavo. Don George Juan was admitted a member of the Royal Academy of Sciences at Paris, in the year 1745; and to that at Berlin, in 1750. He died at Madrid, in the year 1773. He published many valuable mathematical and nautical works in his native language. *Nouv. Dict. Hist. Chambers's Cyclop. under the article Degree.*—M.

JUBA I. king of Numidia, was the son of Hiempsal, a descendant of Massinissa. When the civil war broke out between Cæsar and Pompey, he took part with the latter, and defeated Curio one of Cæsar's lieutenants in Africa, who perished in the action. On this occasion he is said to have inhumanly massacred a number of his prisoners. He afterwards marched to the assistance of Scipio, the chief Pompeian commander in Africa. They were joined by Cato, who, in the spirit of Roman republicanism, repressed the pride of Juba, who attempted to take place above Scipio. Cæsar afterwards arriving with an army in the country, engaged successively the troops of Scipio, Juba, and Labienus, near Thapsus, and gained possession of all their camps. Juba, seeing that all was lost, resolved upon a Roman death, and he and Petreius fell by mutual wounds. B.C. 46. *Univers. Hist.*—A.

JUBA II. king of Mauritania, son of the former, was very young at the time of his father's misfortune, and was led as a captive in Cæsar's triumph over that prince. The victor, however, compensated this humiliation, by bestowing upon him a liberal education, suited to his rank, in consequence of which he became one of the most learned men of his time, and attained a conspicuous place among royal authors. He was in great favour with Augustus, whose party he followed against Antony, and

who bestowed upon him the kingdom of Gætulia, containing the territories which belonged to Bocchus and Bogud. He also gave him to wife Cleopatra Selene, the daughter of queen Cleopatra by Antony. Juba governed his dominions with a spirit of justice and lenity which gained him the hearts of his subjects. He distinguished himself as a writer by various learned works, which were highly esteemed, and are quoted by Pliny, Strabo, Plutarch, Tacitus, and other authors. These related to the history and antiquities of the Arabians, Assyrians, and Romans, the history of theatres, of painting and painters, of the nature and properties of different animals, and a particular treatise on the virtues of the herb Euphorbia, which he so named from his physician. Other works are also ascribed to him, but of all his writings, only a few fragments have reached modern times. He died about A.D. 24, leaving a son, Ptolemy, afterwards put to death by Caligula. *Vossii Hist. Græc. Univers. Hist.*—A.

JUDAH, one of the twelve Hebrew patriarchs, was the fourth son of Jacob by Leah, and born during his father's servitude to Laban, about the year 1750 B.C. He was the person who, when the death of Joseph had been determined upon by the rest of his brethren, persuaded them rather to sell him to the Midianites, by which means he saved his life. He was the guarantee to their father for Benjamin's safe return, when his consent was obtained that he might accompany his other brethren into Egypt; and when Benjamin was threatened with slavery, in consequence of Joseph's cup being found in his sack, it was Judah who delivered that exquisitely affecting piece of natural eloquence, which may challenge a comparison with the finest productions of antiquity, and which was immediately followed by Joseph's discovery of himself to his brethren. The prophetic blessing which Jacob bestowed upon this son, has given rise to much discussion in the learned world; and on one passage in it more labour has been bestowed, than perhaps on any passage in the Bible. This blessing is comprized in Genesis xlix. 8—12, and is sufficiently clear in the prediction which it contains of a superiority in rank and power which the descendants of Judah were to acquire over those of his other brethren, and of the fertility of the country which should be the portion of their inheritance. The disputed passage, as given in our common version is: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until *Shiloh* come; and unto him shall the gathering of the people be." By

the generality of the Christian interpreters, at least since the days of Origen, it has been considered to hold out a prediction, that in the tribe of Judah supreme legislative power should exist till the coming of the Messiah, supposed to be meant by the word *Shiloh*, to whose obedience the nations would be brought; and much learning and ingenuity have been employed to confirm this sense of the passage, and to shew its fulfilment in the actual circumstances of the tribe of Judah, previous to, and at the time of the coming of Christ. Others, on the contrary, find no vestige of the Messiah in this passage, and have formed a variety of opinions concerning the meaning of the word *Shiloh*, a summary of which may be seen in Geddes's "Critical Remarks on the Hebrew Scriptures." He thus renders the passage: "A sceptred chief shall not fail to Judah, nor a leader of his own offspring, until there come peaceful prosperity, and to him the nations be obedient:" referring the word *Shiloh* either to the peaceful enjoyment of the land of Canaan, mentioned Josh. xi. 23, and xviii. 1, when the land rested from war, and the tabernacle was set up at *Shiloh*; or to the still more peaceful reign of Solomon, when the government was fully established in the tribe of Judah, and the promises made to Abraham, Isaac, and Jacob, with respect to territory, accomplished. The sense which he has given to the passage appears to be attended with the fewest difficulties; but whether it be the most just and natural, it does not belong to our province to decide. The accomplishment of the other parts of the prediction is clearly discernible in the subsequent fortunes of the descendants of Judah. The inheritance which fell to them comprised the most southerly districts of Canaan, and was bounded on the east by the Dead Sea, on the north by the lot of the tribe of Benjamin, on the west by those of the tribes of Dan and Simeon, which lay between it and the Mediterranean, and on the south it extended to the mountains of Seir, or Edom, which were the frontiers between it and Idumæa. This land was beautifully diversified into hills and valleys, and produced great plenty of corn, wine, oil, fruits, and abundance of cattle. This tribe was also the most populous of all the twelve, and its inhabitants the stoutest and most valiant. It was, moreover, the chief and royal tribe, from the death of Saul to the extinction of monarchy among the descendants of Jacob. When the ten tribes revolted from the house of David, Judah and Benjamin remained attached to it, and constituted a kingdom, under the

denomination of Judah, as just hinted; which maintained its independence, and frequently gave proof of its superiority, in the contests which took place between it and the tribes forming the kingdom of Israel. After the destruction of the latter, the kingdom of Judah still subsisted till the time of the Babylonish captivity; and on the return from Babylon, this tribe lived according to its laws under its own chiefs; and the remnants of the other tribes, which were not dispersed into far distant regions, became absorbed in it, and known only afterwards by the common name of Jews. These circumstances afford a happy illustration of the prophetic blessing which Jacob bestowed on his son Judah. *Genesis xxix.—xlix. passim. Anc. Univers. Hist. vol. III. b. i. ch. vii. sect. v. Geddeus ut sup. citat.—M.*

JUDAH, or JEHUDA HAKKADOSH, or *the Saint*, a learned rabbi, and prince, or patriarch, of the Jews in the second century, was the son of Simeon the Just, the third patriarch, and born in Tzipori, or Sephoris in Galilee, about the year 120. On the death of his father he succeeded to his dignity, and presided over the grand academy of Tiberias for forty-five years, under the reigns of Antoninus Pius, M. Aurelius, and Commodus, who, though they were great enemies to the Christians, were very favourable to the Jews. He acquired a high reputation for sanctity and learning, and his memory is held in such respect by the Jews, that they compare him with the Messiah. Among the other extravagant stories which they relate concerning him, they assert, that he made the emperor Marcus Antoninus a proselyte to Judaism, and that it was by his order that Judah compiled the *Mishna*. The history of that work is briefly this: the sect of the Pharisees, after the destruction of Jerusalem, prevailing over the rest, the study of traditions became the chief object of attention in all the Jewish schools. The number of these traditions had, in a long course of time, so greatly increased, that the doctors, whose principal employment it was to illustrate them by new explanations, found it necessary to assist their recollection, by committing them to writing, under distinct heads. At the same time, their disciples took minutes of the explanations of their preceptors, many of which were preserved, and grew up into voluminous commentaries. The confusion which arose from these causes, was now become so troublesome, that, notwithstanding what rabbi Hillel, *the elder*, had before done in arranging the traditions, Judah found it necessary to attempt a new digest of the oral law, and of the

commentaries of their most famous doctors. This arduous undertaking is said to have employed him forty years, and was completed, according to the testimony of the Jews, about the close of the second century. It comprehends the laws, institutions, and rules of life, which, besides the ancient Hebrew Scriptures, the Jews supposed themselves bound to observe. This famous work is divided into six parts: the first treating of seeds in the field, of trees, fruits, plants, &c.; the second, of the right observance of the Jewish feasts; the third, of women, and all matrimonial causes; the fourth, of losses, damages, trade, &c. of law-suits, arising from them, &c. together with idolatry, and the penalties annexed to it; and sixth, of all kinds of expiation, and all things relating to purification. Of this work, William Surenhusius published a valuable edition at Amsterdam, in 1698, in six volumes folio, in Hebrew and Latin, with the commentaries of Maimonides, Barthenora, &c. and numerous illustrative engravings. Notwithstanding the obscurities, inconsistencies, and absurdities, with which this collection abounds, it soon obtained credit among the Jews as a sacred book, and its authority was submitted to in all their academies. The great reputation which rabbi Judah acquired by this performance elevated him to such a height of pride, as was very irreconcilable with the character of saint. He even indulged it to his dying hour, by the disposal of the three chief dignities of the Jewish church, that of kacham, or wise man, that of chief of the synagogue, and that of prince, or patriarch, to three of his own sons. He likewise directed that his own funeral rites should be celebrated in the most sumptuous manner, and that his body should be carried about through the most considerable cities, and there bewailed after the Jewish manner. *Mod. Univers. Hist. vol. X. ch. xxix. Enfield's Hist. Phil. vol. II. b. iv. ch. ii.—M.*

JUDAH, LEO, a learned Protestant divine, in the sixteenth century, was the son of John Judah, a priest of Germeren in Alsace, by a concubine, and was born in the year 1482. He received the rudiments of learning at Schlestat; and when he was about twenty years of age, was sent to pursue his academical studies at Basil. Here he had for a fellow student and companion the celebrated Zuingli, who from his early years had been shocked at some of the superstitious practices of the church of Rome; and from the associations which he formed, he received such impressions, and was directed to such enquiries, as predisposed him towards the change which afterwards took place in his reli-

gious opinions. His application to the different branches of philosophy and literature was very assiduous and successful; and in the year 1512, he was admitted to the degree of M.A. Having soon afterwards taken holy orders, he was appointed minister of a Swiss church, in a retired situation; where he applied himself with indefatigable diligence to the study of the Greek and Hebrew languages, the perusal of the fathers, particularly Jerome and Augustine, and the works which had been just published by Erasmus, Capnio, and Luther. The result of his studies was a gradual renunciation of the distinguishing tenets of popery, and an adoption of those of the reformers; till at length, having been appointed by the magistrates and ecclesiastical assembly of Zurich, pastor of the church of St. Peter in that city, he openly opposed the popish religion, both in the pulpit and through the medium of the press, and acquired no little reputation as a champion in the Protestant cause. Judah was now a skilful Hebrew scholar; and during eighteen years in which the Old Testament was explained to the people of Zurich from the Hebrew, by different learned men, had collected together a vast number of comments and criticisms, with a view, most probably, to a work in which he was solicited by his brethren to engage. That was a translation from the Hebrew into Latin of the whole Old Testament. On this arduous undertaking he was persuaded to embark, and prosecuted it with the greatest zeal and diligence, availing himself of the advice and assistance of the most able linguists among his connections; following the most correct Hebrew copy which he could meet with, and carefully comparing it with others, in difficult passages; and not neglecting the aid to be derived from the Greek and Latin versions, in ascertaining genuine readings. The magnitude of the work, however, and the closeness with which he applied to it, were more than he was able to bear, and before he had completed it, brought on him a disorder to which he fell a sacrifice in 1542, when he was about sixty years of age. After his death the work was continued by Bibliander, who translated the last eight chapters of Ezekiel, the books of Daniel, Job, Ecclesiastes, Canticles, and the last forty-eight Psalms. The Apocryphal books were translated from the Greek by Peter Cholin. This translation was printed at Zurich in the year 1543; and reprinted at Paris by Robert Stevens, in 1545, accompanying the vulgate version, in adjoining columns, but without the name of the author of the new version. This edition of Stevens is usually called the Bible of Vatable, though he

had no concern in it, excepting that we are to attribute to him, the notes which accompany it, and which are said to have been penned from his dictation by Bertin, his successor in the professorship of the Hebrew language. Judah's version, though frequently too paraphrastic, is a work of considerable merit, and preserves a medium between such translations as are too literal and harsh, and those written in an elegant and affected style. However, being the production of a Protestant, it was inveighed against and condemned by the doctors of the faculty of divinity at Paris, who at that time were not sufficiently acquainted with the Hebrew tongue, and who adhered scrupulously to the vulgate version. To the honour of the Spanish doctors of Salamanca, they were more liberal, and not only bestowed on it the praise to which it was entitled, but even caused it to be reprinted at that city, with trifling alterations. Judah was also the author of "Annotations," on Genesis, and Exodus, the four Evangelists, the Epistles to the Romans, Corinthians, Philippians, Colossians, Thessalonians, and that of St. James; and of a larger and smaller "Catechism," &c. *Melchior. Adam. Vit. Germ. Theol. Simon's Crit. Hist. Old Test. b. ii. ch. xxi.—M.*

JUDAS MACCABEUS, a valiant leader of the Jews, was the third son of Mattathias of the Asmonean family, whom he succeeded as general of his nation B.C. 166. The Jews were at that time in a state of revolt against Antiochus Epiphanes; and Judas collected a small but determined body of men, drove from many of the towns and villages the Syrians, Samaritans, and apostate Jews, and filled the country with the terror of his name. Several Syrian governors and generals were successively sent against him with large armies, who were defeated with great slaughter; but the accounts of these transactions, given only by Jewish writers, are full of such manifest exaggerations with regard to numbers, that they cannot safely be copied, and it suffices to mention the results. After his first successes had left him master of the field, Judas marched to Jerusalem, where he purified the city and the temple from the pollution they had undergone when in the power of idolators. The temple was again dedicated, and a commemorative festival on the occasion was instituted, which was ordered to be perpetual. The death of Antiochus, who was succeeded by a minor son, gave the Jews some respite; but hostilities were soon renewed, and Judas displayed his usual vigour and military prowess. Lysias, the chief commander of the Syrians, entered Judea.

at the head of a great army, but undergoing a defeat, made a temporary accommodation with Judas. This was broken by the other Syrian generals, joined by some of the neighbouring people, who were at enmity with the Jews. Judas took a severe revenge; and we are told in the book of Maccabees of an expedition in which he took by storm several well fortified towns, defeated an army of one hundred and twenty-two thousand men, destroying nearly half of them, and brought back his victorious troops without the loss of a single man! Lysias then invaded Judea a second time, with a more formidable army than before, and obliged Judas to take refuge in Jerusalem. He laid close siege to the city, which, notwithstanding the valour of its defender, would have been compelled to surrender for want of provisions, had not the Syrian army been hastily recalled by a rebellion in their own country. After Demetrius Soter had obtained the crown of Syria, the war with the Jews was renewed at the instigation of Alcimus, the high-priest, a personal enemy of Judas. The general Nicanor was sent into Judea, who made peace with the Jewish chief. Alcimus, however, procured a renewal of hostilities, in the course of which Nicanor was defeated and killed. At length, Bacchides, marching with the flower of the Syrian troops, surprised Judas at the head of a small body of men, of whom all but eight hundred deserted him at the approach of the enemy. With these faithful adherents he made a desperate resistance, till he fell upon a heap of slaughtered enemies, B.C. 161. The news of his death caused the utmost grief and consternation at Jerusalem, where a general mourning was made for him, and he was celebrated in songs as one of the great heroes of the nation. His body was recovered, and interred in the sepulchre of his father at Modin. His brother Jonathan (see his article) succeeded him in the command, and emulated his valour. *Josephi Antiq. Jud. Maccabees I. and II.—A.*

JUDE, saint, and one of the twelve apostles of Christ, was sometimes called Judas, and at other times *Thaddeus*, or *Lebbeus*. He was the brother of James the *Less*, and is conjectured to have followed the employment of an husbandman. We have no account of his vocation to the apostleship; and there is but one passage either in the four Gospels or the Acts, in which any thing is related of him particularly: that is in the account which St. John has given of our Lord's affectionate discourses with his disciples, a short time before his last sufferings, when, to support and comfort them under

his approaching absence from them, he promised to give them such a manifestation of himself as the world was not capable of receiving. Upon this, "Judas saith unto him (not Iscariot), Lord how is it that thou wilt manifest thyself to us, and not to the world?" Under the influence of the same mistaken notions which were entertained by the disciples in general, respecting the temporal nature of the Messiah's kingdom, he here asks our Saviour with surprise, how he could speak of manifesting himself to a few only, when he was about to establish an universal monarchy, in great power and splendour? In his answer our Lord told him, that the kingdom which he was to erect was purely spiritual, a kingdom of truth and righteousness, the privileges and blessings of which were to be peculiar to good men; as they would all know when he should return again among them, and the miraculous gift of the spirit should be bestowed upon them. After this event, saint Jude doubtless joined with the other apostles in bearing testimony at Jerusalem to Christ's resurrection and character, and was a sharer with them in the reproaches and sufferings to which they were exposed for their adherence to his cause. It is also not unlikely, that after preaching the Gospel for some time in different parts of Judea, he went abroad and preached to Jews and Gentiles in other countries. Some have said that he travelled for the purpose of propagating the Christian religion, into Mesopotamia, Idumea, Syria, Arabia, and Persia; and that he suffered martyrdom in the last mentioned country; but their relation is not supported by any credible history; and there is ground for questioning the tradition that he died a martyr. He was the author of an Epistle, which was one of the seven called catholic, and appears to have been intended for the use of all who had embraced the Christian religion, to put them on their guard against judaizing and false teachers, and to preserve their attachment to pure, simple, unmixed Christianity. The genuineness and canonical authority of this book was disputed by some individuals in the second century, and in the time of Eusebius and St. Jerome, on account of a supposed quotation contained in it from a spurious book, called "The Prophecy of Enoch;" but its authority was almost universally acknowledged before the end of the fourth century. In Lardner, as quoted below, the reader may meet with the most satisfactory internal and external evidence of its genuineness. Various are the opinions in the learned world respecting the time when it was written; to which the judicious critic just mentioned has

been induced to assign the date of 64, 65, or 66. *Benson and Doddridge's Introd. to Par. on Jude. Suppl. Lardner's Cred. vol. III. ch. xxi.—M.*

JUENNIN, JASPER, a learned and pious French ecclesiastic who flourished in the seventeenth and the former part of the eighteenth century, was a native of Varemboin in the country of the Bresse, where he was born in the year 1650. He entered when young into the congregation of the Oratory, where he distinguished himself by his proficiency in literature, and acquired general esteem by his piety and exemplary manners. For a long time he filled the logical chair in different houses belonging to his congregation, and particularly in the seminary of St. Magloire at Paris. He died in 1713, about the age of sixty-three. He was the author of "*Institutiones Theologicæ ad usum Seminariariorum*," 1700, in seven volumes 12mo, which is spoken of as an excellent system of scholastic divinity, but too favourable in some parts towards the proscribed tenets of Jansenius; "*Commentarius Historicus & Dogmaticus de Sacramentis*," 1696, in two volumes folio; an abridgment of the last mentioned work, in three volumes 12mo, under the title of "*Theorie Pratique des Sacremens*;" an abridgment of his "*Institutiones*," in Latin, 12mo, in the form of questions and answers, for the use of persons intended for holy orders; "*Moral Theology*," in six volumes 12mo; and "*Cases of Conscience in relation to the Virtue of Justice*," in four volumes 12mo. The two last mentioned works abound in decisions collected from the Scriptures and the fathers, and are said to exhibit the author in the light of rather too severe a casuist. His "*Institutiones*," were used as a text-book, by the authority of the bishops, in many of the seminaries of France; but in the year 1705, Paul Godet des Marais, bishop of Chartres, having prohibited it from being made use of in his diocese, the elder cardinal de Noailles issued a similar mandate against the use of it in the diocese of Paris, till it had been examined and corrected. This obliged the author to come to an explanation with his diocesan, who was satisfied with the declaration which he delivered in of his sentiments, and directed it to be printed and published. In the year 1710, cardinal de Bissi also issued a mandate against M. Juennin's theological tenets; which gave rise to a multitude of temporary controversial tracts. *Moreri. Nouv. Dict. Hist.—M.*

IVES, see YVES.

IVETEAUX, NICHOLAS VAUQUELIN, seigneur des, a French poet, son of Vauquelin de la Fresnaye, also eminent for his poetry, was

born at Fresnaye near Falaise, about 1559. He early displayed a singularity of character, as an instance of which, he is said, while at the university of Caen, to have made public harangues in the dress of a cavalier. His father resigned to him his office of lieutenant-general of the bailiwick of Caen, but he seems to have been little fitted for the magistracy. An invitation to the court by the marshal d'Etrées coinciding with a citation from the parliament of Rouen to answer concerning an irregular sentence which he had given, caused him to make over his office to a younger brother; and by the interest of the marshal he was appointed preceptor to the duke of Vendôme, natural son of Henry IV. For some time he occupied the same post to the dauphin, afterwards Louis XIII; but not giving satisfaction, he was discharged with a pension and two abbacies. His mode of living was so little suited to the ecclesiastical profession, that cardinal Richelieu obliged him to part with his benefices. He then retired to a handsome house in the Fauxbourg St. Germain, where he adopted an epicurean life, marked however with some whimsical peculiarities. Fancying that happiness was to be found in a pastoral life, he habited himself as a shepherd, and his mistress (a player on the harp) as a shepherdess, and led imaginary flocks along the walks in his garden, singing rural songs to his paramour's harp. The tumults of the Fronde disturbed his enjoyments, and caused him to quit the capital, and retire to a country seat in the diocese of Meux. He there died in 1649, at the age of ninety; having, according to one account, retained his levity of character to the last, though others say that he made a christian end. His works are "*Institution d'un Prince*," a poem written with force and solidity, and containing excellent lessons of morality. "*Stanzas, Sonnets, and other Poems*," printed in the "*Delices de la Poésie Française*," 1620. Some of these are of a very free cast. *Moreri. Nouv. Dict. Hist.—A.*

JUGURTHA, king of Numidia, was the natural son of Manastabal, one of the three sons of Massinissa, who, after the death of that prince, possessed the kingdom jointly. Micipsa, the survivor of the three, had two sons, Adherbal and Hiempsal, with whom he brought up his nephew Jugurtha, although from the illegitimacy of his birth he had no lawful title to share in the succession. Becoming at length jealous of him, he sent him with a body of auxiliaries to the Romans besieging Numantia, B.C. 134, where he greatly distinguished himself for valour and conduct. He returned with glory, bring-

ing recommendatory letters from the consul, Scipio Africanus. By prudent behaviour he regained the confidence of his uncle Micipsa, so as to be adopted by him, and thereby made capable of succeeding along with that prince's own children. After the death of Micipsa, Jugurtha, as the eldest of the princes, assumed a superiority which excited the jealousy of Hiempsal, and induced him to make some keen reflections on his cousin's right to partake in the sovereignty. Jugurtha, stung by the affront, and goaded by ambition, caused the young prince to be treacherously assassinated. Adherbal, dreading a similar fate, levied troops for his defence, but was obliged to fly to Rome, where he laid complaints against Jugurtha before the senate, both on account of his brother's murder and his own expulsion. At Rome every thing was then venal, and Jugurtha had already acquired the friendship of many who served with him at Numantia. The senate, therefore, was induced to disregard the charges brought by Adherbal, and to send ten commissioners to Africa in order to divide the Numidian territory between him and Jugurtha. These being all bought over by the latter, declared him innocent of the death of Hiempsal, and made the division entirely according to his wishes.

Jugurtha, however, could not remain contented with a divided territory. Having no longer any apprehensions from Rome, he endeavoured by provocation to bring on a new war with Adherbal; and when the timidity of the latter confined him to remonstrance instead of retaliation, he threw off all disguise, and marching a powerful army into his country, encamped near his capital, Cirtha. Adherbal then assembled his forces, and took the field; but by the superior skill and enterprise of Jugurtha, he was defeated in a nocturnal action, and forced to take refuge within the walls of Cirtha. The news of these events caused a deputation to be sent from Rome in order to effect an accommodation. By the contrivance of Jugurtha this proved fruitless, and after its departure, he pressed the siege of Cirtha with great vigour. Adherbal found means to convey a letter, stating the extremities to which he was reduced, to the Roman senate, where an indignation was roused among the members of worth, which produced a second deputation, composed of men venerable for age and character, headed by Scaurus, president of the senate. Landing at Utica, they summoned Jugurtha before them, who, upon his appearance, was severely reproached and threatened by Scaurus. He found means, however, to work upon the de-

puties in such a manner by excuses or other arts, that they departed without even compelling him to discontinue the siege. Shortly after, the garrison, pressed by famine, obliged Adherbal to capitulate, upon condition of security for his own life and those of his followers. Jugurtha readily agreed to the terms; but upon entering the place, put to death all whom he found in arms, and murdered Adherbal with every circumstance of cruelty. These atrocities excited such a flame at Rome, that the senate could not avoid passing a decree that the province of Numidia should be assigned to one of the consuls of the ensuing year, which was in effect declaring war against Jugurtha.

The guilty prince, in order to avert the storm, sent his son together with two men of rank to Rome, with directions to spare no expence in gaining protectors; but his cause was so bad that no one dared to appear in his support; and they were ordered to quit Italy without having entered the walls of Rome. The consul Calpurnius Bestia, attended by Scaurus and other persons of distinction, landed in Africa B.C. 111, and were met by a deputation from Jugurtha. Private conferences were held, in which the Numidian king employed such arguments, that he obtained a peace upon moderate terms. The people of Rome, however, were so little satisfied with this accommodation, that, upon the motion of the tribune Memmius, a decree passed to summon Jugurtha in person to be examined concerning his own actions, and the bargain he had made with the Roman commissioners. Jugurtha thought it not safe to disobey the summons, and accordingly entered Rome without any of the pomp of royalty, and in the habit of a suppliant. His chief dependence, however, was upon the purchase he had made of an infamous tribune, whose veto sufficed to stop all proceedings. When he appeared before the people, and was ordered by Memmius to disclose all his transactions with the consul and deputies, the tribune in his interest forbid him to say a word. The impunity he thus secured, emboldened him to add to his crimes within the walls of Rome itself. Massiva, another grandson of Massinissa, was in that capital soliciting the crown of Numidia, upon the presumption of the deposition of Jugurtha. Bomilcar, one of the king's attendants, hired an assassin, who murdered this prince; and the crime being brought home to Bomilcar, who was privately conveyed out of the city, the odium of it naturally fell upon Jugurtha himself. The senate, thereupon, commanded him instantly to quit Rome, which he did without

taking leave. Upon the road he is said to have looked back on the city, and exclaimed, "Mercenary capital! thou wouldst even sell thyself, couldst thou find a purchaser!"

On his return he artfully gained time to prepare against the renewed war with the Romans; and after the departure of the consul Posthumius, who left his brother Aulus in the chief command, he so well employed his seducing arts and military skill, that he obtained possession of the Roman camp. Pursuing his success, he surrounded the retreating army, and obliged it to surrender upon condition of leaving Numidia; adding, impolitically, the disgrace of passing all the troops under the yoke amidst the taunts of his own soldiers. Such a contumely was certain never to be forgiven. The consul Metellus, a commander of great reputation, was sent with a powerful army into Africa, accompanied by the famous Caius Marius as his lieutenant. A variety of actions ensued, in which the Roman arms were for the most part successful, though Jugurtha, skilfully pursuing the Numidian mode of warfare, did not cease to harass his enemies, and oppose obstacles to their attempts. Pressed at length, he formed a treaty with Metellus upon very hard terms, of which he so much repented, that he resolved to continue the war, and recommenced hostilities with the treachous massacre of the Roman garrison in Vacca. The jealousies between Metellus and Marius, in the meantime, caused great party dissensions at Rome, and the latter was raised to the consulship B.C. 107, and appointed to succeed to the command in Numidia. Jugurtha had previously armed the savage Getulians, and had made an alliance with Bocchus, a Mauritanian king, who had married his daughter. Marius, with his questor Sylla, carried on the war with great vigour, and induced Bocchus to enter into negotiations for peace. By tempting offers he was led to promise the betraying of Jugurtha into the hands of the Romans. He found means so to lull the suspicions of the wily Numidian, that the latter set out to meet him with the full expectation of having Sylla delivered up to him; nor was he undeceived till he was surrounded and taken. Sylla carried him in chains to Cirtha, whence he was sent to Rome, B.C. 106, and the universal joy testified at beholding him there in the condition of a captive, was a proof of the dread which he had inspired as a foe. His dominions were divided between Bocchus, the remaining heirs of Massinissa, and the Roman republic. Jugurtha himself was reserved to grace the triumph of Marius at his second consulship, B.C. 104. After the

procession, he was insulted by the populace, the pendants were torn from his ears, and he was remanded to a dungeon, where he was either strangled or suffered to perish from hunger. He left two sons, who spent their days in captivity at Venusium. *Sallust. Bell. Jugurth. Univers. Hist.—A.*

JULIA DOMNA, second wife of the emperor Severus, was a native of Emesa in Syria, and daughter to Bassianus, priest of the sun. Severus is said to have married her before he came to the empire, because he had heard that her horoscope promised that she should arrive at the royal dignity. She possessed other qualities which made her deserving of an exalted station; beauty and wit, united with uncommon strength of mind and soundness of judgment. Her accomplishments made little impression upon the stern and jealous character of her husband; nor, indeed, was conjugal fidelity supposed to be one of her virtues. When Plautianus had acquired the entire confidence of Severus, his haughtiness rendered him obnoxious to the empress, and a declared enmity broke out between them. He excited suspicions against her in the mind of the emperor, and caused several ladies of rank among her intimates to be put to the torture; so that she found it necessary for her safety to withdraw from all public affairs, and occupy herself in the study of letters and philosophy. She invited to her court men distinguished for literary reputation; and it was at her request that Philostratus wrote the Life of that singular person, Apollonius of Tyana. After the death of Severus in 211, she used her influence to reconcile and preserve in friendship her two sons Caracalla and Geta. She opposed the division of the empire between them; but she was so far from being able to effect their fraternal union, that she was soon witness to the shocking catastrophe of Geta, stabbed in her arms by his brother's orders. It was a cruel addition to her sorrow that she was not even permitted to weep over her murdered son. Ambition, however, appears in her disposition to have predominated over her tenderness, and she was flattered by the share Caracalla gave her in the government, and by his attention to place her name along with his in his letters to the senate and people. This deference was, however, more apparent than real, and she was not able to prevent him from practising those follies and enormities which led to his ruin. His death plunged her into the deepest affliction. She beat her breast, and broke out into violent invectives against his successor, Macrinus. But finding she was still treated as an empress, she

consoled herself with the hopes of a return to power, and began to enter into intrigues for that purpose. Macrinus, when informed of them, ordered her to quit Antioch; and her death soon followed, in 217. It is generally agreed that she hastened her own dissolution, but whether it was from the orders of Macrinus, or to free herself from the pains of a cancer, that she abstained from food, is not ascertained. Her name has been transmitted to posterity by the adulation of the learned, as the patroness of every art, and the friend of every man of genius in her time. *Crevier. Gibbon.—A.*

JULIAN. FLAVIUS CLAUDIUS JULIANUS, Roman emperor, was the son of Julius Constantius, brother of Constantine the Great. He was born at Constantinople in the year 331, and was six years of age at the time of the massacre of the collateral branches of the Flavian family, after the death of Constantine, from which only himself and his elder brother Gallus were saved. The young princes were sent to different towns for education and honourable confinement, and masters were assigned them for instruction in the studies and exercises suited to their birth. They were brought up in the Christian religion, baptised, and even admitted to the inferior offices of the ecclesiastical order; for Julian publicly read the Scriptures in the church of Nicomedia. His disposition was mild, his curiosity active, and his juvenile character was that of an orderly ingenious student. When his brother Gallus was declared Cæsar, A.D. 351, Julian was freed from the restraint under which he had hitherto lived, and put in possession of an ample patrimony. He had already imbibed a strong attachment to the doctrines of paganism, which was fostered by the lessons of some philosophers of the Platonic school, and was at length confirmed by Maximus, a noted master of the mysterious science termed Theurgy. From him, Julian in his twentieth year received a secret initiation at Ephesus. This desertion of the religion in which he had been educated, has in all after times annexed to his name the opprobrious epithet of *the Apostate*; but, as every change of religion may with equal justice be branded by the deserted party with the appellation of apostacy, philosophic candour will abstain from employing it towards any who, as was certainly the case with Julian, have in the change only obeyed the dictates of sincere conviction.

At the fatal catastrophe of his brother Gallus in 354 (see his article), Julian, though in no respect a sharer in his crimes, partook of the disgrace, and was kept for some time at the court of Milan, an object of malignant suspi-

cion. The friendship of the empress Eusebia saved his life from imminent danger, and he was at length allowed to retire to Athens. In that seat of the ancient religion and philosophy, his new attachments were confirmed; and he highly esteemed the privilege he obtained of initiation into the celebrated mysteries of Eleusis. Thus the fanaticism of a mystic was added to the zeal of a convert; and there probably did not exist in the Roman empire a more ardent votary of paganism than he. With the opinions, he imbibed the manners of a religious philosopher; and there was no degree of rigid abstinence and self-denial which he was not habituated to practise.

The influence of the empress induced Constantius to recal him from this studious retreat to court, in order to be his coadjutor in the toils of government; and in 355 he was declared Cæsar, and married to Helena, the emperor's sister. A household was formed for him under very minute regulations, and he was sent into Gaul, then exposed to the incursions of the Alemanni and other barbarians. His campaigns in that country were schools of the military art, to which he brought courage, enterprise, and the useful habits of temperance and patience. Having defeated the Alemanni at the battle of Strasburgh in 357, and freed the provinces of the Upper Rhine, he turned his arms against the Franks on the lower part of that river, whom he reduced to submission. He afterwards made three expeditions across the Rhine, in which he humbled the pride of six petty kings, or chieftains, of the Alemanni, and recovered twenty thousand captives made by that nation in their incursions. He employed the interval of peace in restoring the desolated cities and fortresses of Gaul, and relieved the necessities of the people by large importations of corn from Britain.

The rising reputation of Julian was regarded with envy and jealousy by Constantius, who meanly endeavoured to arrogate to himself all the merit of his success. He also resolved effectually to prevent him from becoming dangerous, by depriving him of the principal part of his army; and accordingly, in the spring of 360, he sent an order that four entire legions, and a detachment of three hundred men from each of the remaining bands of the Gallic army, should set out on their march to the frontiers of Persia, where hostilities were commenced between the two empires. Julian was reduced to great difficulties by this imperial mandate. To disobey would be an act of rebellion; yet to part with the flower of his troops in a country sur-

rounded with inveterate enemies, would be to expose himself to ruin, and the empire to irreparable loss. His determination, however, was to perform his duty to his sovereign; and he accordingly issued orders for putting the required troops into motion. The deepest distress was excited through the towns of Gaul by the departure of their protectors; and the soldiers themselves, part of whom were auxiliaries who had enlisted under the condition of not crossing the Alps, displayed great unwillingness to engage in so remote a warfare. Contrary to Julian's advice, the troops were conducted through Lutetia, the modern Paris, where he had his winter residence. He made them a speech from the tribunal, exhorting them to loyalty and obedience, and gave the officers a farewell entertainment. Their reluctance to quit their commander and the country to which they were attached was so much augmented by this interview, that about midnight the soldiers, inflamed by wine, and perhaps instigated by their officers, seized their arms, encompassed the palace, and saluted Julian as emperor. This prince most solemnly asserts his ignorance of the steps which led to this measure, and the sincerity of his grief when he was apprised of the event. He kept his doors shut till they were forcibly entered by the soldiers, who carried him in military procession through the streets of Paris, and placing him upon the tribunal, confirmed their election by loud acclamations. He still affected to decline the dangerous honour, but at length consented to receive the diadem, and promised the usual donative on accession to the imperial rank. The historians of his party give credit to his protestations of innocence on this great occasion, while the ecclesiastical historians represent him as having secretly planned the whole scene. The Roman history, however, affords several undoubted instances of the compulsory elevation to the throne of a favourite general by a mutinous and discontented army; and circumstances are not unfavourable to the supposition that this was among the number.

Julian determined to maintain with firmness his new station, however acquired, and which, indeed, could not be abandoned without certain ruin. He addressed, in his own name and that of the army, a letter to Constantius, acquainting him with the event, and soliciting his confirmation of the dignity of Augustus, but still acknowledging his supremacy as head of the empire, and offering to remain contented with the administration of the western provinces of Gaul, Spain, and Britain. In the

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mean time he took the field to suppress the disorders occasioned by some bands of robbers, and to awe the barbarous tribes on the frontiers, ever ready to renew hostilities. Constantius received his communications like an offended sovereign, absolutely refused to admit of his assumed title, and exhorted him to return to his duty, with the rank he before possessed. Julian appealed to his soldiers, who vowed to adhere to their choice, and, after various negotiations, he returned to the emperor a letter of contempt and defiance, which amounted to a declaration of war. The recent death of Helena, preceded by that of the empress Eusebia, had dissolved those domestic bonds which might have preserved some degree of amicable correspondence. At the same time he threw off the mask which he had hitherto worn with respect to religion, and declared himself a votary of the ancient faith. Constantius was at this time engaged in the eastern war; Julian therefore resolved to make use of the opportunity, to possess himself of the provinces of Illyricum; and having exacted an oath of fidelity from his soldiers, he directed the march of his army in different columns to the place of their destination. He himself, with only three thousand choice troops, penetrated through the Black Forest to the banks of the Danube, and embarking on that river, landed in the midst of Illyricum. Here he dispersed manifestoes justifying his conduct; one of the most characteristic of which, still extant, was an epistle to the senate and people of Athens, whom, as a philosopher, a scholar, and a worshipper of the Gods of Greece, he seems to have regarded with peculiar respect. In his progress he was stopped by the resistance of Aquileia, held by the troops of Constantius; and the approach of that emperor, with his veteran legions, prepared a bloody and dubious conflict, which was happily prevented by his death on the confines of Cilicia, November, 361. (See CONSTANTIUS II).

Julian now advanced without the least opposition, and entered Constantinople, amid universal acclamations, in the month of December. He performed the duties of a relation in the last offices to the remains of Constantius, and was acknowledged as the sole sovereign of the Roman empire. He was now in the thirty-second year of his age, and had past through the trying period of youth perfectly free from those vices which so commonly accompany it in an exalted rank of life. His elevation to supreme power made no alteration in his character in this respect. He was a true philosopher on the throne, as far as that title is merited by strict

temperance, disregard of idle pomp and trifling amusements, the diligent employment of his time in active occupations, or the pursuit of mental improvement, and constant study to fulfil the duties of his high station. These good qualities were, however, balanced by vanity, affectation, scholastic pedantry, and a zeal for the religion to which he was a convert, which made its propagation the leading object of his cares, and plunged him into credulity and childish superstition. He sometimes lost the emperor in the orator and satirist, and neglected the decour of civilised life in the imitation of philosophic negligence. The reformation of the extravagant luxury and profusion of the Constantinopolitan court was, however, a task of utility for which his disposition was well suited. It was accompanied with a rigorous enquiry into the crimes of the preceding reign; but the judgment and firmness of Julian were not equal to the impartial exercise of such a delicate function, and while some of the innocent were punished, some of the guilty were screened. Yet his temper was naturally inclined to clemency, and he readily pardoned or overlooked offences against himself. His partiality for every thing Grecian had infused into his mind a love of liberty, and a sense of the natural equality of mankind, and he rejected with abhorrence the haughty title of *lord*, which the servility of the degenerate Romans had introduced in addressing the master of the empire. He also imitated the best of the emperors in paying respect to the consular dignity, and obedience to the laws of the state. He frequently sat upon the bench as a judge, and administered justice with great impartiality between the rich and the poor; but was occasionally led by his natural vivacity and love of talking, to deviate into the office of a pleader or orator. He possessed sound ideas of legislation, and it is to the credit of his character in this capacity, that of the laws enacted during his short reign, fifty-four have been received into the codes of Theodosius and Justinian.

The ruling passion of Julian, however, was to restore the heathen religion in all its ancient splendour, and to this he sacrificed in various instances both policy and justice. His own religious system was a singular mixture of the exalted sentiments of philosophical theology with wild mysticism, and the most vulgar superstition. His curious temper particularly inclined him to the arts of divination, and the practice of all those secret rites by which future events and the will of the Gods were supposed to be discovered. He was extremely lavish in sacrifices and

oblations, and carried this species of religious bribery (as he seemed to regard it) to a length actually burthensome to the public revenue. The Christian religion under the patronage of two zealous emperors, had now gained a decided superiority, and Julian viewed it as the great obstacle to his wishes. As soon as he had declared himself a convert to heathenism, he wrote an elaborate work against the truth of Christianity, of which some fragments are come down to modern times. An edict of general toleration was his first measure, and an unexceptionable one, towards restoring the pagan worship. It produced the re-opening of all the Heathen temples, and also the return of the orthodox Christians and sectaries who had been banished by the late Arian emperor. He then set about those reforms in paganism which might give it more respectability in the eyes of the public; and he borrowed from the Christian church many regulations for securing the morals of the priesthood, and the introduction of charity and mutual aid among the religious communities. He invited to court all the eminent philosophers and men of learning of that persuasion, among whom he distinguished his former preceptor, the Platonist or mystic Maximus. He encouraged proselytes, especially in the army, by the tokens of imperial favour, and employed artifice to allure the incautious into unchristian compliances. He attempted to raise up a rival to Christianity in Judaism, and projected the restoration of the temple of Jerusalem, as that of a true, but local, deity. A commencement was actually made of this work, but the builders were interrupted by extraordinary irruptions of fire, which have been regarded as miraculous.

It is scarcely possible for a zealous religionist possessed of power, not to use it with some degree of unfairness, in propagating his own tenets and discouraging those which oppose them. Julian had too much ardour and fanaticism joined with his zeal, to act impartially as the general head and protector of his subjects of different denominations. Though restrained either by prudence or temper from the violence of persecution, he systematically pursued measures calculated to depress and degrade the Christians. He treated them with the language of sarcastic contempt, deprived them of the management of charitable contributions, and levelled all the honours of sacerdotal rank. He acted with still greater injustice and severity in forbidding all of that religion from acting as teachers of grammar and rhetoric or the liberal arts; thus compelling the Christian youth either

to remain uneducated, or to receive, with the rudiments of learning, impressions subversive of their faith. He likewise excluded them for the most part, though not by an express law, from posts of trust or honour. Further, he condemned them to make ample amends for the destruction of pagan temples in the preceding reigns, and restitution of lands and revenues which had been converted to the use of their own religion.

The love of military glory was another passion by which Julian was actuated, and the field which he thought most worthy of its indulgence was the Persian empire, long the rival and the formidable foe of the Roman. He rejected Sapor's overtures for peace, declared his intention of treating with him at his own capital, and made adequate preparations for the expedition. About eight months after the death of Constantius, he marched from Constantinople to Antioch, where he spent the winter of 362. His residence at that capital was attended with little harmony between the prince and people. His removal of the bones of St. Babylas from the Christian church which had usurped the site of the ancient temple of Apollo at Daphne near Antioch, had given great offence; which was aggravated by his shutting up the cathedral of Antioch, and confiscating its revenues as a punishment of the alleged crime of the Christians in setting on fire the new heathen temple of Daphne. The manners of the people of Antioch, who united the Greek licentiousness with the Syrian effeminacy, were extremely averse to his philosophic austerity: they turned him to ridicule, while he treated them with contempt. Their dislike was exasperated by a scarcity of provisions, which accompanied him, and which was increased by the injudicious steps he took for its removal. The mutual ill-humour produced, however, nothing more severe on the emperor's part, than a satire against the Antiochians, entitled "Misopogon," or "The Enemy of the Beard," in allusion to their derision of his philosophical character. It lashes their vices and foibles sometimes with lively irony, sometimes with serious invective; but though not without some merit as a literary composition, it betrays an indiscreet levity inconsistent with the dignity of the imperial station.

In the spring of 363, Julian left Antioch, and proceeded to Hierapolis, near the Euphrates, the appointed rendezvous of the Roman troops. These amounted to sixty-five thousand men, well disciplined, and composed of the most martial subjects of the empire. The army crossed the great river, and advanced to Carrhæ in Mesopotamia.

A large fleet attended its march along the banks of the Euphrates; and on April 7, by crossing the Chaboras, Julian entered the Persian territories. Advancing across the desert of Mesopotamia, the army reached the wall of Macepracta, and in May invaded Assyria. Here they were detained by the sieges of the city of Perisabor and the fortress of Maogamalcha, both of which yielded to the valour of the assailants. They were utterly destroyed with all the circumstances of military fury; and the palaces and fine gardens of the Persian king, on the banks of the Tigris, underwent a similar fate. The great city of Ctesiphon was Julian's next object. Conveying his fleet from the Euphrates to the Tigris, he crossed the latter river with his army, defeated the Persians drawn up to oppose him, and pushed on to the gates of that capital. Here he had expected the junction of his lieutenants Sebastian and Procopius, who had taken another route; but the desertion of their Armenian auxiliaries, and their own dissensions, prevented the execution of this part of the plan. He therefore declined the siege of Ctesiphon, but at the same time he obstinately rejected the offers of Sapor to negotiate for peace. A weak ambition of emulating Alexander the Great, and the false predictions of the soothsayers and adepts, to whom he gave his confidence, led him also, contrary to the advice of his generals, to resolve upon penetrating into the heart of Persia in pursuit of his antagonist: accordingly he set fire to his fleet in the Tigris, and commenced his march into the open country. Every thing was laid waste before him by the enemy, and he was presently reduced to a scarcity of provisions. He was misled by treacherous guides, and at length found that the only means of safety for his army consisted in retreat. Meanwhile the whole force of the Persian empire was assembled; and clouds of light troops harassed the Romans on every side, while the main body of the Persian host advanced in formidable array. Julian performed every duty of a soldier and a general, partook in every fatigue and hardship, and was present wherever danger was most urgent. The attacks of the enemy were several times repelled with considerable slaughter. At length a sudden assault being made by the Persians on the rear of the army, the emperor rushed to the scene without his cuirass, and putting the assailants to flight, eagerly led the pursuit. On a sudden, a shower of darts and arrows was discharged by the fugitives, and a javelin pierced between the ribs of Julian, and stuck in his liver. He fell senseless from his horse, and

was conveyed from the field in a state which announced approaching death. Sensible of his condition, he pronounced a farewell speech to the surrounding officers, and directed the disposal of his private property; after which, he entered into a metaphysical discussion on the nature of the soul with his philosophers, Priscus and Maximus. Exhausted by these efforts, he called for a draught of cold water, and as soon as he had swallowed it, calmly expired, on June 26, 363. Such was his end, in the thirty-second year of his age, after a reign of about twenty months from the death of Constantius. He left the Roman affairs in a state of imminent peril, the consequences of which to his successor may justly be charged upon his memory. (See JOVIAN.) The character of no eminent person has been more differently represented by friends and enemies; as might be expected with regard to one who was the deserter and inveterate foe of one powerful religious party, the convert and hero of another. From the preceding narrative of his life and actions, an unprejudiced reader, it is presumed, may form such an idea from his merits and defects, as will render any farther remarks superfluous. Of his writings, which are composed with purity in the Greek language, one of the most curious is entitled "The Cæsars," which, in the form of a fable, freely discusses the characters of several of the emperors, his predecessors. Of these he gives the superiority to Marcus Antoninus, whom he made his model in his religious and philosophical quality; although in temper he greatly differed from him. Of the works of Julian, an elaborate edition was given by the learned Spanheim, Gr. and Lat. folio, *Lips.* 1696. "The Cæsars" has been printed separately; the best edition is Heusinger's, *Gotha*, octavo, 1741. *Univers. Hist. Gibbon.*—A.

JULIAN, a learned Italian prelate in the fifth century, an opponent of St. Augustine on the subjects of original sin, predestination, &c. was the son of Memor, bishop of Capua, and born before the year 386. Memor was the intimate friend of St. Augustine, who, as appears from his thirty-first letter, entertained a great regard for the subject of this letter, and strongly pressed his father to send him to him into Africa. Julian studied divinity at first under Pelagius, either in Rome or in Sicily, and afterwards under Theodore of Mopsuestia, and having been admitted into orders, was appointed deacon to his father. He filled this post in the year 408; but in the year 416 he was raised to the episcopal dignity by pope Innocent I., and ap-

pointed to the see of Eclane, a city situated between Campania and Apulia. He had embraced the Pelagian doctrine, and was so fully convinced of its truth, that he was accustomed to say, that if Pelagius himself should renounce it, he would not. Julian is said not to have made his opinions public during the life of Innocent; but under the pontificate of Zosimus, about the year 417, when that pope sent a circular letter into all the provinces of the Christian world, anathematizing the tenets of Pelagius, Julian and seventeen other prelates refused to subscribe to it. On this occasion Julian wrote two letters to Zosimus, one of which was signed by all of them, and contained a confession of their faith, with a declaration of their appeal in defence of their opinions to an œcumenical council. This appeal so highly exasperated Zosimus, that, in a council hastily assembled at Rome, he condemned anew Pelagius and Cælestinus, and with them Julian and the other prelates who had signed the Confession of Faith, declaring them degraded, as heretics, from the episcopal dignity. Julian's letters contained attacks on the doctrine of St. Augustine concerning original sin, and were sent to that prelate, who wrote four books in reply to them. In the year 419, Julian having met with the first book of St. Augustine concerning concupiscence and marriage, wrote four books against it; a little after which he was banished from Italy by an imperial edict, and compelled to retire into the East. He took shelter with his friend Theodore, bishop of Mopsuestia, and there wrote, if we may credit M. Mercator, eight books against Augustine's second book of concupiscence and marriage, as well as other pieces in defence of his principles. This retreat he was obliged to quit in the year 423, having been condemned for heresy in a synod of the Cilician bishops. In the following year, upon the death of pope Boniface, he appears to have returned to Italy, with the hope of being able to obtain the restoration of his bishopric from pope Cælestine; but finding himself disappointed, and again obliged to quit that country, he went to Constantinople. Of this city, in 428, Nestorius became bishop, who had been a pupil of Julian's friend Theodore, and was so favourably inclined towards himself, that he wrote two letters to pope Cælestine on his behalf. A memorial, however, which Marius Mercator presented to the emperor Theodosius in the year 429, produced such prejudices against him, that he was banished from Constantinople; and in the following year he was condemned in a synod which pope

Cælestine held at Rome. He was afterwards condemned by the œcumenical council of Ephesus, in 431. From this time he wandered about from place to place, till at length he found an asylum in Sicily, where he is said to have gained his livelihood by teaching a school. Under the papacy of Sixtus III. in 439, he made fresh efforts to be restored to his bishopric; but without success, as no persuasions could induce him to abjure the sentiments which he thought to be true, or to subscribe to those which he conceived to be false. The time of his death is uncertain. He possessed a bold and lively genius, was well versed in the different branches of polite learning, intimately acquainted with the sacred Scriptures, uncommonly eloquent, and, according to the testimony of Gennadius, before he avowed his attachment to the opinions of Pelagius was considered to be one of the most learned doctors of the church. He was also celebrated for his piety, benevolence, and charity: but all these good qualities and endowments could not atone for his supposed want of orthodoxy. We have only fragments of his works remaining, one of which, containing the confession of faith above mentioned, was published at Paris, in a separate form, by father Garner, in 1668, octavo, with notes, a defence of Julian, and three long dissertations. The rest are scattered throughout the works of St. Augustine, Marius Mercator, &c. in places to which the reader may find particular directions in *Cave* and *Dupin*. *Cave's Hist. Lit. vol. I. sub. sæc. Nest. Fabricii Bibl. Eccl. sub Gennad. cap. 45. Dupin. Moreri.—M.*

JULIAN, a saint in the Roman calendar, and an illustrious Spanish prelate in the seventh century, according to Mariana in the sixth chapter of his History of Spain, was of Jewish descent, and the disciple of Eugenius II. one of his predecessors in the see of Toledo. To that high dignity he was ordained in the year 680, and afterwards presided at different councils held in that city, in 681, 683, 684, and 688. He died in 690, esteemed as the most learned ornament of the church in his time, and highly commended for his piety, virtues, and amiable manners. He was the author of "Prognosticorum futuri Sæculi, seu, de Origine Mortis humanæ, de Receptaculis Animarum, de Resurrectione & Extremo Judicio, Lib. III," which were published by Cochleus at Leipsic, in 1535, and are inserted in the eleventh volume of the "Bibl. Patr.;" "De Demonstratione Sextæ Ætatis, sive Christi Adventu, adversus Judæos Lib. III, ad Ervigium Regem," which is inserted in the second volume of the "Orthodoxogr. S.S.

Patr.;" and "Historia Wambæ Regis Gothorum Expeditione, qua rebellantem Paulum Ducem Narbonensem debellavit," edited in the first volume of Chesne's "Script. Franc." With respect to the "Contrariorum in Speciem Locorum utrisque Testamenti, Lib. II," first published anonymously at Basil in 1530, and afterwards inserted in the fifteenth volume of the "Bibl. Patr." it is not, perhaps, possible to determine who was its author; some writers ascribing it to our prelate, and others to different persons whose names may be seen in the first of our authorities, as well as the titles of other works of Julian, now no longer extant.

Cave says, that our prelate was also known by the name of POMERIUS. He is, however, to be distinguished from JULIAN POMERIUS, who flourished in the fifth century, was a moor by birth, and afterwards ordained a presbyter at Arles. He is highly commended by Gennadius, for the sanctity of his life, and his learned useful works, of which he mentions the titles of different pieces, now lost. The only treatise of his in existence, is entitled, "De Vita contemplativa, sive de futuræ Vitæ Contemplatione, vel de actuali Conversatione, Lib. III," which is analyzed by Dupin. This treatise was first published among St. Prosper's works, under whose name it was quoted for more than eight hundred years. The testimony, however, of Gennadius, and Isidore, which is corroborated by that of several ancient MSS. obliges us to ascribe it to our author. *Cave's Hist. Lit. vol. I. sub. sæc. Nest. & Monoth. Fabricii Bibl. Eccl. sub Gennad. cap. 98. Dupin. Moreri.—M.*

JULIO, or GUILIO, ROMANO, an eminent painter, was born at Rome in 1492. Nothing is known of his parentage, except that his family name was *Pipi*. He was educated in the school of Raphael, of whom he became the favourite disciple. That great painter entrusted him with the execution of some of his finest designs, and he is said to have put in them more fire and action than was usual with the master himself. When left to his own guidance, Julio displayed a great fertility of invention and grandeur of taste, joined with a fund of erudition, and acquaintance with every branch of the art; but at the same time an extravagance and wildness of fancy, and ideas rather drawn from the study of the antique than of nature. His colouring was defective, and marked with a predominance of the red and black, and his manner was hard and dry. Hence he is more valued for his designs than his finished paintings. His works, however, are always cha-

racterised by spirit and an air of greatness, and he maintains a conspicuous place among the men of genius in his profession.

After the death of Raphael, who made him one of his heirs, he was engaged to finish the works commenced under him, particularly the hall of Constantine in the Vatican. He then took a house of his own, and painted works for several towns, likewise giving designs for palaces and other buildings, as an architect. An invitation from the duke of Mantua drew him to that city, where he was very liberally entertained, and raised a considerable fortune. By his removal thither he also escaped punishment for the twenty indecent designs, commonly called Aretine's figures, which he made to be engraved by Marc-Antonio, and which drew a storm upon that artist, who remained at Rome. Julio employed all his art in adorning the palace of the duke of Mantua, both as an architect and a painter. His most famous work in the latter capacity is a saloon, in which the giants are represented struck by the thunderbolts of Jupiter. This subject was well suited to the sublime and poetical genius of the artist; and the performance is celebrated in one of the Latin poems of Fracastoro. He also painted the war of Troy in this palace, and decorated several of the country-seats of this prince with his works. The duke nominated him superintendant of his buildings, and employed him in embellishing the streets of Mantua, and protecting them against the inundations of the lake in which that city stands. Julio built himself a house there, in which he formed a cabinet of antiques and curiosities. His reputation as an architect was so high that he was applied to for designs from distant parts; and at the death of San Gallo, architect of St. Peter's at Rome, he was nominated to supply his place. But before he could take possession of it, he fell into a disease, which carried him off at Mantua in 1546, at the age of fifty-four. He left a daughter, and a son named after his great master, who promised to excel in the art, but died in the flower of his age. Besides the works already mentioned, several others of his execution are remaining at Rome, Mantua, and in other cities of Italy, as well as in collections. Not fewer than two hundred and fifty of his designs have been engraved by different masters. *D'Argenville, Vies des Peintres. Pilkington's Dict.—A.*

JULIUS I. pope, was a Roman by birth, and succeeded to the papal see on the death of Mark, in the year 337. At this time the celebrated Athanasius lived in a state of exile at Treves; but in the following year was permit-

ted to return to Alexandria, by the emperors Constantine, Constantius, and Constans. This circumstance excited an alarm in the Arian party, who wrote bitter letters against him to the three princes, as well as to the bishop of Rome, and sent deputies to the latter, who entreated him to assemble a general council for the purpose of deciding on the accusations preferred against Athanasius, offering, according to the testimony of the latter, to submit to Julius as their judge. This council assembled at Rome in the year 341, and was attended by Athanasius, but not by the Arians, notwithstanding that it had been convened at their request. Without paying the least regard to the pope's citation to attend it, they assembled a council at Antioch, in which, without waiting for the judgment of Julius and the Roman council, they deposed Athanasius, and appointed Gregory bishop of Alexandria in his room. In the Roman council, on the other hand, Athanasius was pronounced innocent of the crimes alleged against him, and admitted by Julius to his communion, as an orthodox pillar of the church. While this council was sitting, the messengers who had carried Julius's citation to the East returned from their mission, and delivered to him a letter from the Arians, in which, after offering excuses for not appearing at the council of Rome, they informed Julius, that if he renounced all correspondence and intercourse with the bishops whom they had deposed, and acknowledged those whom they had placed in their room, they would continue to communicate with him; but that if he refused, they had determined to separate themselves from his communion. The letter which he sent in reply, containing a defence of his own conduct towards Athanasius, reproaches of the eastern bishops for transgressing the canons of the church, &c. having produced no effect on the Arians, Julius applied to the emperors to call an œcumenical council, in order to put an end to the divisions in the church. By their command a numerous council assembled at Sardica, the metropolis of Dacia, in Illyricum, in the year 347, from which the Oriental bishops soon withdrew, upon the council's refusing to exclude Athanasius and some others whom they had condemned. The field being thus left to the orthodox party, they confirmed the acts of the council of Rome; pronounced the innocence of Athanasius and three other bishops who had been condemned by the Arians; and declared those who had been placed in their room, not only deposed, but anathematized, and cut off from the communion of the Catholic church. In the height

of their zeal for orthodoxy, they introduced for the first time, and authorized the practice of appealing to the pope, in contested ecclesiastical concerns, of which the successors of Julius in the see of Rome availed themselves in establishing the enormous spiritual tyranny which by degrees they erected in the church. We do not find any other particulars relating to the pontificate of Julius which are worthy of notice, before his death in 352, at which time he had presided over the Roman church fifteen years and something more than two months. Of the many writings ascribed to this pope, the only authentic pieces extant are two "Letters," one addressed to the Oriental bishops, and the other to the people of Alexandria in favour of Athanasius; both of which are introduced into Athanasius's "Apolog de Fuga," and the former is inserted in the second volume of the "Collect. Concil." Some fragments of other Letters and Decrees are interspersed throughout the works of Gratian, and Ives, bishop of Chartres. Of the spurious pieces attributed to him, the reader may see an account in *Cave's Hist. Lit. vol. I. sub sæc. Arian. Platina. Dupin. Moreri. Bower.*—M.

JULIUS II. pope, formerly known by the name of *Julian della Rovere*, was the nephew of pope Sixtus IV. and born at Alvizale near Savona, about the year 1443. He is said to have been of mean extraction, and to have followed for some time the occupation of a waterman; and Bandello relates, that he would often say that, when a boy, he frequently carried onions in a boat from his native place for sale at Genoa. We meet with no further information concerning him, till we find that he was preferred by his uncle pope Sixtus to the see of Carpentras, and raised to the purple in the year 1471, by the title of Cardinal Presbyter of St. Peter *ad vincula*. By the same pope he was successively made bishop of Albano, Ostia, Bologna, and Avignon; created sub-dean of the sacred college, high penitentiary and apostolic legate at Avignon. Upon the breaking out of an insurrection in Umbria, his uncle gave him the command of the papal troops, which was an employment perfectly suited to his genius. The abilities and vigour which he displayed in crushing that rebellion, raised him to high reputation, and to proportionate influence and power at Rome. In the year 1480, he was sent legate into France; and four years afterwards, upon the death of his uncle, by his influence in the conclave, conjointly with that of cardinal Roderic Borgia, then chancellor, Innocent VIII. obtained the papacy. While that pontiff lived

he was in high favour at the papal court; but during the popedom of his infamous successor, Alexander VI. having reason to apprehend that his life was in danger on account of his wealth, which was coveted by Alexander, he retired into France, and attended king Charles in his expedition against Naples. Upon the death of Alexander, his influence prevailed in procuring the election of Pius III; and after his short pontificate of twenty-six days, our cardinal, by his intrigues, promises, and bribes, secured to himself the succession before the opening of the conclave. Accordingly, the cardinals had no sooner assembled on the last day of October 1503, than they gave their unanimous vote that evening in favour of the cardinal of St. Peter *ad vincula*, who took the name of Julius II. No sooner was he seated in the pontifical chair than he indulged to the most ambitious projects for the aggrandizement of the Roman see; and as he possessed a bold, intrepid, martial spirit, he determined to extend the temporal empire of the church by the force of arms. Before he was in a condition to carry any of his schemes into execution, a misunderstanding took place between him and the Venetians. Those republicans, aspiring at the dominion of the province of Romagna, whose governor, Cæsar Borgia, duke de Valentinois, was unable from his change of circumstances after his father's death to resist them, broke unexpectedly into that province, and, having obtained possession of Rimini and several other places, laid siege to Faenza. Upon this the inhabitants sent deputies to Rome to implore the assistance of the pope; who was obliged to content himself for the present with sending a nuncio, to remonstrate against their attempting to subject to their republic a city that belonged to the church. The senate treated the nuncio with the greatest marks of honour and respect, and, dismissing him with a declaration of their readiness to pay the small tribute which they maintained, was the only acknowledgment of the subjection of Faenza to the holy see, they directed their commander to carry on the siege, and the place was soon obliged to submit. Julius dissembled his resentment for a time; but it was not long before the Venetians had reason to repent that they had provoked his enmity. As some fortresses in Romagna still held out for Borgia, the pope proposed that they should be delivered up to him to prevent their falling into the hands of the Venetians. Upon Borgia's refusal, Julius was so incensed, that he ordered him to be placed under arrest; nor did he obtain his liberty before those places were given up to the pope.

In the year 1506, Julius, who had recruited the exhausted treasury of the church, resolved to commence the execution of the projects which he had formed by the reduction of Bologna and Perugia, which were parts of the ancient domains of the apostolic see, but now possessed, the former by John Bentivoglio, and the latter by Gianpagolo Baglione. For this purpose he applied for assistance to Lewis XII. king of France; who, with the hope of securing the pope's friendship, readily promised it, at the same time that he endeavoured to dissuade his holiness from an undertaking which might involve all Italy in a war. Nothing, however, could divert or discourage Julius from pursuing his design; and having resolved to embark in person on the intended enterprize, he set out from Rome at the head of the papal troops, and advanced against Perugia. Such was the effect of the spirit which he displayed, that Baglione was intimidated from making any resistance, and the pope entered the city in triumph. As his army now received daily reinforcements from the French governor of the Milanese, the Florentines, and other quarters, Bentivoglio also despaired of being able to keep possession of Bologna: he therefore surrendered it upon treaty, and the pope, after having made his public entry with extraordinary pomp, and settled the new government, returned to Rome. In the following year, the king of France made great military and naval preparations for the reduction of Genoa, which had lately revolted from his authority, and resolved to command the expedition in person. These preparations alarmed the pope, who could not be persuaded that they were designed only for the object avowed; and giving way to his suspicions, he sent a nuncio to Germany, whose instructions were to notify to the emperor and the electors, that the king of France's real design in coming into Italy at the head of a very powerful army, was to enslave the church and usurp the imperial dignity. The Venetians also, who entertained a jealousy respecting the true object of the French king's visit to Italy, endeavoured by their representations to the German princes to confirm the pope's information. Upon this the emperor summoned a diet of all the princes to meet at Constance, and having laid before them the papal notification, attempted to engage them in a common league against France. The conduct of Lewis, however, in returning to France with his army as soon as he had reduced Genoa, had the effect of putting a stop to this business.

During the year 1508, the famous league of

Cambray against the republic of Venice was concluded between the pope, the emperor, the king of France, and the king of Spain, which threatened the entire ruin of that state. Before Julius signed this league, his unwillingness to increase the power either of the emperor or French king in Italy, induced him privately to communicate the terms of it to the Venetian ambassador, offering at the same time not to confirm it, provided that the Republic restored to him the cities of Rimini, and Faenza. This proposal was most unwisely rejected by the Venetian senate, and the pope confirmed the league by a bull. The hostilities of the confederates were preceded by a sentence of excommunication thundered out by Julius against the republic; from which they appealed to a future general council. Afterwards the armies of the respective powers entered upon action on all sides, and made such progress before the end of the year 1509, that the proud republic was stripped of the greatest part of its continental dominions. In this distress the Venetians sent a solemn embassy to the pope, who they knew entertained a jealousy of the increase of the French king's or emperor's power in Italy, to implore his holiness's protection, and to pray that he would absolve them from the censures which they had incurred. Julius, who was sensible of the good policy of preserving the Republic from utter ruin, and had no scruples about breaking his engagements when his interest was in view, having now recovered all the places to which he had any claim, and brought the ambassadors to submit to the most mortifying conditions, at length absolved them with the usual ceremonies. Not satisfied with absolving them, he took them under his protection, and with a shameless breach of faith towards his confederates, granted leave to all the subjects and feudatories of the church to serve under their banners. The pope now formed a design of driving the French out of Italy. In subserviency to it, he attempted, in vain, to prevail upon the emperor to conclude a peace with the Venetians, and to join them and himself against the king of France. His next step was, to force the allies of the French in Italy to withdraw from their connection with them. He began by quarrelling with the duke of Ferrara, under pretence that he had encroached upon the rights of the papal see, by establishing a manufactory of salt at Comachio; and without listening to the ambassadors whom the duke sent to adjust the matters in dispute, ordered the army of the church to march into the duchy, to do himself justice, as he pretended, by force of

arms. His troops soon made themselves masters of several places in the Ferrarese; but the marquis de Chaumont, the French governor of the Milanese, and the duke, joining their forces, quickly obliged them to abandon the captured places. The pope, determined either to crush the duke, or to oblige him to renounce his alliance with France, after his forces had taken those places a second time, ordered the necessary preparations to be made for the siege of Ferrara. To hasten them he repaired to Bologna, where he solemnly excommunicated the duke, as well as the general and principal officers of the French army; but the latter, to shew the little regard which they paid to the papal thunder, advanced unexpectedly towards that city. The news of their approach occasioned no little consternation at Bologna, where the pope alone appeared collected and undisturbed; and when they had arrived within ten miles of the place, to gain time, the pope, who knew that his own forces and those of the Venetians were in full march towards him from all quarters, made an offer to treat about peace with the French general. With this Chaumont was amused till the arrival of the expected succours at Bologna, when the pope terminated the negociation, and Chaumont found it expedient to retire from the neighbourhood.

The season of the year was now unfavourable for military transactions; but Julius was determined, against the advice of all his general officers, and in defiance of all difficulties, to attempt the reduction of Ferrara. As it was necessary, in order to prevent relief from being thrown into that city, to obtain possession of Mirandola, the pope's army laid siege to that place, and suffered much distress from the spirited resistance of the garrison, the extraordinary rigour of the season, and the interception of their convoys of provisions. Impatient at the slowness of the siege, the pope resolved to assist at it in person; and accordingly, repairing to the camp, took up his quarters so near to the batteries of the place, that two persons were killed in his kitchen by a shot from them. He was perpetually riding about the lines, notwithstanding the intense cold, scarcely supportable by the soldiery, reprimanding some, encouraging others, and discharging in every respect the duty of a general. The town being at length obliged to capitulate, Julius entered into it triumphantly through the breach, and as soon as it was properly secured, gave orders for the investment of Ferrara. Before this city his ambition received a most mortifying check: for the duke,

attacking unexpectedly the pope's troops, completely defeated them with great slaughter, and obliged them to raise the blockade with the loss of all their artillery and baggage. In the mean time the king of Spain, with the hope of putting an end to the calamities of Italy, proposed that a congress should be held at Mantua for a general pacification. To this proposal the emperor and the king of France were not averse; but the pope was obstinately determined to listen to no overtures for peace with France, until he was put in possession of the duchy of Ferrara, and its capital. His obstinacy was soon punished by a succession of misfortunes. In the beginning of the year 1511, marshal Trivulzio, who upon the death of Chaumont had taken the command of the French army, drew his forces together, and after recovering the places in the Ferrarese which had been taken by the pope's army during the preceding year, advanced unexpectedly against Bologna, of which he became master without opposition, owing either to the cowardice or treachery of the governor and garrison. Having restored this place to the Bentivogli, its ancient lords, the marshal marched, without loss of time, against the united army of the pope and the Venetians, which he put to flight at the first onset, taking all their baggage and artillery, many colours, and several general officers. Notwithstanding all his firmness and intrepidity, Julius, who was now at Ravenna, did not receive unmoved the news of these calamitous events; and thinking himself no longer safe in that city, set out on his return to Rome. In the course of his journey he received the unwelcome intelligence, that an order for the assembling of a general council at Pisa was posted up at Modena, Bologna, and other cities of Italy, and that he himself was summoned to appear at it in person. This council the emperor and the king of France, finding that the pope would listen to no terms of accommodation, and looking upon him as the disturber of the public peace, had agreed to call, and to lay their complaints against his holiness before it. Five cardinals, who had been acquainted with their design to call it, and had withdrawn from the papal court, at first to Florence, and afterwards to Milan, gave their sanction to the summons. In order to counteract their proceedings, of which he had reason to entertain apprehensions in his present circumstances, the pope summoned a general council to meet in the following year at Rome; pretending by that measure to have superseded the council convok-

ed by the cardinals, which the latter maintained ought to take place, as it had been summoned and proclaimed the first.

Before the meeting of the council of Pisa, Julius, in order to gain time, ordered his nuncio at the French court to negotiate a reconciliation between him and the king; while, with the most scandalous duplicity, he was privately carrying on a treaty with the king of Spain and the Venetians against the French, and endeavouring to persuade the king of England to join the confederacy. While these negotiations were going forwards the pope was attacked by a dangerous illness, which seems to have awakened in him some degree of remorse, on account of the corrupt means which he had practised in order to obtain the pontificate. This led him to cause a bull to be published, denouncing terrible penalties and curses against any who should procure that dignity by money or any other reward whatever, and declaring all such elections to be null and void. In the meantime the council of Pisa was opened on the 1st of September, 1511; and as that city was at this time subject to the Florentines, the pope, provoked at their suffering such a schismatical conventicle, as he called it, to meet in their dominions, laid the cities of Florence and Pisa under an interdict, pronounced a sentence of deposition against the cardinals who had engaged in the schism, excommunicated all those who should countenance it, &c. From the pope's sentence the Florentines appealed to a general council, at the same time obliging their ecclesiastics to perform the rites of the church as usual. At length the league which the pope had been negotiating with the king of Spain and the Venetians was concluded and published, and the king of France could no longer be amused with the nuncio's conciliatory proposals. Lewis therefore sent instructions to his generals in Italy, adapted to the state of things, and wrote to the cardinals and bishops assembled at Pisa, to pursue without delay the necessary steps for reforming the church in its head and members. In the mean time the people of Pisa, alarmed at the papal interdict, began to insult in the public streets the members of the council, and even the cardinals, and daily quarrels took place between them and the French soldiers who were appointed to guard the council. These circumstances induced the cardinals and other prelates, from a regard to their personal safety, to pass an act for adjourning the council to Milan.

At the commencement of the year 1512, the forces which the king of Spain had engaged to furnish towards the league having arrived in

Romagna, they formed a junction with the ecclesiastical army, and laid siege to the important city of Bologna. They were soon obliged, however, to abandon that enterprize by Gaston de Foix, duke of Nemours, the king of France's nephew and governor of the Milanese, who found means to throw himself into the place with such a strong body of troops, that they despaired of being able to reduce it, and withdrew privately in the night. The duke of Nemours was ordered, in the next place, to march against the combined forces, and to draw them, if possible, to a decisive battle. For some time the army of the allies took care to encamp in situations where it could not be attacked but at great disadvantage; when at length the duke of Nemours, in order to tempt them into the field, laid siege to the important city of Ravenna. This measure produced the effect which he expected, and induced the generals of the allies to try the issue of a battle for its relief. As they approached, the duke of Nemours went out to meet them; and one of the most bloody engagements took place, which had been fought for many years in Italy. The French were victorious, though not without a considerable loss of brave men and distinguished officers, and among others of their spirited commander: but the allies were little less than ruined; the proportion of their slain was more than double that of the French; all their baggage, colours, and artillery were taken; and many persons among them of the first rank were made prisoners. This memorable defeat of the allies was followed by the loss of Ravenna, and almost all the cities and fortresses of Romagna. When the intelligence of it arrived at Rome, the whole court was thrown into the utmost terror and confusion; and the cardinals conjured the pope, as he regarded the welfare of the church and his own safety, not to defer concluding a peace with France. However disposed Julius might be in the first instance to comply with their request, from the unfavourable aspect of his affairs, he was soon encouraged in a determination to continue the war, by being informed that the Swiss had espoused his cause, and were on their march to join the confederates; and also by the accession of the king of England to the league against France. Upon the first notice which the French commander received of the motions of the Swiss, he found it necessary to recall all the French troops from the Romagna into the Milanese; in consequence of which Ravenna and Bologna, together with their dependencies, were speedily recovered to the obedience of the pope. The entrance of the Swiss into Italy,

decided the ruin of the French affairs in that country. Having, to the number of eighteen or twenty thousand men, joined the Venetian army in the Veronese, the confederates directed their march to the duchy of Milan, where the French were only able to retain the possession of a few fortified places; and to complete the disasters of the latter in Italy, Genoa revolted from their authority, expelled the French governor, and conferred the dignity of doge on the author of the revolt.

Upon the entrance of the confederates into the Milanese, an end was put to the sessions of the council transplanted from Pisa; but not before a decree had been passed declaring pope Julius II. a disturber of the public peace, a sower of discord among the people of God, a rebel to the church, a public incendiary, a blood-thirsty tyrant, hardened in his iniquity, and incorrigible; pronouncing him, as such, suspended from all spiritual and temporal administration of the church, and forbidding the faithful thenceforth to acknowledge or obey him. This decree was received in France, and by the king's command strictly complied with throughout the kingdom. In revenge, Julius excommunicated the king, laid his kingdom under an interdict, and absolved his subjects from their oath of allegiance. The whole of Italy, excepting a few castles, being now delivered from the French dominion, disputes arose among the confederates concerning the possession of some of the places recovered. In an arrangement formed in a congress held at Mantua for the amicable settlement of these differences, it was proposed that Vicenza should belong to the emperor. To this the Venetians, who were in possession of that city, would not consent. The pope spared neither entreaties nor menaces to carry that point, and to engage the republic to enter into an alliance with himself and the emperor, for the purpose of opposing the French, should they attempt the recovery of their dominions in Italy. Finding, however, that he could not induce them to give up the city in question, his unquiet, intriguing, and revengeful spirit led him to conclude an alliance with the emperor against them. At the same time, the change which had taken place in his affairs through the assistance of the Swiss, induced him to form vast projects of ambition, which he hoped to carry into execution with the assistance of their mercenary troops. Among others, he had formed designs of renewing the war against the duke of Ferrara; of changing the government of Florence, that it might be more subservient to his views than while under the influence of the Medici; and

of driving the Spaniards out of Italy, as well as the French, in order to subject the kingdom of Naples to his see. But he did not live to begin the execution of any of his ambitious or revengeful plans. We have already seen that he summoned a council to meet at Rome, in opposition to that of Pisa. This he opened in the church of St. John Lateran, in May 1512; but during the fifth session was seized with an illness which proved fatal to him in February 1513, at the age of seventy, and after a pontificate of nine years and between three and four months. When he was sensible that his recovery was hopeless, he caused a consistory to be called, and the bull to be confirmed which he had published before against simoniacal practices at papal elections. He was a person of considerable abilities, courage, and resolution, but arrogant, despotic, and furious in his temper, of insatiable ambition, and possessing the most extravagant passion for war and bloodshed. Bayle observes, that "if he wanted the qualities of a good bishop, he had at least those of a conquering prince. He had great courage and a political head, by which he formed leagues, and broke them, as it suited his interest." He is said to have loved wine to excess; and women, at least before his promotion to the pontificate. The satirists of his time, indeed, accuse him of every vice and crime, without excepting the most unnatural. It is not improbable, however, that they have exaggerated his faults; and it should not be concealed that he was less chargeable with nepotism than many preceding popes. Of the twenty-seven cardinals whom he created, four only were in any degree related to him, and they were men of untainted characters. Guicciardini relates, that when a daughter whom he had by one of his concubines, earnestly entreated him on his death bed, to confer that dignity on her uterine brother, he sternly answered, that he was not worthy of the honour, and, turning away from her, expired in a few minutes. He was an encourager of the arts of painting, sculpture, and architecture, and begun the erection of the magnificent church of St. Peter. *Rycaut's Cont. of Platina. Bayle. Moreri. Nouv. Dict. Hist. Bower.—M.*

JULIUS III. pope, formerly known by the name of *John-Maria del Monte*, was a person of low extraction, and born in Rome about the year 1488. He had an uncle, named Anthony del Monte, who was made a cardinal by pope Julius II. and proved the means of raising his family from obscurity. Under his patronage John-Maria was educated for the church, and distinguished himself by his proficiency in liter-

ature and jurisprudence. By his uncle's influence he obtained the archbishopric of Siponto, and afterwards filled various posts under the Holy See; being successively appointed administrator of different bishoprics, created auditor of the apostolical chamber, and twice made governor of Rome. He was given as a hostage when Rome was sacked by the troops of Charles V. In the year 1536, pope Paul III. created him a cardinal, and afterwards employed him on different legations to Lombardy, Romagna, and Bologna. By the manner in which he acquitted himself in these employments, he obtained the character of a person of great application and uncommon abilities, and recommended himself so powerfully to his holiness, that, in the year 1545, he appointed him his principal legate in the council of Trent, and confided to him his most secret intentions. Upon the death of Paul in 1549, the conclave assembled for the choice of a successor was divided into three parties, the Imperial, the French, and the Farnese. The two former strove, with great emulation, to promote cardinals of their respective factions; but were each of them defeated in their object by cardinal Farnese, who had the command of a powerful and united squadron, zealously devoted to the interests of his family. He proposed cardinal del Monte, and by his address and firmness, procured his election, in February 1550. The new pope took the name of Julius III. out of respect to the memory of the pontiff, who by raising his uncle to the cardinalship had laid the foundation of his own fortune. In order to express his gratitude towards his benefactor cardinal Farnese, the first act of his administration was to put Octavio Farnese in possession of the duchy of Parma. When some of the cardinals remonstrated with him, on the injury which he did to the Holy See, by alienating a territory of such value, he briskly replied, "that he had rather be a poor pope, with the reputation of a gentleman, than a rich one, with the infamy of having forgotten the obligations conferred upon him, and the promises which he had made." Whatever lustre he might derive from this candour or generosity, was quickly effaced by an action most shockingly indecent, which was viewed by Catholics as well as Protestants with horror. It is considered to be the privilege of every pope upon his election, to bestow on whom he pleases the cardinal's hat which falls to be disposed of by his investment with the tiara. To the astonishment of the sacred college, Julius conferred this mark of distinction, together with ample ecclesiastical revenues, and

the right of bearing his name and arms, upon one Innocent, a youth of sixteen, born of obscure parents, and known by the name of the Ape, from his having been trusted with the care of an animal of that species, in the cardinal del Monte's family. Such a promotion was looked upon by the cardinals as a gross affront offered to their body: but when they reproached his holiness for introducing such an unworthy member into the sacred college, who had neither learning nor virtue, nor merit of any kind, he impudently replied by asking them, "What virtue or merit they had found in him, that could induce them to place him in the papal chair?" The flagrant violation of decorum which Julius manifested in this procedure, occasioned Rome to be filled with libels and pasquinades, which imputed, not without reason, the pope's extravagant regard for so mean and despicable a person to the most criminal passions.

The subsequent conduct of Julius corresponded with his shameless behaviour at the commencement of his pontificate. Having reached the summit of ecclesiastical ambition, he gave himself up to the unrestrained indulgence of his desires; seldom could be brought to attend to serious business, excepting in cases of extreme necessity; and spent his whole time, as well as the revenues of the church, in amusements, dissipation, and licentiousness of every kind. In the conclave which elected him he had taken an oath, in common with the rest of the cardinals, that if the choice should fall on him, he would immediately call the general council which Paul III. had removed to Bologna, to re-assemble at Trent. After his election he discovered no inclination to observe his oath, and gave an ambiguous answer to the first proposals which were made to him by the emperor on that subject. The latter, however, pressed so earnestly that a new bull of convocation should be issued, that Julius found himself obliged to comply, and the 1st of May 1551 was the day appointed for opening the assembly. Before that time occurrences arose in Italy, which made Julius repent of having bestowed the duchy of Parma on Octavio Farnese. The emperor, who had never relinquished his pretensions to that territory as a fief of the empire, now gave directions to Gonzaga, governor of Milan, to assemble troops and take possession of it by force of arms. Octavio, who found it necessary to levy soldiers for the defence of the capital and country, applied to the pope for that protection and assistance which were due to him as a vassal of the church. His application was so coldly received by Julius, who was fearful of giving offence to

the emperor, that Octavio was induced to solicit the assistance of Henry II. king of France. That prince, governed by an hereditary jealousy of the emperor's power, eagerly embraced the opportunity which Octavio's application afforded him of recovering a footing in Italy, and instantly concluded a treaty, in which he bound himself to espouse his cause and furnish him all the assistance which he desired. This transaction could not be long kept secret from the pope, who, sensible of the calamities which must follow, if war were kindled so near the ecclesiastical state, immediately issued monitory letters, requiring Octavio to relinquish his new alliance. Upon his refusal to comply, he pronounced his fief to be forfeited, and declared war against him as a disobedient and rebellious vassal. But as Julius could not hope with his own forces alone to subdue Octavio, supported as he was by the king of France, he had recourse to the emperor for assistance, who ordered Gonzaga to second him with all his troops. Thus the French took the field as the allies of Octavio, and the Imperialists as the protectors of the holy see; the former ravaged part of the ecclesiastical territories, and the latter laid waste the Parmesan; but, after the Imperialists had begun to besiege Parma in form, they were obliged to abandon the enterprize with disgrace.

At the time appointed the council re-assembled at Trent, where the papal legate successfully employed his art, address, and means of corruption, in disappointing the endeavours of the Imperial ambassadors to procure an audience for the Protestant divines, and in obtaining confirmation of the most obnoxious tenets and rites of popery. The war in Germany during the following year, between the emperor and Maurice, elector of Saxony, produced such a consternation among the fathers of the council, that the German prelates immediately returned home, in order to provide for the safety of their respective territories; and the rest were so impatient to be gone, that the legate seized with joy such a plausible pretext for dismissing the assembly. Accordingly, a decree was issued proroguing the council during two years, and appointing it to meet at that time, if peace were then re-established in Europe; but this prorogation continued no less than ten years. In the mean time Julius continued abandoned to his pleasures and amusements, rioting and feasting in his gardens with select companions of the same stamp with himself, until he had contracted such habits of dissipation, that any serious occupation, especially if attended with difficulty, became an intolerable burden to him. Owing to this he long resisted

the solicitations of his nephew to hold a consistory, for the purpose of confirming some grant which he had promised to bestow upon him, because he knew that the cardinals would make a violent opposition to his schemes in favour of that young man. When all the pretexts which he could invent for eluding his nephew's request were exhausted, he feigned indisposition rather than yield to his importunity; and that he might give the deceit a greater colour of probability, he confined himself to his apartment, and changed his usual diet and manner of life. By persisting too long in acting this farce he contracted a real disease, of which he died in a few days, in 1555, at the age of about sixty-eight, leaving his infamous minion the cardinal del Monte to bear his name, and to disgrace the dignity which he had conferred upon him. Julius had held the papal see five years, and between one and two months. In his notes, Bayle has collected many anecdotes of his obscenities, buffooneries, and debaucheries. *Rycaut's Contin. of Platina. Bayle. Moreri. Bower. Robertson's Charles V. vol. IV. b. x. and xi.—M.*

JUNCKER, GOTTLÖB JOHN, a learned physician of the Stahlian sect, was born in 1680 at Londerff, near Giessen, in Hesse. He studied at Marburg and Erfurt, the degree of doctor of physic at Halle in 1780, and became an eminent medical professor in that university, and a physician in the public hospital. He died at Halle in 1757. His works, which are chiefly compilations, have been much esteemed, and are still occasionally referred to. The principal are, "Conspectus Medicinæ Theoretico-Practicæ, Tabulis 137 omnes primarios Morbos, Methodo Stahlianæ tractandos, exhibens," 1718, quarto: "Conspectus Chirurgiæ, &c." 1721, quarto; also disposed in a tabular form: "Conspectus Formularum Medicorum," 1723, quarto: "Conspectus Therapeutæ generalis," 1725, quarto: "Conspectus Chemiæ Theoretico-Practicæ, in forma Tabularum repræsentatus," 1730, quarto; this is an elementary work on chemistry, on the principles of Beecher and Stahl, and was published in French with notes by Machy in 1757: "Conspectus Physiologiæ," 1735, quarto: "Conspectus Pathologiæ," 1736, quarto. Juncker likewise published many academical disputations on medical, chirurgial, and philosophical topics. *Haller's Bibl. Annot. Med. & Chirurg. Elog. Dict. Histor. de la Med.—A.*

JUNGERMAN, LEWIS, a physician and botanist, was born in 1572 at Leipsic, where his father, Cæsar, was a doctor of law: his mother was a daughter of the celebrated Joachim Camerarius.

He was brought up to the study of medicine, and early distinguished himself by the knowledge of plants. About the year 1600 he drew up a catalogue of the plants growing in the vicinity of Altdorf, and he was employed by Besler in a description of the plants in the botanical garden at Eichstadt. He took the degree of doctor of physic in 1610, and in 1614 occupied the chair of botany at Giessen, where he procured the establishment of a botanical garden. When obliged by the tumults of war to quit that university, he removed to Altdorf in 1625, where he was made botanical and anatomical professor, and director of the physic garden. He died in 1653. His "*Catalogus Plantarum, quæ circa Altorfium Noricum & Vicinis locis proveniunt*," was first printed in 1615. It is not a numerous list, but contains several rare plants, and there is subjoined a catalogue of genera in the modern manner. This was re-edited in 1635 with the addition of the plants in the garden of Altdorf. His other botanical work is entitled "*Cornucopiæ Floræ Giessensis*," 1623, quarto. He left in MS. to the university of Altdorf catalogues of the plants of Leipsic and Frankfort on the Mayne; as likewise a copious hortus siccus. This good man amused himself with writing anagrams, of which he published a collection, in honour of the professors of Giessen, in Latin and German.

JOACHIM JUNGERMANN, brother of the preceding, was also much attached to botany, and died in the Morea upon a tour to examine the plants of Greece.

The name of this family is botanically consecrated by that of *Jungermannia*, given to a genus of Algæ. *Moreri. Elog. Dict. Halleri Bibl. Botan.*—A.

JUNILIUS, an African bishop in the sixth century, but of what place is unknown. He is spoken of by Cave as flourishing about the year 550. He was the author of a work of merit, entitled, "*De partibus divinæ Legis, Lib. II*," which is written by way of question and answer, and forms a kind of introduction to the study of the sacred Scriptures, which may be advantageously perused by biblical scholars. In the preface, or dedication of this work to Primasius, bishop of Adrumetum, Junilius says that he received the substance of it from a learned Persian named Paul, who had been educated at Nisibis, where there was a public seminary for teaching the knowledge of the Scriptures, conducted in a similar manner with the celebrated catechetical school of Alexandria. This work was first printed at Basil in 1545, octavo; and at Paris in 1556, 12mo, accompanied by "Commen-

taries on the first three Chapters of the Book of Genesis," which were attributed to our author, but have long been known to be the production of the venerable Bede. It is also inserted in the sixth volume of the "*Bibl. Pat. Cave's Hist. Lit. vol. I. sub sæc. Eutyeb. Fabricii Delect. Arg. &c. de Ver. Relig. Christ. cap. v. sect. xvii. Moreri. Dupin.*"—M.

JUNIUS (*de Jonghe*), ADRIAN, a physician and man of letters, born in 1512, was the son of a respectable burgomaster of Hoorn in West-Friesland. He made an early progress in his literary studies, and travelled for improvement into various countries of Europe, taking the degree of doctor of physic at Bologna. He visited England in a medical character in 1543, and was physician to the duke of Norfolk. He published there a Greek and Latin dictionary, which he dedicated to the young king Edward VI., and thereby drew upon himself the censure of the court of Rome, though he protested that he was a good Catholic. In the ensuing reign he endeavoured to obtain favour by publishing, in 1554, a Latin poem entitled "*Philippis*" on the marriage of Philip and Mary. In 1564 he was at Copenhagen in quality of preceptor to the prince, and with the title of king's physician; but the climate not agreeing with him, he returned to Holland, and settled at Haerlem. At the siege of that city by the Spaniards in 1572, he retired to Armuyden, and thence to Middleburg; where the change of air, and grief for his losses on the capture of Haerlem, particularly that of his library, brought him to the grave in 1575. He had just been nominated to a medical professorship in the new university of Leyden. Adrian Junius is chiefly known as a philologist and linguist. He wrote commentaries on various ancient authors, and six books of his "*Animadversa*" are inserted in Gruter's *Thesaurus Crit.* He translated from the Greek into Latin the works of Hesychius, Eunapius, and Cassius Jatrosophista, and corrected the version of Nonius Marcellus, but his translations are reckoned inaccurate. His original works are, "*Commentarius de Anno & Mensibus*," 1553: "*De Coma commentarius*," 1556: "*Emblemata*:" "*Poemata*:" "*Epistola*:" "*Nomenclator omnium rerum*;" this vocabulary of seven languages is a curious and useful work, and has been often reprinted. It is said that he did not disdain to seek information from the lowest class of people while collecting words in the vernacular tongue. *Melchior Adam. Thuanus. Bayle. Elog. Dict.*—A.

JUNIUS, or DU JON, FRANCIS, a learned French Protestant divine in the sixteenth cen-

tury, was descended from a noble family, and born at Bourges, in the year 1545. He received the early part of his education at home, under the inspection of his father; and as he possessed excellent natural abilities, as well as a passionate desire to excel in learning, at the age of thirteen he had made an extraordinary proficiency for his years. He then began the study of the civil law, and after prosecuting it with diligence for some years, was sent to Lyons, in order to join the train of the ambassador from the king of France to Constantinople. Finding when he arrived at that city that the ambassador was departed, he received instructions from his father to continue there, and attend the lectures in the public college. Having by the avidity which he discovered for improvement recommended himself to the notice of the principal, he received from him good advice with respect to the right method of studying, by which he profited with incredible industry. In this place he became acquainted with a person deeply tinctured with atheistical notions, whose sophistry made a convert of him to his principles. Soon afterwards a tumult taking place in Lyons about religion, in which the principal of the college and many others were massacred, Junius was obliged to fly for his life, and was recalled by his father to Bourges. Here his father, having accidentally made a discovery of the atheistical principles which he had imbibed, without seeming to know any thing of the matter, engaged him in a course of instruction, and reading, particularly of the New Testament, that insensibly reclaimed him from the irreligious notions which he had imbibed at Lyons, and from that time he was chiefly attached to studies connected with sacred literature and piety. At the commencement of the civil wars in France, with his father's permission he went to Geneva, to perfect his acquaintance with the learned languages; and as he carried but little money with him, and had no remittance for a long time, he was reduced to great distress. Having at length received a supply, which enabled him to pay his debts, it was soon followed by the melancholy intelligence that his father had been murdered by the bigotted Catholics, who had long suspected him of an attachment to Lutheranism. This afflicting news determined him to renounce his country, and to support himself at Geneva by the instruction of youth, while completing his studies for the Protestant ministry, in which he was now resolved to engage. He continued this employment till the year 1565, when he was appointed minister of the Walloon

church at Antwerp. This was a post of danger; but Junius did not decline it, and his labours contributed greatly to the spread of the reformed religion, not only in that city, but in the neighbouring countries of Flanders and Brabant. Hence he became obnoxious to the inquisition, which had lately been introduced into the Low-countries, and many attempts were made by the emissaries of that tribunal to get possession of his person, which timely information enabled him constantly to elude. It being after some time judged expedient that he should remove into the country of Limburg, he exercised his ministerial functions there with great success, till the dangers to which he was exposed from the machinations of the priests and monks, engaged the magistrates to advise him to retire into Germany. He was very graciously received at Heidelberg by Frederic III. elector palatine; and after taking a journey to Bourges, to visit his mother, he returned to the dominions of that prince, where he was appointed minister of the small church of Schoon.

In the year 1568, the elector palatine sent Junius to the army of the prince of Orange, which he accompanied in the capacity of chaplain to that prince during the unfortunate expedition to the Netherlands, and till the return of the remaining troops into Germany, when he resumed his ministerial functions at Schoon. In the year 1573, he was sent for to Heidelberg by the elector palatine, to be employed, conjointly with Tremellius, on a Latin translation of the Old Testament; and five years afterwards he was appointed by prince Casimir theological professor in the new college which he had established at Newstadt. From Newstadt the prince sent him to superintend the establishment of his new colony at Otterburg, of which he officiated as minister for eighteen months, and then returned to the duties of his professorship, till the prince became administrator of the electorate, when he was called to Heidelberg, to fill the divinity chair in that university. In that situation he continued till the return of the duke of Bouillon into France, when he received the command of the king, Henry IV. to attend that nobleman into his native country. Having been presented to his majesty, he was instructed to return into Germany on some business, and then to resign his professorship at Heidelberg. In his way back to France, after executing the king's commission, his family affairs rendering it necessary for him to pass through Holland, he was received with distinguished respect at Leyden, by the magistrates and the university,

and strongly solicited to fill the divinity chair in that seminary. Having obtained the consent of the French ambassador, he accepted that office in the year 1592, and filled it ten years, with great ability and reputation. He died of the plague in 1602, in the fifty-seventh year of his age, leaving behind him the character of a learned, indefatigably laborious, honest, and remarkably modest man, sincerely and ardently attached to the Protestant cause, but whose zeal was mingled with discretion, and his steady adherence to what he considered to be truth, connected with charity towards those who differed most widely from him in opinion. He was the author of numerous works, theological, controversial, and philological; of which the principal are, "Commentaries" on the first three chapters of Genesis, the prophecies of Ezekiel, Daniel, and Jonah; "Sacred Parallels," and "Notes" upon the Revelation, and the epistle of St. Jude; together with numerous theological and controversial treatises, which, with the preceding, were printed at Geneva in 1608, in two volumes folio; a translation out of the Hebrew into Latin of the whole "Old Testament," already noticed; a translation out of Greek into Latin, of all the apocryphal books; a translation from the Arabic into Latin, of "The Acts of the Apostles," and the "Epistles of St. Paul to the Corinthians;" a "Hebrew Lexicon;" a "Grammar of the Hebrew Tongue;" "Notes upon Cicero's Epistles to Atticus," "Manilius," "The History of George Codinus Curopalates," &c. "Orations," "Eulogies," &c. *Melchior. Adam. Vit. Theol. Exter. Bayle.*—M.

JUNIUS, FRANCIS, son of the former, was born at Heidelberg in 1589. He was educated at Leyden, and his first destination was to the military profession, but the truce of 1609 caused him to change this intention, and he devoted himself entirely to letters. The collecting and publishing of some of his father's works was his first literary occupation. In 1620 he accompanied Thomas earl of Arundel to England, where he resided in the family of that nobleman as his librarian during thirty years. Being void of all ambition, and indifferent to the usual objects of worldly pursuit, he made study the sole business of his life, and few men have ever spent more hours in the day over books. Neither his health nor his cheerfulness were injured by so much confinement, and he remained to old age free from the moroseness and querulousness which have too much attended men of letters. His frequent visits to the Bodleian and other libraries introduced him to an acquaint-

ance with books in the Anglo-Saxon dialect, which circumstance gave a decided turn to his studies. Convinced that he could discover in it the etymologies of all the tongues of northern Europe, he applied to it, and all the congenerous dialects, with the greatest assiduity; and his final conclusion was that the Gothic was the mother of all the languages of the Teutonic stem. Such was the ardour with which he pursued this vein of investigation, that having heard of some villages in Friseland in which the ancient Saxon was preserved in its purity, he went and resided in that quarter for two years. Returning thence into Holland, he met with the MS. of the four evangelists in silver Gothic letters, thence called the silver manuscript. This he set about explaining, and published it, with a glossary; adding a corrected version of the same in the Anglo-Saxon, with the notes of Dr. Thomas Marshall. He returned to England in 1674, and passed some time at Oxford. In August, 1677, he accepted an invitation from his nephew Dr. Isaac Vossius, canon of Windsor, to reside in his house, where he died the November following, at the age of eighty-eight. He was interred in St. George's chapel, where a table with an inscription marks his tomb. He bequeathed all his MSS. and collections to the public library of Oxford. The works of this learned man are, "De Pictura Veterum," 1637, quarto; and 1694, folio, *Rotterdam*; also an English translation, entitled "The Painting of the Ancients," 1638; "Observationes in Willeromi Francicam Paraphras in Cantici canticorum," *Amsterdam*, 1655, octavo. Several letters in the collection of the epistles of Ger. John Vossius. His great labour was a "Glossarium Gothicum" in five languages, comprised in nine volumes, which bishop Fell caused to be transcribed for the press. An "Etymologicum Anglicanum" (probably a part of this) was published from his papers by the reverend Edward Lyed, folio, 1743. *Gravii Vita Fr. Junii. Bayle. Wood Ath. Ox.*—A.

JUNKER, CHRISTIAN, a learned writer, was born at Dresden in 1668. He studied at Leipsic; and after having occupied the place of co-rector at Schleusingen, he was appointed, in 1707, first rector and librarian at Eisenach, and historiographer to the prince of Saxony of the Ernestine line. In the year 1711 he was made a member of the Royal Academy of Sciences at Berlin, and in 1713 director of the gymnasium at Altenburg; but having lost his wife, he was so affected by this event that he died there five days after, in the month of June, 1714. He

was a learned and diligent teacher, and an enemy to every thing that bore the least resemblance to pedantry. Of his literary talents he gave a sufficient proof by the many works which he published, and particularly by his "Geography of the Middle Ages," which appeared at Jena in 1712, in a large quarto volume. It is a useful and well written production, which had been long wished for, but never before attempted by any writer. It is divided into two parts, and the whole is concluded with a useful index of all the countries, towns, villages, forests, rivers, and mountains, known in the middle ages. It is illustrated with testimonies from the best writers, which display great knowledge of the history of those periods. Though the author published this work as an imperfect sketch, it will be found of great utility to the lovers of history and geography. His principal works, besides the above, are: "Vita D. Mart. Lutheri & successuum Evangelicæ Reformationis, &c. numeris cxlv atque Iconibus aliquot rarissimis confirmata & illustrata," *Francof. & Lips.* 1699; of this work, a German translation was published at Nuremberg in 1706, octavo: "Vita Jobi Ludolphi, accedunt Epist. aliquot clariss. viro- rum, nec non Specimen Linguae Hottentotticæ," *Lips.* 1710, octavo: "Principles of the Ecclesiastical History of the Old and New Testament," *Hamb.* 1710, 1716, 1720, 1727, octavo: "Job Ludolph's Theatre of the World, or View of the History of the seventeenth Century;" after Ludolph's death, Junker edited a third and fourth volume of this work, and continued the history from the year 1651 to 1675, *Frank. on the Main*, 1713, 1718, folio: "Lineæ primæ Eruditionis universæ Historiæ Philosophicæ," *Alten.* 1714, quarto; this was his last work, to which his successor C. F. Wilisch published additions in 1715 from papers which Junker left behind him. *Hirsching's Manual of eminent Persons who died in the eighteenth Century.*—J.

JURIEU, PETER, a celebrated French Protestant divine in the seventeenth and early part of the eighteenth century, was the son of a Protestant minister at Mer or Mevers-la-Ville, a small town four leagues from Blois, where he was born in the year 1637. He received part of his education in Holland, under the learned professor Andrew Rivet; and was sent for thence into England, by his maternal uncle Peter du Moulin, who was then settled as a clergyman in this country. Here Jurieu completed his theological studies, and was admitted to holy

orders in the English episcopal church. Upon the death of his father, he was called into France to succeed him in his pastoral office at Mer; when, for the satisfaction of the French Protestants, who disapproved of episcopal ordination, he submitted to be re-ordained by Presbyters, according to the Genevan form. Afterwards he officiated as minister at Vitry; whence he removed to Sedan, where he was chosen professor of divinity and Hebrew, and acquitted himself in the discharge of its duties with eminent reputation. Mr. Jurieu, though in many things he himself departed from the sentiments of the reformed, set up nevertheless for a rigorous defender of orthodoxy. In the year 1670 he attracted public notice, by printing "An Answer to a Treatise concerning the Reunion of Christians, by M. D'Huisseau, minister at Saumur;" which was condemned by the synod of Saintonge, as containing heretical propositions. Afterwards he wrote "A Dissertation on the Subject of Baptism," in which he defended one of the obnoxious tenets of the church of Rome; and it was with much difficulty that his friends persuaded him to suppress it. They found no less difficulty in persuading him to strike out some propositions held by the Protestants to be heretical, from his "Apology for the Morals of the Reformed," published in the year 1674. Notwithstanding this, he united with some other divines in persecuting M. Pajon, minister of Orleans, who had a particular system concerning grace, though it did not disagree fundamentally with the doctrine of absolute predestination, and final perseverance, which was taught by the reformed churches in France. This conduct of his originated in a mixture of bigotry, imperiousness, and turbulence in his temper, which involved him in quarrels wherever he went. It had obliged him to quit the churches of Mer and Vitry, and it proved the cause of many mortifications which he met with in Sedan, where, notwithstanding, a considerable party was warmly attached to him. At this place he published, in 1673, his "Preservative against the Change of Religion," to counteract the effects of "The Exposition of the Catholic Faith," by the celebrated Bossuet, at that time bishop of Condom. In the year 1681 he published anonymously a spirited though bitter attack on the Catholics, and in particular the Jesuits, in a piece entitled, "La Politique du Clergè de France," in two volumes 12mo; which excited considerable resentment in the spiritual bodies, who certainly merited the castigation which it bestowed

upon them, for urging the court to strip the Protestants by degrees of all their privileges, in order to complete their destruction. In pursuance of that iniquitous system, during the present year Lewis XIV. passed an arret for the suppression of the academy of Sedan.

After the loss of his professorship, Mr. Jurieu was invited to undertake the office of the ministry at Rouen; but was deterred from accepting that offer, by receiving information that the French court had made the discovery that he was the author of "La Politique, &c." While he was at a loss for a settlement, his friend Bayle, for whom he had been instrumental in procuring the professorship of philosophy at Sedan, had the opportunity of discharging that debt of obligation, by succeeding in his recommendation of him to an establishment at Rotterdam. Bayle had obtained the professorship of philosophy in a new *schola illustris* founded in that city; and by his influence with M. Paets, a counsellor of Rotterdam, who was himself a learned man and a patron of men of letters, secured the post of professor of divinity for his friend Jurieu. On this office our author entered about the commencement of the year 1682; and was afterwards, in connection with it, appointed minister of the Walloon church in the same city. In the year 1683, M. Jurieu published, "A Parallel between the History of Calvinism and that of Popery, or an Apology for the Reformation, the Reformers, and the Reformed, in Answer to a Libel, entitled the History of Calvinism, by M. Maimbourg," in two volumes quarto. This work is ably and forcibly written; but it had the misfortune to follow a criticism on the same performance by M. Bayle, which was so much more popular than our author's, that the mind of the latter began to be impressed with that jealousy and dislike towards his friend, which was not long in ripening into settled enmity. In 1685 M. Jurieu published, "Prejugez Legitimes contre le Papisme," in two volumes quarto; which was followed, in the year 1686, by a work entitled, "The Accomplishment of the Prophecies, or the approaching Deliverance of the Church: a Work wherein it is proved that Popery is the Kingdom of Antichrist; that this Kingdom is not far from its Ruin, and that this Ruin is to begin very soon: that the present Persecution cannot continue above three Years and a Half, &c." three volumes 12mo. In this work he imagined that he had offered a true key to the profound mysteries of the apocalypse; that they contained prophecies of an

approaching revolution of things in France, in which Popery should be abolished, and the kingdom converted to the Protestant faith, without bloodshed, and by the royal authority; and he confidently predicted that this change would take place within three years and a half from the date of the revocation of the edict of Nantz. With this conviction on his mind, he was weak enough to believe in pretended miracles, signs, and wonders, in France, of which accounts were propagated by the ignorant and credulous; and if any persons doubted of their truth, he ranked them with the impious and prophane. To confirm the impression made on great numbers of the refugees and others by his predictions, he also published "Pastoral Letters," intended to prepare the minds of the reformed in France for this great revolution. When the event had given the lye to his predictions, and the general laugh was turned against the author and those who had given credit to them, Jurieu, though forced to acknowledge that he had mistaken the time and manner of the predictions being accomplished, still maintained the certainty of their speedy fulfilment; and the revolution in England in 1688, together with the subsequent confederacy against France on the continent, made him believe that the predicted reformation should triumph by way of conquest. He, therefore, declared his firm belief, that God had raised up king William to execute his great design of abasing and humbling the persecutors in France, and of bringing about the speedy deliverance of the reformed.

Mr. Jurieu's pieces above mentioned gave rise to a variety of temporary publications, by Protestants and Catholics, some serious, and some satirical; and among others there appeared, in 1690, one entitled, "Important Advice to the Refugees, on their approaching Return to France;" which, though not acknowledged, there is good evidence to believe was the production of Mr. Bayle. Of this Mr. Jurieu was convinced, and it changed his growing hatred against his old friend into rage and fury. In our life of Bayle, and more fully in the last of our authorities, the reader may meet with the particulars of the abominable conduct which Jurieu displayed towards that antagonist, as well as of their subsequent literary hostilities. Our author's tyrannical and litigious temper led him to quarrel with his best friends when they opposed any of his sentiments. It also led him to assume the character of an inquisitor of the faith, and virulently to persecute several French

ministers, most of whom were refugees in Holland. He accused them of Socinianism, and brought them before the synods; when all their criminality consisted in their being men of moderate principles: but in his judgment toleration was the greatest of all heresies. If he found it impossible to accuse those whom he hated of heresy, he endeavoured to make them suspected by the government, and represented them to be traitors and spies of France. This persecuting temper he displayed during the remainder of his life; but the mortifications which he met with in the opposition of many spirited antagonists, the refusal of government to support by the arm of power the violence of his proceedings, and the tacit condemnation of some of his opinions by the ecclesiastical synods, at length preyed upon his mind, and brought on him a lowness of spirits under which he sunk in the year 1713, when in the seventy-sixth year of his age. He was certainly a man of considerable learning and abilities, but tyrannical, bigotted, and intolerant in the extreme; and that his mind was tinctured with a considerable portion of fanaticism, is abundantly apparent from what is related in the preceding narrative. Besides the articles already noticed, he was the author of "A Treatise on Devotion," 1683; "A Treatise on the Power of the Church," 1677; "The true System of the Church," 1686; "On the Unity of the Church," 1688; "A Treatise on Nature and Grace," 1688; "An Abridgment of the History of the Council of Trent," 1683, in two volumes; "An historical Treatise of a Protestant on the Subject of mystical Theology," 1699; "Janua Cœlorum reserata," 1692; "A History of the Opinions and religious Ceremonies of the Jews," 1704; "Sermons," &c. *Moreri. Nouv. Dict. Hist. Des Maizeaux's Life of Bayle.*—M.

JURIN, JAMES, a physician of the mathematical sect, was several years secretary to the Royal Society of London, and became president of the college of physicians. He died in 1750. He made himself known by several ingenious applications of mathematical science to physiological topics. In the Philosophical Transactions of 1718 and 1719, he gave dissertations on the force of the heart, which he calculated in its contractions to be equal to a weight of 15 lb. 4 oz. This involved him in a controversy with Keill, to whose objections he made a reply in the Transactions. He also, in 1719, communicated to the Royal Society some experiments to determine the specific gravity of

the human blood. These, and other papers, he published collectively under the title of "Physico-mathematical Dissertations," octavo, 1732. To Smith's System of Optics, published in 1738, Jurin added "An Essay upon distinct and indistinct Vision," in which he made subtle calculations of the change necessary to be made in the figure of the eye to accommodate it to different distances of objects. This paper was commented upon by Robins, to whom Jurin wrote a reply. He had also controversies with Senac respecting the force of the heart; with Michelotti on the movement of running water; and with the partisans of Leibnitz on living-forces. He was a warm partisan for inoculation; and in several publications giving an account of its success from 1723 to 1727, established its utility upon the true foundation of comparison between the respective mortality of the natural and inoculated small-pox. Seventeen papers of his on medical, physiological, and philosophical topics are inserted in the Philosophical Transactions from vol. 60 to vol. 66. *Halleri. Bibl. Anatom. Eloy. Dict. Hist. de la Méd.*—A.

JUSSIEU, ANTONY DE, a physician and botanist, was born at Lyons in 1686. He became a doctor of the medical faculty of Paris, professor of botany in the royal garden, a member of the Royal Academy of Sciences of Paris, and also the Royal Societies of London and Paris. He died in 1758. Antony de Jussieu was the disciple and successor of Tournefort, whose system he adopted and improved. In 1712 he made a botanical tour into Spain and Portugal, whence he imported several plants, of which he gave descriptions in the Memoirs of the Academy of Sciences. He enriched the same collection with various other botanical papers, of which one of the most important was his account of the Simaronba bark, and its use in the dysentery, in the year 1729 and 1731. He published several separate works, among which are "Eloge de M. Fagon, avec l'Histoire du Jardin Royal de Paris, & une Introduction à la Botanique," 1714; "Discours sur la Progrès de la Botanique," 1718; "De Analogia inter Plantas & Animalia," 1721. He edited the posthumous papers of Barcelier, and reduced the plants observed by him to the Tournefortian system; and likewise reprinted the Institutions of Tournefort, and added an Introduction, and Life of the author. *Halleri. Bibl. Botan. Eloy. Dict.*—A.

JUSSIEU, BERNARD DE, brother to the preceding, also a physician and botanist, was born

at Lyons in 1699. He was made a doctor of the faculty of Paris in 1728, and obtained the place of botanical demonstrator in the royal garden, and admission into the Academy of Sciences. He was an excellent botanist, but was prevented by his modesty from writing much. He gave, in 1725, an improved edition of Tournefort's "*Histoire des Plantes qui naissent aux Environs de Paris*," two volumes 12mo; and also published a "*Catalogue of Trees and Shrubs which may be reared about Paris*," 1735. He communicated a few botanical papers to the Academy of Sciences, which are printed in its Memoirs. Bernard was consulted by Lewis XV. on the formation of a botanical garden at Trianon, and had several conferences with the monarch, who expressed great esteem for him. But as his modesty did not permit him to ask for any thing, nothing was given him, not even the reimbursement of the expence of his journeys. He visited England, where he was made a fellow of the Royal Society, and whence he carried the first plants of the cedar of Lebanon seen in France. This botanist discovered by his experiments the manner in which the seminal farina of plants is made to explode; and also confirmed Peyssonel's opinion that most coralines, corals, and madrapores, are animal, and not vegetable, productions. He published a memoir of the efficacy of eau-de-luce against the bite of a viper. He passed his life in the privacy of a man of true science, universally esteemed for his knowledge and virtues, and died in 1777. *Haller Bibl. Botan. Eloy. Dict. Nécrologe Franç.—A.*

JUSTELL, CHRISTOPHER, counsellor and secretary to the king of France, and eminent for his acquaintance with ecclesiastical antiquities, was born at Paris, in the year 1580. He possessed excellent natural abilities, and a strong inclination for literature, which he cultivated with great success. Soon after he quitted college he applied to the study of ecclesiastical history, and of the councils; and was persuaded by his friends to gratify the public with the result of his learned investigations. In the year 1610, he presented to the world, "*Codex Canonum Ecclesiæ Universæ a Concilio Calchedonensi & Justiniano Imp. Confirmatus, Gr. & Lat.*" octavo, collected from printed Greek books, and MSS. and illustrated with notes. This was followed, at no long interval, by "*Codex Canonum Ecclesiasticorum Dionysii Exigui, sive Codex Canonum vetus Ecclesiæ Romanæ, ex antiquissimo Codice MS.,*" octavo. The next work which he published,

relative to ecclesiastical antiquities, was in the year 1615, and entitled "*Codex Canonum Ecclesiæ Africanæ, Gr. & Lat. ex MSS. Cod.*" 1615, octavo, with notes and illustrations. Besides these, he made many other curious and valuable collections of Greek and Latin canons &c. from MSS. in the royal, palatine, and private libraries, which constitute the two volumes in folio, entitled, "*Bibliotheca Juris Canonici Veteris,*" &c. published in Paris in 1661, by our author's son Henry Justell, and William Voell. Our author's enquiries, however, were not confined to ecclesiastical, but comprehended also civil history and antiquities; and he was considered to be better acquainted with those of the middle age, than any person of his time. In the year 1645 he published "*A Genealogical History of the House of Auvergne, deduced from Charters, Deeds, and other authentic Documents,*" folio; which contains many very curious pieces, useful in illustrating the history of France. His labours also extended to the history of the chancery, under the first, second, and third races of the French kings; and to the study of sacred geography: but his papers on these subjects have not been committed to the press. Justell maintained a literary correspondence with the most learned men of his age, foreigners as well as Frenchmen, and particularly with Usher, Saumaise, Blondel, and sir Henry Spelman. He died in 1649, when about sixty-nine years of age. *Moreri. Nouv. Dict. Hist. Præf. ad Biblioth. Jur. Canon.—M.*

JUSTIN, I. emperor of the East, was born in 450 of an obscure family at a village in Thrace. He was brought up to the mean office of keeping cattle, which he was induced, by an adventurous spirit, to quit for the military service, and he entered among the guards of the emperor Leo. He gradually rose through successive steps of promotion in the course of fifty years, and at the death of the emperor Anastasius, in 518, possessed the important office of prefect-prætorio. It is asserted that he was entrusted with the distribution of a large sum of money among the guards, by the eunuch Amantius, for the purpose of raising one of that minister's friends to the empire, and that he employed it in gaining their suffrages for himself. However this were, he succeeded to the purple without opposition; and through his character for lenity of disposition and orthodoxy in the faith, his election was agreeable to the clergy and people. Amantius was soon after put to death, with some of his associates, on a

charge of conspiracy. The Gothic chief Vitallian, who had revolted against Anastasius, and remained at the head of a powerful army, was decoyed into the palace, and assassinated at a royal banquet. Justin, whom want of education and advanced years rendered little fitted for managing the concerns of the state, entrusted the public business to the questor Proclus, and brought his nephew Justinian from the country to Constantinople to be educated as his heir and the future sharer of his empire. The principal events of this reign were the persecution of the Arians, and advances towards reconciliation with the Roman see, and the commencement of a war with the king of Persia, Cabades, in consequence of his rejection of that king's request that he should adopt his younger son Chosroes. An earthquake, which almost ruined Antioch and several other cities of the East, was a calamity which deeply affected the emperor, and displayed his benevolence in relieving it. He associated Justinian as his colleague in the empire in 527, and soon after died, at the age of seventy-seven, in the ninth year of his reign. *Univers. Hist. Gibbon.—A.*

JUSTIN II. emperor of the East, was the son of Vigilantia, sister of Justinian. His wife was Sophia, niece of the empress Theodora. At the death of Justinian in 565, Justin stood fairest among the imperial nephews for the succession, and was accordingly raised to the throne without opposition. As his predecessor had give great offence by abolishing the office of consul, the new emperor restored it in his own person on January 1, 566, on which occasion he distributed large sums of money among the people. He received in imperial majesty the ambassadors of the Avars, who came to demand the tributary pension paid by Justinian, and asserted the dignity of his throne by refusing to renew such a token of inferiority. The popularity acquired by this commencement of Justin's reign was soon forfeited by instances of cruelty and avarice, which were chiefly imputed to the instigation of the empress Sophia. The first of these was the murder of his kinsman Justin, who had a command on the banks of the Danube, and was in general esteem. The suspicious emperor caused him to be decoyed without his guards to Constantinople, where he was apprehended, sent to Alexandria, and there strangled. Two senators were the victims of the same jealousy.

An affront given by Sophia to the veteran commander and recoverer of Italy, Narses, is supposed to have induced him to invite the

Lombards into that country, who, under their king Alboin, made a permanent settlement, and subdued all the northern part, since called after their name. The protection given by the Romans to the Persarmenians brought upon them, in 571, the arms of Chosroes king of Persia. He invaded Syria and Mesopotamia; and while the Romans fruitlessly laid siege to Nisibis, the Persians took Dara and several other places. Justin at this period was seized with a disorder which affected his intellects, and rendered him incapable of government. By the advice of the empress, he raised to the rank of Cæsar, in 574, a Thrasian named Tiberius, who had obtained by his abilities the post of captain of the guards. On him the cares of empire devolved, and Justin passed four more years in tranquil retirement, relieved from a burthen which he seems never to have been fitted to sustain. He died in 578. *Univers. Hist. Gibbon.—A.*

JUSTIN, a Latin historian, is supposed to have lived in the second century, under Antoninus Pius. Nothing is known concerning his family or condition: one of the manuscripts of his work calls him *M. Junianus Justinus*. His history is an abridgment of that of Trogus Pompeius, in forty-four books, and was probably the cause of the loss of the original. Justin writes with considerable purity; his narration is clear, his reflections are sensible though obvious, his style occasionally rises to eloquence. He cannot, however, rank among the great historians, and his book is chiefly used as an elegant compendium for young Latin scholars. Some of the best editions of this author are the Delphin, *Par.* quarto, 1677; Hearne's, *Oxf.* octavo, 1703; and Gronoviuses, *Lugd. Bat.* octavo, 1719, and 1760. *Vossii Hist. Lat. Nouv. Dict. Hist.—A.*

JUSTIN, surnamed THE MARTYR, one of the earliest and most learned writers of the Christian church, was the son of Priscus, a Greek by nation, of the Gentile religion, and born at Flavia Neapolis, anciently called Sichem, a city of Samaria in Palestine, towards the close of the first, or the commencement of the second, century. He was educated in the religion of his ancestors, and in all the learning and philosophy of the times; not only attending the ablest instructors in his native country, but being sent for further improvement into foreign parts, particularly Egypt, the grand seat of the more recondite and mysterious religion and literature. He was an early lover of truth, and studied, first the Stoic, and afterwards the Peripatetic philosophy, under different masters. Not

finding, however, in either of these schools the satisfaction which he wished concerning the divine nature, and having been refused admission to the Pythagorean school, for want of the necessary preparatory instruction and discipline, he determined to addict himself to the study of the doctrine of Plato. Under the direction of an able and judicious Platonist of Alexandria, he prosecuted this study with great delight; and, that he might proceed in it without interruption, he withdrew to a place of retirement near the sea. He had not been long in this situation, when, in one of his solitary walks, he was accosted by an old man of a venerable appearance, whom some suppose to be Polycarp; a supposition which Justin favours, by calling himself a disciple of the apostles, which seems to imply that he had been instructed by some apostolic man. Whoever he was, this old man discovered in his conversation with Justin no slight acquaintance with the Platonic philosophy; for he made use of the Platonic principles and language, to which he found Justin attached, in order to conduct him to the knowledge of a more pure and perfect system. The discourse of this reverend preceptor inspired Justin with an earnest desire of perusing the writings of the prophets and apostles; and when he had read them, he confessed, that the Gospel of Christ was the only certain and useful philosophy.

Justin embraced the Christian faith, most probably, about the year 133, under the reign of Adrian; still, however, retaining the habit of a philosopher. About the beginning of the reign of the emperor Antoninus Pius he went to Rome, where he diligently employed himself in promoting and defending the Christian cause, and in opposing the heretics of the age, particularly Marcion, against whom he wrote and published a book. The severity of persecution to which the Christians were at this time exposed, by rigorously putting in force against them the edicts of preceding emperors, induced Justin to draw up his first Apology for them; in which he shews the cruelty and injustice of the proceedings against them, proves their innocence of the crimes laid to their charge, and gives an exact account of their doctrines, manners, and ceremonies. This Apology was presented to the emperor in the year 140, according to Cave and Lardner; though some critics give it an earlier, and others a later, date. After this, Justin went into Asia, and at Ephesus became acquainted with Trypho, a Jew of considerable note and learning, with

whom he held a dispute, which lasted two days, on the evidence furnished by the Old Testament to prove that Jesus is [the Messiah. Of this dispute he afterwards wrote an account, entitled, "A Dialogue with Trypho." From Ephesus Justin returned to Rome, where he had frequent disputes with Crescens, a cynic philosopher, who was a malignant enemy to the Christians, and embraced every opportunity of misrepresenting and traducing the principles of their religion. He had also the pain of witnessing the cruel persecutions by which his brethren were harassed, in consequence of the calumnies propagated by such wicked men. This determined him to write his second Apology; in which he complains of the injuries which were unjustly offered to the Christians, and exposes the malignity of Crescens, whom he had convicted of the grossest ignorance, and of the most vicious and depraved morals. This Apology seems to have been presented to the emperor Marcus Antoninus, in the year 162. Instead, however, of producing any mitigation of that severity against which it remonstrates, it had the effect only of exasperating Crescens to seek a bloody revenge against the man with whom he was unable to contend in argument. For this purpose he preferred against him an accusation of impiety, or of neglecting the Pagan rites, of which the emperor was a strict observer. This charge occasioned Justin to be imprisoned, and tried before the prefect of the city, who, upon his refusal to sacrifice to the gods, condemned him to be first scourged, and then beheaded. This sentence was put into execution about the year 164, when he is supposed to have been in the seventy-fourth or seventy-fifth year of his age.

Justin is spoken of in high terms of praise by ancient Christian writers. Tatian calls him an admirable man. Methodius says, that he was not far removed from the apostles in time, or virtue. Eusebius says, that he flourished not long after the time of the apostles. Photius thus speaks of him: "he was well acquainted with the Christian philosophy, and especially with the heathen; rich in the knowledge of history, and other parts of learning. But he took little care to set off the native beauty of philosophy with the ornaments of rhetoric. For which reason his discourses, though weighty and learned, want those allurements which are apt to attract the vulgar." He adds, "he shewed himself a philosopher not only in words, but in his actions and his habit." Justin, after his conversion, retained a strong attachment to

the Platonic system, and applied his knowledge of this system to the explanation and defence of the Christian doctrine. Imagining that there was in many particulars an agreement between Platonism and Christianity, he concluded, that whatever was valuable in the former had either been communicated to Plato, by inspiration, from the Logos, or first emanation of the divine nature, or had been transmitted by tradition from Moses and the Hebrew prophets, and might, therefore, be justly claimed as belonging to divine revelation, and incorporated into the Christian creed. All good doctrine, according to him, proceeds from the Logos, and, on that account, wherever it is found, of right belongs to Christians. By the term Logos, he understood, not the reasoning faculty of the human mind, but, after Plato, the emanating reason of the divine nature; this divine reason he conceived to have inspired the Hebrew prophets, and to have been the Christ, who appeared in flesh; he supposed it to have been participated not only by the Hebrew patriarchs, but by the more excellent Pagan philosophers; and, consequently, he looked upon every tenet in the writings of the heathens, which he could reconcile with the doctrine of Christ, as a portion of divine wisdom which Christians might justly appropriate to themselves. Justin likewise borrowed from Plato his notion of angels employed in the government of the elements, the earth, and the heavens, and many other tenets not to be found in the Scriptures. On the whole, it cannot be doubted, that Justin Martyr mixed Platonic notions and language with simple doctrines of Christianity, and wrote concerning God and divine things like a Christian Platonist. He must, nevertheless, be acknowledged to have been a faithful, zealous, and valuable advocate for Christianity. In giving an account of the remains which go under his name, we cannot follow a better guide than the judicious Lardner. "The principal works of Justin are his two Apologies, and his Dialogue with Trypho the Jew, in two parts. The first and larger Apology is still extant entire. The beginning of the second Apology is wanting; as is the conclusion of the first, and the beginning of the second part of the dialogue with Trypho. Beside these, there are two discourses to the Gentiles, which are generally allowed to be Justin's: one called an Oration to the Gentiles; the other Παράκλησις, or, an Exhortation to the Gentiles, which is supposed to be the Elenchus mentioned by Eusebius. The piece we now have of the Monarchy of

God, seems to be a fragment of the genuine work of Justin with that title. The Epistle to Zena and Serenus is at best doubtful, and I think not Justin's. The Epistle to Diognetus is generally supposed to be Justin's, though it is doubted of by some, because the style is more elegant than that of his other pieces. For my part, I cannot persuade myself to quote it as Justin's; since the style is allowed to be superior to his, and there is no mention made of it by Eusebius or Jerome. The Quæstiones and Responsiones ad Orthodoxos, and some other pieces usually joined with Justin's works, are allowed to have the marks of a later time." There have been numerous impressions of Justin's works, of which that of Prudent Marand, a learned Benedictine, printed at Paris in 1742, folio, and Styan Thirlby's edition of the two Apologies and Dialogue with Trypho, printed at London in 1722, folio, are the best. *Fabricii Bibl. Eccl. ad Hieron. cap. xxiii. Cave's Hist. Lit. vol. I. sub. sæc. Gnost. & Apostolici. Dupin. Moreri. Nouv. Dict. Hist. Lard. Cred. part II. vol. I. ch. x. Enfield's Hist. Phil. vol. II. book vi. ch. iii.—M.*

JUSTINIAN I. emperor of the East, was born of an obscure race near the ruins of Sardica, now Sophia, in the part of Thrace anciently called Dardania or Dacia. His uncle, Justin I. (see his life), when commander of the Roman army, sent him as a hostage to Theodoric king of Italy, who suffered him to return to Constantinople when his kinsman was raised to the empire. Justinian was made partner in the imperial throne, and soon after, by the death of Justin, became its sole possessor, A.D. 527, when he was in the forty-fifth year of his age. He was at that time distinguished for a devotional cast of character displayed in long vigils and austerities of diet. Immediately upon his elevation he solemnly espoused Theodora, an actress, who is said to have followed from early youth a course of the most abandoned prostitution. She gained such an entire influence over him, that he created her his equal colleague in the sovereignty, and caused her name to be united with his own in the oaths of allegiance administered to the governors of provinces. Her uncontrolled pride and avarice were the source of many injustices and cruelties which sullied this reign, while, on the other hand, her spirit and munificence occasionally honoured it. The emperor himself always entertained a high respect for her counsels, and preserved his attachment to her during the whole of a long union.

Justinian is praised by the ecclesiastical writ-

ers for beginning his administration with the violent persecution of heretics and sectaries. Theology was, indeed, his favourite study, and he sacrificed to it many hours which might have been more usefully employed. His reign was, however, memorable for many important transactions civil and military. The latter he directed from his palace by the ministration of some eminent commanders, of whom the principal was the renowned Belisarius. We have given under his article the particulars of the wars waged by him, and a slight recapitulation will be sufficient for the historical connection of the reign before us. It was one of the first objects of Justinian to strengthen his frontier on the side of Persia, and Belisarius, who commanded at Dara, was ordered to construct a new fortress. This brought on a war with Cabades the Persian king, and his successor Chosroes, which, after various success, was terminated in 532 by a peace and a mutual restitution of conquests. In that year a violent sedition at Constantinople was near depriving the emperor of his crown. It began by a quarrel between the two factions in the circus, and proceeded to such a length, that, after many horrid scenes of massacre, pillage, and conflagration, the insurgents obliged Hypatius, nephew to the emperor Anastasius, to assume the purple. Justinian was about to desert his capital, when the manly courage of Theodora inspired him with the resolution of trying the force of arms; and his guards, led by Belisarius, extinguished the rebellion in the blood (it is said) of thirty thousand persons. Hypatius and his brother were seized and executed; but the clemency of the emperor was extended to their children and families.

A great project of recovering the territories of the Roman empire in Africa from the Vandals, who had usurped them and set up an independent kingdom, was put in execution in 533; and Belisarius, carrying over an army disciplined under his own eye, accomplished the task in a single year, and returned to a triumph in 534. The next object against which the imperial arms were directed, was the Ostrogoth kingdom in Italy. Belisarius, in 535, commenced his attacks upon this formidable power, and continued them in a variety of conflicts, till, in 539, he became master of the person of the Ostrogoth king Vitiges, whom he carried to Constantinople.

We suspend the relation of military affairs, to give some account of those legislative labours which were in the mean time carrying on at the imperial court, and which have conferred

the chief celebrity on the name of Justinian. The reformation of the Roman jurisprudence was become a very necessary task, and it occupied the attention of the emperor from his first possession of the supreme power. The person to whom the work was principally confided was Tribonian, an eminent lawyer of various and extensive attainments. By his cares, and those of nine associates, the new *code* of Justinian was completed so early as the year 529. Its publication was followed in 533 by that of the *pan-dects* or *digest*, a compilation of the decisions and opinions of former civilians; and of the *institutes*, an elementary treatise of the Roman law for the use of students. A new edition of the code, in 534, made a considerable addition of the emperor's own laws; and his *edicts* and *novels* complete the great edifice of jurisprudence reared by the legislative spirit which distinguished his reign. This spirit was, upon the whole, highly honourable to his memory; though in its exercise he displayed inconstancy and love of alteration, and paid little regard to prescriptive rights. His abolition, in 541, of the Roman consulship (which, indeed, for a considerable time had only existed to give a date to the year and entertain the people with a festival), was probably the effect of a resolution to obliterate all works of the ancient free constitution, and concentrate all authority in the imperial office.

A passion for building conferred another distinction on the long reign of Justinian, who indulged it by the erection of a vast number of edifices throughout the extent of the empire, some of ostentatious splendour, others of solid use. His piety was displayed in numerous churches and other buildings dedicated to religion, of which the celebrated church of Sancta Sophia at Constantinople, restored by him after its conflagration, and now subsisting as the principal mosque of the Turkish empire, attests the magnificence of his designs. Bridges, aqueducts, high-roads, and hospitals, were among his works of public utility, by which every province of the empire was benefited. Numberless fortresses on all the frontiers also proved his attention to the safety of the state, whilst they were an evidence of the decline of the Roman military character, and the increasing dread of the surrounding barbarians.

These works of peace were occasionally interrupted by the wars which, at intervals, agitated the empire during the whole of this reign. In 540 Chosroes renewed hostilities, and invading Syria, took and laid in ashes its sumptuous capital, Antioch. A treaty made between

the two sovereigns was soon broken, and Belisarius was intrusted by Justinian with the defence of Asia. Whilst he was successfully employed in repelling the Persian arms, the progress of the Gothic king Totila in Italy recalled him to the defence of that country; and in 544 he arrived with a small and ill-provided army at Ravenna. He could not prevent Rome from falling into the power of Totila, but he recovered and bravely defended it. He obtained his recall in 548, leaving the Gothic king master of the greatest part of Italy. Rome again fell under his yoke, and the pope, Vigilius, appeared before the throne of Justinian, imploring him to undertake a second time the deliverance of the ancient seat of empire. This was effected in 552 by the arms of the eunuch Narses, one of the great men of a degenerate age. Totila was slain in battle, and Rome recovered; and in the next year the last Gothic king, Teias, met with a similar fate. A new invasion of Italy by a throng of Franks and Alamans, in 554, was repressed by Narses, who afterwards held the government of all Italy for many years, as exarch. A peace upon honourable terms in 558 put an end to the long contests between the Roman and Persian empires, and to the war which for some years had raged in the country of the Lazians, the ancient Colchos, who had united themselves with the Romans. The rejoicings on this event were disturbed by a dreadful earthquake which overthrew many stately edifices with a great loss of lives. In 559 a sudden incursion of the Bulgarians, in which they penetrated through the long wall of Constantinople, filled that capital and the aged emperor with alarm. The hero, Belisarius, again buckled on his armour, and leading out a tumultuary band, put the invaders to flight and saved the city; though it was necessary afterwards to purchase their final retreat by a sum of money.

The close of Justinian's life was embittered by a conspiracy formed against him by some of the chief officers of state, which was detected in time to prevent its execution, and punished by the death of the contrivers. An accusation thrown out against Belisarius, as being privy to the design, occasioned the disgrace and imprisonment of that well-tried servant, who, however, had the satisfaction of being declared innocent, and restored to his honours, just before he died. The emperor did not long survive. Broken with years and cares, he expired in November, 565, in the thirty-ninth year of his reign, and eighty-third of his age. As his theo-

logical studies had led him into some deviations from orthodoxy, particularly into the opinion that the body of Christ was incorruptible, and subject to no human infirmities, which he was preparing to enforce upon the clergy and people by an edict, his death (mature as it was) has been regarded by the ecclesiastical writers as owing to a special providence in favour of the church. His increasing jealousies, and the heavy burthens he imposed upon his subjects, had destroyed all attachment to his person, and one who has in some respects deserved the title of the last Roman emperor, left the stage unlamented and little honoured.

Among the distinguished events of this reign, the introduction of the silk-worm into the Greek empire, by means of two Persian monks who went as missionaries to China, ought not to be omitted. It is supposed to have taken place about the year 552. *Univers. Hist. Gibbon.*—A.

JUSTINIAN II. emperor of the East, succeeded in 685 his father Constantine Pogonatus, being then sixteen years of age. He soon betrayed a violent temper, with a fondness for war, which induced him to break a treaty he had made with the Saracens, and renew hostilities against them. He met with a defeat in consequence of the desertion of the Sclavi in his service, which so much enraged him, that he ordered all the remainder of the nation who continued with him, with their wives and children, to be cut in pieces. On his return to Constantinople, he wasted the public revenues in sumptuous buildings, while he gave up his subjects to the oppression and cruelty of two ministers, a monk and an eunuch. Their tyrannical government had caused a general disaffection, which, it is said, the emperor was meditating to chastise by a general massacre of the Constantinopolitans; when Leontius, a commander of reputation, whom he had imprisoned for three years, and just liberated in order to send him to the government of Greece, was encouraged to attempt the deliverance of his country. His soldiers broke open the prisons; and the people, summoned by the patriarch to the church of St. Sophia, proclaimed Leontius emperor, and without resistance seized upon the tyrant and his ministers. Justinian's life was spared; but he was sentenced to be banished, and disgraced by the amputation of his nose—whence his Greek surname of *Rhinotmetus*. This revolution took place in the tenth year of his reign. The place of his exile was Chersonæ in Crim-Tartary, where he remained till another revolution had dethroned

Leontius, and invested with the purple Apsimar, who took the name of Tiberius. The Chersonites, fearing lest the efforts of Justinian to recover his power might engage them in troubles, projected either putting him to death, or delivering him up to Tiberius. He was made acquainted with their design, and with a few followers took refuge with the khan of the Chozars, a tribe between the Tanais and Borysthenes. He received the fugitive with honour, and gave him his sister Theodora in marriage; but, tempted by a bribe from Tiberius, was on the point of betraying or assassinating him. Justinian, apprised of his danger by his spouse, strangled with his own hands the khan's emissaries, and fled by sea to Terbelis prince of the Bulgarians. On the voyage, his vessel was assailed by a violent tempest, when one of his domestics desired him to recommend himself to Heaven by a vow of general forgiveness of his enemies. "May I perish this instant," he replied, "if I mean to spare one of them!" The Bulgarian was induced by his promises to raise an army for his restoration. They marched to Constantinople, where Justinian soon obtained admission, and mounted the throne, A.D. 705.

A tyrant returning to power from exile has always been an object of terror, and revenge was a ruling passion in the soul of Justinian II. He first indulged it against the two usurpers, who had successively occupied his place, and both of whom came into his power. They were dragged in triumph through the city, and then placed in chains beneath his throne in the circus, whence he beheld the spectacles, with a foot upon each of their necks, whilst the inconstant people shouted "Thou shalt trample on the asp and basilisk," &c. They were then led to execution. The patriarch was deprived of his sight and banished to Rome. All besides whom he deemed his enemies were victims of his fury; and it is said that provinces were almost dispeopled by the multitude of executions. He ungratefully broke his treaty with the king of the Bulgarians by whom he had been restored, and invaded his country; but was defeated, and compelled to an ignominious flight. He then prepared to execute his vengeance against the Chersonites, and sent a fleet and army, with orders to destroy the whole people. His inhuman command was at first imperfectly executed, and children were spared in the massacre; upon which, in a rage, he repeated the order, and they followed the fate of their parents. Some of the colonists, however, had taken refuge with the Chozars; and a number of exiles

and enemies of the tyrant assembling, proclaimed Bardanes emperor, under the name of Philippicus. Some troops who were sent against him joined his party, and he marched to Constantinople, where he was received without opposition. Justinian was at this time at Sinope, with a body of Thracians. These, gained over by Philippicus, abandoned him, and the tyrant fell beneath the swords of assassins A.D. 711. Such was the odium he had inspired, that his young son Tiberius, whom his grandmother had placed in a sanctuary, was dragged from the altar, and murdered before her eyes. *Univers. Hist. Gibbon.—A.*

JUSTINIANI, see GIUSTINIANI.

JUVENAL, DECIUS JUNIUS JUVENALIS, a celebrated Roman satirist, is supposed to have been born at Aquinum in Campania, about the beginning of the reign of Claudius. He was either the son or the adoptive son of a rich freedman, who gave him a liberal education, and brought him up to the study of eloquence. He passed about half his life in the pursuits of the bar, and is said to have made his first essay in satirical poetry in a piece directed against Paris, a pantomimical actor, and a great favourite with Domitian. It seems more probable that it was by this emperor, and on this account, that he was exiled to Egypt under the pretext of giving him the prefecture of a cohort quartered there, than that this should have been done by Adrian in the poet's old age. Such a chastisement would best account for his long silence afterwards, and for the late period of the publication of his satires. There is, however, great uncertainty with respect to all the circumstances of his life, and the dates of his writings. It appears from his thirteenth satire, that his intimate friend Calvinus, to whom it is addressed, was then sixty years of age, and was born in the consulship of Fonteius Capito, A.D. 59: that piece must therefore have been composed in 119, the third year of Adrian. Juvenal is supposed to have died about A.D. 128, at the age of eighty. Sixteen satires of this writer have reached our times. They stand pre-eminent in the class of those which employ warm serious invective, and make vice rather than folly their object. The moral indelicacy of the age has rendered him extremely gross in his language and impure in his paintings; yet he appears always a sincere lover of virtue, and his sentiments have a true philosophical elevation and dignity. Many of his maxims of morality and religion are delivered with admirable force. As a poet, he has more vivacity and animation than

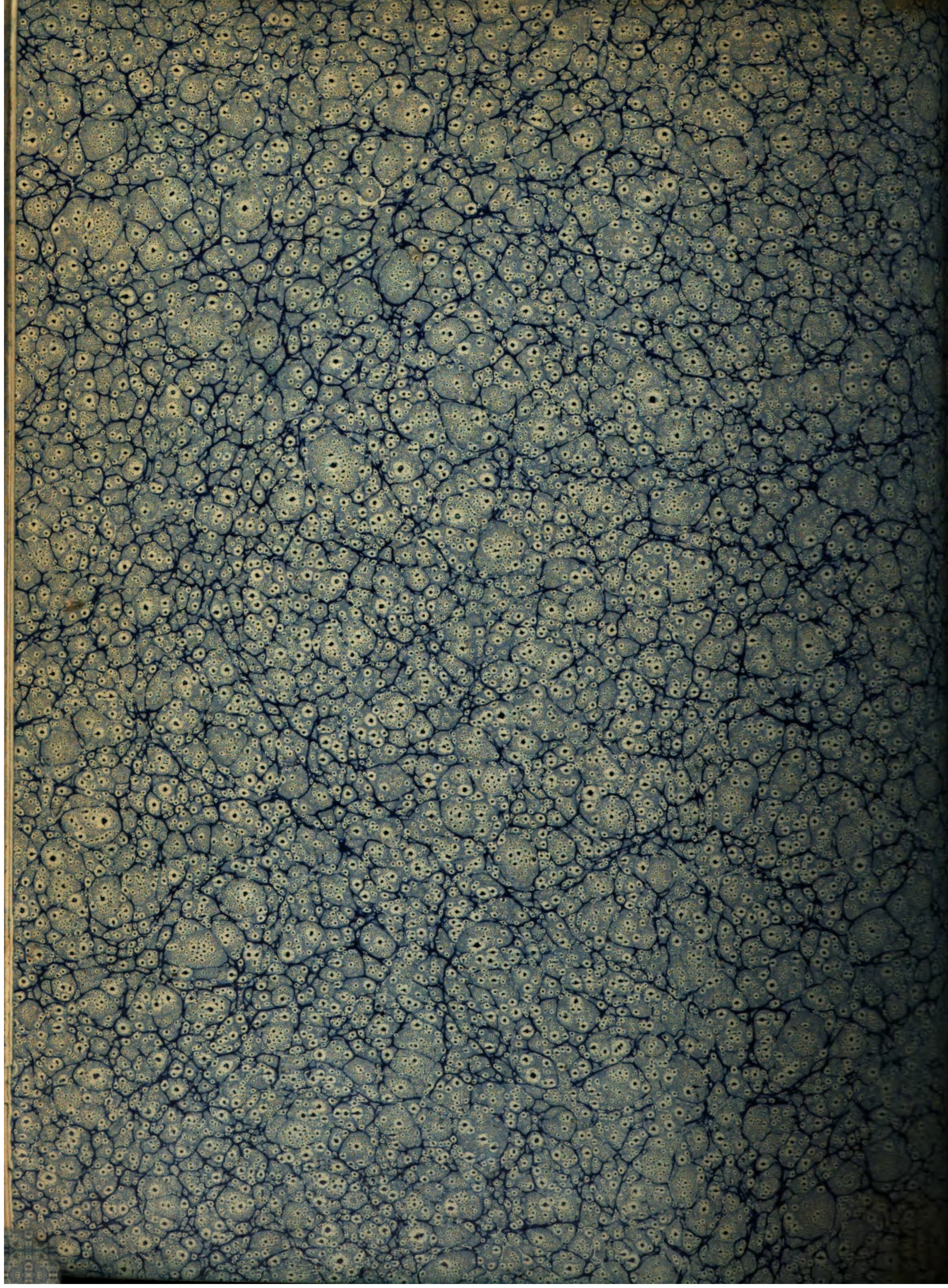
taste. The general character of his style is tumid and hyperbolical, yet mixed with negligences and inaccuracies. It, however, possesses a rich vein of poetry, and abounds in picturesque expression. There is great inequality in his pieces, and some of them are unworthy of his reputation. Of the editions of Juvenal, the best are the Variorum of Grævius, *Amst.* octavo; 1684; the Delphin, *Par.* quarto, 1684; and Casaubon's *Lugd. Bat.* quarto, 1695. *Vossii Poet. Rom. Tirabosehi. Crusius Hist. Rom. Poets.*—A.

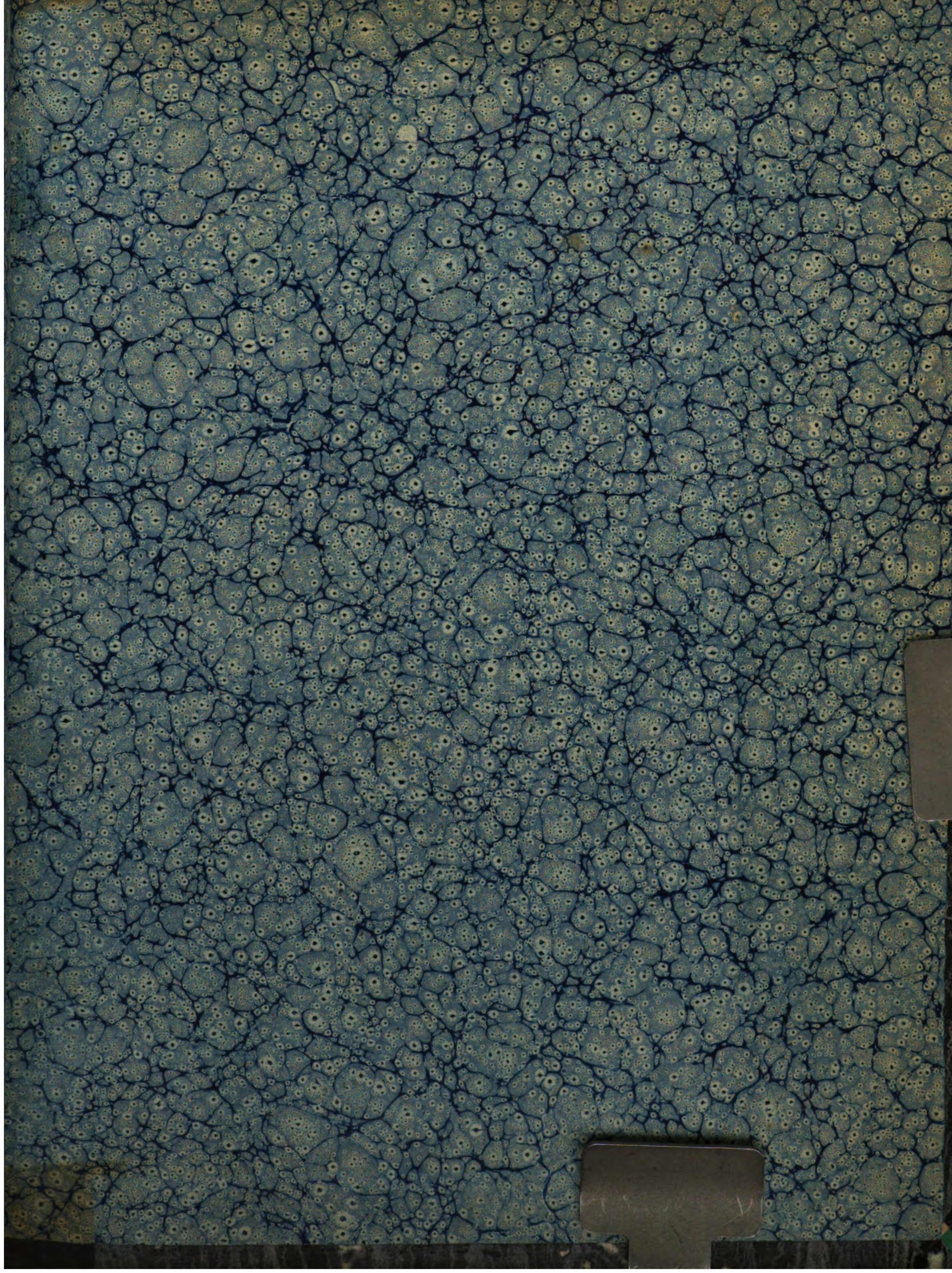
JUVENCUS, CAIUS VETTIUS AQUILINUS, one of the earliest Christian poets, was a priest

of a noble family in Spain, and flourished in the fourth century. He wrote a Latin poem on the Life of Christ, taken from the Gospel of St. Matthew, which is said to be chiefly commendable for the accuracy with which it follows the sacred text. It was composed about the year 329. Its piety has caused several editions of it to be printed, and it is contained in the *Bibliothèque des Pères*, and in Mattaire's *Corpus Poëtarum*. This author is said also to have written some verses on the Sacraments of the Church, and some hymns. *Vossii Poet. Lat. Baillet, Jugem.*—A.

END OF THE FIFTH VOLUME.

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